The Majlis

"VOICE of ISLAM"

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The Majlis

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BETRAYAL OF ISLAM
PROFANITY!

In the 1995 issue of the RAG Magazine of the University of Natal appeared a blasphemous comment about Allah Ta'ala and Islam. The vulgarity and profanity of the filthy comment ostensibly made in jest by people with depraved minds, render reproduction of the statement unprintable. Reprinting the filth of that filthy magazine is also kufr. It is not our intention here to take up issue with the depraved minds responsible for such crude, abusive and vulgar profanity. The Qur'aan Hakeem has clearly informed us of the malice these kuffaar harbour for Muslims and Islam. In aayat 118 of Surah Aale Imraan, the Qur'aan says in regard to these enemies:

"Verily, hatred has poured from their mouths. And that which their hearts conceal is worse."

The claim that the filthy statements are made in humour is an attempt to pull wool over the eyes of stupid people like the stupid Muslim students attending the kuffaar university.

THIS NASEEHAT

The purpose of this naseehat is to draw the attention of Muslim students attending the kaafir university from whence the blasphemous and profane comment about Islam and Allah Ta'ala has emanated. We are constrained to ask these Muslim students: "Have you no honour of Imaan left? If your hairs did not stand on edge and if your blood did not churn in your veins when you saw, read or heard the obscenity which your kuffaar college mates printed about our Rabb, Allah Azza Wa Jal, then understand that either you have entered the confines of kufr or you are hovering on the brink of kufr.

In a Shar'i state the sentence for uttering such vile and filthy obscenity is death. Yet, these Muslim students are able to tolerate Allah Ta'ala being insulted so vulgarily by their so-called mates and friends.

Even Muslim students influenced by the kuffaar can become very vociferous and boisterous in clowning and acts of vandalism which they learn from kuffaar students. They can behave like hooligans for the sake of trivialities. They can take to the streets in stupid marches and demonstrations, but for the sake of their Imaan and the honour of Islam they exhibit their spineless and cowardly attitude. They dare not affront their kuffaar leaders—the kuffaar students who set the tune for activities on the campus. Let these Muslim students hang their heads in shame. If suicide was permissible, it would have been a noble option for an honourable exit from the disgrace which these Muslim students have donned.

How can a Muslim sit, talk, laugh and mingle with those whc brazenly heap obscenity and profanity on Allah, His Rasool and Islam? How can a Muslim attend such a shaitaani venue under the pretext of gaining education? It is superior for a Muslim to take to scavenging than to attend an institution where Allah Ta'ala and Islam are villified. Muslim students at the university must examine their Imaan. The filth of university is a creeping and a cancerous disease. The kufr and libertine environment slowly but surely erodes Imaan and destroys Akhlaaq (Islamic moral character). The acquiesing attitude of Muslim students testifies that permeation of kufr has desensitized them to the extent of toleration of insults heaped on Allah and Islam.

For those Muslims who remain in the company of those who mock at Allah Ta'ala, the Qur'aan Shareef says:
"And when you see those who mock Our Aayaat, then turn away from them until such time that they (do not) engage in other discussion. If shaitaan has caused you to forget then do not sit with a transgressing people after remembering."

It is haraam for Muslims to associate with those who mock and villify Allah Ta'ala. Imaan cannot permit a Muslim to mingle with the louts who heap vituperation of the worst kind on Allah and Islam. Such filthy humour is the product of sick and diseased minds—diseased with hatred for Islam and Muslims.

KUFFAAR REACTION

Hooliganism and vandalism are standard practices at kuffaar universities. Muslim students too join in such evil activities in support of their kuffaar mates. In most cases the upheavals at universities centre around silly and nafsaani issues. But, in keeping with the times of kufr, Muslim students too become participants. But, when there is a need for them to stand up in defense of their own Imaan and to defend the honour of Allah, His Rasool and Islam, they behave like dogs with their tails between their legs.

MURAAQABAH

Those who are concerned with their Imaan should engage in some Muraaqabah (meditation and soul-searching) to examine the extent of Imaani degeneration into which they have lapsed. When a Muslim can become complacent in the face of insult and abuse being hurled at Allah and His Rasool, then examination of his Imaan is imperative.

CURRYING FAVOUR

Those Muslim students who curry favour with the kuffaar students and the kufr establishment should heed the following warning issued by Allah Ta'ala:

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THE MENACE OF SHI'ISM

The so-called 'new' South Africa has brought along with it many spiritual and moral ills which must necessarily erode and destroy whatever little morality there exists in people—both Muslim and non-Muslim. A grave menace which has come to South Africa is the embrace of Iran. Along with the ties established between Iran and South Africa, the gate has been opened wide for Shi'ism.

The people of Haqq—the Ahlus Sunnah Wal Jama'ah—should become alert to this menace which threatens the Imaan of many ignorant Muslims, especially those who suffer from the spiritual and moral maladies acquired from the polluted environments of universities. Another avenue for the entry of the Shi'i menace is the Irani propagation among non-Muslims. The Ulama should understand that they cannot afford to remain complacent and inert in the face of this threat to Imaan. They have a sacred duty to defend Islam and to expose the dangers which Shi'ism fosters under cover of Islam by raising emotional slogans and appealing to the emotions of the masses who lack in entirety in their understanding of Shi'ism. The general masses labour under the impression that Shi'ism is simply another sect or school of thought like the Hanafi and Shaafi Math-hab. It is this misconception which the Ulama have to dispel from the minds of unwary Muslims.

THE METHOD

The way in which to combat this menace is by confronting it with ILM (Knowledge). Shi'ism like all other baatil is **kufr** and kufr is **zulmat (darkness)**, and darkness of kufr can be combatted and eliminated with only the Noor (Light) of ILM. The Ulama are under Shar'i obligation to initiate a programme of public education to inform Muslims and to educate them about Shi'ism. Hitherto there was no real need for them to know about Shi'ism. But now, such a need has developed. Literature in abundance, in a constant stream, should be distributed extensively and intensively. Every kufr aspect of Shi'ism must be exposed.

Instead of wasting their time with the formation of futile 'law boards' and indulging in superficial and misguided 'unity' programmes in collusion with the Ahl-e-Bid'ah, those Ulama who align themselves with the Haqq, should firstly educate themselves in Shi'ism and then expose this grave **fitnah.**

ALLAH'S AID

In any activity, the Ulama-e-Haqq should not commit the fatal error of linking up with Ahl-e-Bid'ah. In the execution of the duty of Amr Bil Ma'roof, only Allah's Aid

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QUESTIONS and ANSWERS

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Q. What is the meaning of Mehr-e-Faatimi?
A. It is the Mehr (dowry) amount which Hadhrat Ali (radhiallahu anhu) paid to his wife Hadhrat Faatimah (radhiallahu anha). It is the equivelant of 1,75 kg.silver or its price.

Q. I am guilty of having killed my wife. What amends do I have to make to gain forgiveness from Allah? Is the jail sentence sufficient compensation?
A. No, the jail sentence is inadequate. Allah's forgiveness cannot be acquired by the jail term you have been sentenced to. In an Islamic state, the Law of Qisaas applies to murder. The Auliya (close relatives or the heirs) have the right to demand the execution of the killer. If even one heir forgives the killer, the execution falls away even if the other heirs demand it. In such an event, the non-conforming heirs will have to be paid their shares of the Diyat (Blood-money given as compensation). If the heirs consent to waiving Qisaas and settling for the Diyat, it is their right. If they waive both Qisaas and Diyat, that is also their right. They are entitled to forgive the killer. Once they forgive the killer, the State has no power of executing the killer. Deliberate murder is described as Qatl Amad. In this type of killing, the compromise settlement is not permissible on an amount less than the Diyat. The Diyat is 10,000 dirhams (silver coins) which in today's terms are the equivelant of approximately R20,000 or 6000 dollars (approximately).

Your programme of Taubah should be as follows:
* Repent sincerely. Express your guilt and remorse to Allah Ta'ala for the heinous crime you have committed.
* Seek the pardon of every heir of the person you had murdered. If they are unaware of their rights pertaining to the Diyat, make this known to them. If the heirs refuse to voluntarily pardon you, then offer to pay the Diyat which could be paid in instalments by agreement with them. The heirs inherit the Diyat in proportion to their rights of inheritance in the mayyit's estate.
* Perform acts of thawaab on behalf of your wife whom you had killed. Make dua in abundance for her.
* Renew your repentence every now and again, reciting Istighfaar in abundance. Allah is Most Merciful and He forgives all sins provided that the repenter is sincere.

Q. When a person goes on a journey, from which point can he start with Qasr Salaat?
A. One becomes a Musaafir (Shar'i traveller) when one sets out with the intention of travelling 88 km. or more. As soon as he reaches the outskirts of the town/city, he can commence performing Qasr Salaat. **Outskirts here means where the buildings end.** Even if the outskirts or the vacant lands are part of the city/town, Qasr Salaat will be valid there as long as the settlement (buildings) have ended. The limit of the town according to the Shariah is where the buildings end. Thus, a town can have several limits/boundaries on different sides. If the buildings of an adjoining town merge with one's hometown and there is no vacant land between the two towns, then for the purpose of Qasr Salaat both towns will be regarded as one town. Qasr Salaat will not be valid on entering the second town. Qasr Salaat may then be performed only after travelling beyond the built-up area of the second town. Continuity (Ittisaal) of buildings of different towns negate Qasr Salaat.

Q. If the musaafir who made niyyat to journey more than the required distance, changes his mind before reaching 88 km., and returns home, does he perform Qasr or full Salaat while he is returning?
A. He has to perform Salaat in full. His change of mind before reaching 88 km. cancels his musaafir status.

Q. Is Zakaat payable on 9 ct. gold?
A. Zakaat is not payable on 9 ct.gold and on anything under 12 ct. Zakaat is also payable on 12 ct.gold.

Q. A friend from UK says that sago is haraam because it is worms' eggs. Is she correct?
A. Sago is obtained from Sago palms. It is a plant product, hence halaal.

Q. We are used to fasting the six days of Shawwaal. Now some Maulanas tell us that we should not fast the day after Eid, but wait for 2 or 3 days before fasting.
A. Although there is some difference of opinion among the Fuqaha on this issue, the authoritative and popular view is that it is not Makrooh to begin the fasting the day after Eidul Fitr.

Q. Sometimes drunkards come to beg for food. Should food be given to them?
A. There is thawaab for feeding human beings and animals. Even if they are non-Muslims, the reward for feeding them is considerable. However, if they are drunk when they arrive at your door to beg, you may refuse to give them. But, when they are sober, never refuse even if they are drunkards. Never despise anyone on account of his sins.

Q. Is it correct for Muslims to arrange long engagements for years?
A. An engagement of any length of time is permissible although it is not a teaching of Islam. It is merely permissible. But, our advice is that lengthy engagements are not good. By engagement we do not mean engagement functions such as are in vogue nowadays. These engagement parties and functions are haraam.

Q. Can a person in debt go for Hajj?
A. If he has reasonable prospects of paying his debts, it is permissible to go for Hajj. But, if he finds difficulty to pay his debts or his creditors demand immediate payment, then it is not permissible for him to go for Hajj, leaving his debts unpaid.

Q. My aunt who is a widow wants to go for Hajj with her daughter and son-in-law. Is it permissible?
A. No, it is not permissible. If there is no other type of mahram (father, brother, son), then she should remain at home.

Q. After Salaat can one recite the Tasbeehaat using one hand or both hands?
A. One or both hands may be used to count the number of Tasbeehaat.

Q. Is it permissible to pay wages with Sadqah money?
A. It is haraam to pay wages with Sadqah money. The Sadqah is not discharged.

Q. What is the reward for looking after the graves of parents?
A. We do not understand what you mean by looking after the graves. If by this you mean decorating the graves with flowers, building around the graves, placing tombstones, etc., then know that such acts are not permissible. One should recite the Qur'aan, give charity and render other good acts, the reward of which one should ask Allah Ta'ala to transfer to one's deceased parents. Then, both you and your parents will benefit tremendously from the reward. This is the best and the only way in which you can be of service to your deceased parents.

Q. Can females attend to family graves?
A. It is not permissible for females to go to the qabrustaan (graveyard). There is nothing to attend to in graves. Like males, females should render acts of Ibaadat on behalf of their deceased relatives.

Q. How long after sunrise and before Zuhr can I perform Qadha Salaat?
A. Nafl and qadha Salaat may be performed from after about 10/15 minutes after sunrise until just a couple of minutes before Zawwaal time. Zawwaal is when the sun is in the meridian, i.e. midday. Midday is not 12 noon. Zawwaal is calculated as follows:
Determine the hours of daytime, i.e. from sunrise to sunset. Divide this by 2 and add the result to sunrise time. The answer is Zawwaal. About five minutes after Zawwaal, Salaat may be resumed. Zuhr time has then entered.

Q. Some cosmetics contain a placenta base. Can I use it?
A. It is not permissible to use such haraam substances. Almost every western cosmetic product contains some haraam ingredients. It is, therefore, necessary to refrain from using all such cosmetic products.

Q. Some muballigheen in order to entice people into Tabligh say that Rasulullah (sallallahu alayhi wasallam) was not a trader, but a Da-ee (or Muballigh). Is this line of reasoning proper?
A. It is improper. It is conceded that from the time of Nubuwwat, Rasulullah (sallallahu alayhi wasallam) was not a trader. His mission on earth was the Office and functions of Nubuwwat and Risaalat. This mission also taught the rules of trade as it taught the rules of all other departments of life. The Rasool who was, undoubtedly, not a trader, said:
"The honest and uprighteous trader will be with the Ambiya, Siddiqeen and the Shuhada."
It does not follow from Rasulullah (sallallahu alayhi wasallam) not having been a trader that others too should not be traders. Others are not Nabis. They have to apply themselves incumbently to their worldly pursuits within the confines of the Shariah. When muballigheen lack in knowledge, they commit all kinds of blunders. Trade is lawful. The Qur'aan and Hadith are explicit on this issue. Engrossment in trade or any worldly occupation to the detriment of one's Imaan, Deen and Aakhirah is haraam.

Q. It is often claimed in some quarters that as certain practices of Rasulullah (sallallahu alayhi wasallam)**were relative to time and place, Muslims do not necessarily have to carry out such practices. The example of the turban is cited. PLease comment.**
A. These claimants are generally those who have sold themselves to western liberalism. They are such people who have a greater affinity with kufr styles. While Rasulullah's ways and appearance are displeasing to them, they revere the appearances of kuffaar who wallow in kufr and janaabat. Instead of emulating the Ambiya, they relish in imitating those contaminated with spiritual pollution (kufr) and physical pollution (janaabat). The ways, acts, styles, etc. of Rasulullah (sallallahu alayhi wasallam) all constitute integral parts of his Sunnah which the Qur'aan describes as Uswah Hasanah (The Beautiful Example). Everything of Rasulullah (sallallahu alayhi wasallam) is beautiful. He who disparages, scorns, mocks or dislikes any facet of that

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Uswah Hasah is guilty of **kufr—kufr** which expels from the fold of Islam. Hence, the Fuqaha say:
"Using a miswaak is Sunnah. Rejecting the miswaak is kufr."

If a man out of laziness or weakness or the calamity of his nafs deprives himself of the benefit of adopting such Sunnah practices which are not obligatory, he shall not be castigated. But, if a Muslim mocks or regards as insignificant any act of Rasulullah (sallallahu alayhi wasallam), even if that act is not commanded by the Shariah, then he commits kufr.

The various acts of the Sunnah are categorized in the Shariah under different headings. The duty of laymen is to enquire from the Ulama in this matter. They have no right to mutilate the Sunnah with their whimsical opinions saturated with the kufr ideas of the west. The layman is not in position to dictate on Shar'i issues. He does not understand what is relative to time and place and what is not. He has no option other than to follow what the Fuqaha have ruled. If the Fuqaha say that a certain act is optional, the Muslim will be allowed to forego it. But, never is he given a licence to commit the kufr of saying that it is not necessary to adopt that practice notwithstanding its relativity to time and place. Every act of Rasulullah (sallallahu alayhi wasallam), even wearing the turban or eating something loved by the Nabi, has the potential of saving the Mu'min from the dregs of Jahannum.

Q. A Muslim woman in a letter to the non-Muslim press claims that orthodox Islam is the cause of Muslim girls running off with Hindu boys. Please comment.
A. The woman is masquerading as a Muslim. Even if she was perhaps born into a Muslim home and had lived as a Muslim, she is in fact a murtad. Only a murtad will venture to write such kufr drivel. If Muslim girls are running off with Hindu boys, western liberalism is the cause. The parents are to be blamed. Generally it are girls at college who run off with kuffaar. Girls whose hayaa has been destroyed at these libertine western institutions freely mix with kuffaar males. Such girls make their way into Hell, not respectable Muslim girls who remain in the safety of the home. How can orthodox Islam be responsible for this state of affairs when the girls who perpetrate such immorality belong to the so-called 'liberated' class? Girls who have denuded themselves of their natural haya and chastity find their way into the gutters in the company of kuffaar boys. Such girls end up in the dumps of immorality, not the Purdah Nasheen girls whose parents possess Deeni conciousness. Any unbiased person in possession of some sense can take a survey and see which breed of girls runs off with idolaters.

Q. A Muslim organization is contemplating to bring orphan children from Bosnia to spend a few months in Muslim homes here. PLease give us some guidance on this.
A. There is no goodness in this move. The organizers, even if they are sincere, are short-sighted. Some people act emotionally and others act for self-aggrandizement. Permanent adoption is commendable. But, to bring the little ones for a couple of months only to return them back into the cold and misery is cruel. The child brought here will become part and parcel of the family. New ties will be created. A different lifestyle and culture will be gained. Then suddenly when the child had just settled down in his/her new home with new friends and loving foster parents, he/she is rudely plucked away and sent off perhaps back to the refugee camp. Why renew the child's heartache and misery? The Auliya say that a wise enemy is better than a stupid friend. A stupid friend will ultimately harm even if his intention is good. This should sum up the contemplation of the organization.

Q. Abortion is a much discussed topic nowadays. What is Islam's view?
A. Islam's position is clear and simple. The Rooh (Soul) enters the foetus on the 120th day. Henceforth the foetus is no longer a foetus or a dead foetus. It is a live human being (Insaan). Killing it (abortion) is murder in terms of the Shariah. Under no circumstances whatsoever can a live human being be murdered. Even if the life of the mother is at stake or even if the child will be horribly malformed as doctors usually predict, killing it is haraam. Before the 120th day, abortion is permissible for only a valid and pressing need. Among the valid reasons are rape, and health reasons.

Q. We have been taught that it is not permissible to touch food when in need of an obligatory bath. Is this correct?
A. As long as the hands have been washed, it is permissible to touch food even while in the state of janaabat. Although it is not adviseable to unnecessarily eat during the state of janaabat, if one does so, then it is incumbent to at least wash the hands and rinse the mouth before eating or drinking. The hadth (impurity) permeates even the mouth, hence the need to wash it.

BLESSED

According to the Hadith, a man with the following FOUR qualities is a truly blessed person:
(1) A tongue moist with Thikrullaah.
(2) A heart brimming with gratitude to Allah Ta'ala.
(3) A body capable of sustaining austerity and hardship.
(3) A virtuous wife who guards her modesty and chastity and her husband's wealth.

Q. I am told that it is permissible to have as a tenant a bottlestore in a building owned by a Muslim. The rental is legitimate. Is there any authenticity in such information?
A. The information is erroneous. It is not permissible to have as a tenant a bottlestore or any other haraam venture. The income derived is haraam.

Q. I was told that insurance is an institution which does not operate within the approved parameters of Islam. However I was informed that given the high crime rate, jurists have allowed insurance on personal property (houses, cars, etc.). To sum up: expediency is behind the wisdom for the leeway. Why is the principle of expediency not extended to life insurance as well, for there is space for it in that area. After all, who will provide for my family if long life has not been decreed for me?. If I am told that it is contrary to the spirit of having trust in Allah, then the same applies to insurance of homes, cars, etc. Please guide me, bearing in mind to what degree can the notion of Tawakkul be stretched.
A. The prohibition of insurance is not related to Tawakkul. Insurance is haraam on account of two factors: Riba and Qimaar (gambling). In all insurance transactions these two elements exist, hence all forms of insurance are haraam, be it life insurance or insurance on property, stock, vehicles, etc.. The high crime rate does not legalize insurance. Those who believe insurance is permissible because of the expediency mentioned by you, should answer why they have not extended the expediency to life insurance as well. We cannot answer on their behalf, especially when we say that all forms of insurance are haraam. Since the prohibition of insurance is not related to Tawakkul, we see no logic in extending the expediency to only property, vehicle, stock insurance, and not to life insurance. Those who differentiate between property and life insurance have misunderstood the factors of prohibition of insurance. The meaning of Tawakkul is the relegation of the end result of one's lawful activity to Allah Ta'ala. The Muslim is required to employ the means and agencies created by Allah Ta'ala within the framework of the Shariah without reposing trust on the means. The end result is decreed by Allah Ta'ala. The Being who has created you and your family will provide for them. You are not the provider. The Qur'aan categorically asserts that Rizq is the responsibility of Allah Ta'ala. Like Rizq is Allah's responsibility, so too everything else related to man, e.g. his health and protection, is the responsibility of Allah Ta'ala. But, Allah Ta'ala by His Wisdom has decreed that we should employ the agencies which He has created in this material world. Employment of the ways and means as ordered by the Shariah is not negatory of Tawakkul. Utilization of Allah's bounties in conflict with His commands is undoubtedly negatory of Tawakkul. Thus, when the Shariah says: Protect your life and guard your property in ways permitted by the Shariah, then the adoption of such methods is not in conflict with Tawakkul. But when the methods are haraam such as insurance, then Tawakkul is negated. Transgression of the Shariah's limits is a sure sign of the non-existence of Tawakkul.

Q. We are told that the Saudis will not allow anyone travelling with a woman to perform Hajj if he does not produce his marriage certificate or cannot prove that he is the mahram of the woman accompanying him. Is this not an unnecessary difficulty imposed on Hujjaj?
A. No, it is not an unnecessary difficulty. It is in fact necessary in view of the large number of women travelling without proper mahrams. It is haraam for a woman to travel without a mahram male. The measure introduced by the Saudis is therefore correct.
Q. Are mushrooms halaal?
A. Mushrooms are halaal provided they are not poisonous.
Q. A man suffering with cancer refuses medical treatment. Is he not in violation of the Shariah? Health we are told is a trust which should be looked after.
A. As long as a person exercises his Shar'i right he cannot be accused of abusing amaanat (trust). Medical treatment is not compulsory. It is perfectly permissible to refrain from medical treatment. Abstention from medicine is not sinful, hence no one has the right to criticize this man. Tawakkul has different stages.
Q. Is soyabean 'meat' halaal?
A. Soyabean is a plant, hence halaal. If no haraam ingredient is added, it remains halaal. Although the soyabean 'meat' resembles real meat, it is halaal.
Q. Is Khidhr alive? Some learned people

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claim that he is dead.

A. The most authoritative and popular view of the Ulama and Auliya is that Khidr (alayhis salaam) is alive. Innumerable Auliya have testified to this fact.

Q. Are we permitted to pray for our parents who died as non-Muslims?

A. It is not permissible. Dua of guidance and for other worldly needs may be made for parents (i.e.non-Muslim) as long as they are alive.

Q. Some people claim that it is not permissible to recite the second Athaan on Jumuah inside the Musjid by the mimbar. They say that it should be recited outside the Musjid.

A. Their claims are baseless. The practice from the time of the Sahaabah is to recite the second Athaan inside the Musjid near to the mimbar in the same way that the Iqaamah is recited inside the Musjid in the first saff generally. It is in conflict with the Sunnah to recite the second Athaan outside the Musjid.

Q. What is the method of burial for a child born dead?

A. If the child is born dead, it shall be washed, wrapped in a clean cloth and buried without Janaazah Salaat. If it dies after birth, all Shar'i rights of burial will apply to it.

Q. Is it permissible to clean the grave by removing or cutting the grass and weeds growing ontop of it?

A. It is Makrooh (detestable) and not permissible to cut the grass, etc. growing ontop of the qabr. The growing grass/plants recite the Tasbeeh of Allah Ta'ala and the mayyit derives benefit from such Tasbeeh. The custom of placing flowers on the grave should not be confused with grass/plants growing on the graves. Placing flowers is not permissible because it is the custom of the kuffaar. It is a waste of money. Cut flowers are dead and have to be thrown away after a short while.

Q. I have pawned some jewellery of gold. Is Zakaat payable?

A. Zakaat is not payable on pawned items.

Q. Mosque committees in UK charge annual membership fees. Are such fees permissible?

A. Mosque committees have no right to levy such fees. Musallis can make voluntary contributions. Money may not be extorted from them under guise of 'membership fees' which are haraam.

Q. Is intellectual property (i.e.patents, copyrights, registered designs, etc.) recognized under Islamic law? In particular computer software which comes under copyright?

A. Islam does not recognize such rights. Trade in such rights is baatil(not valid). The money derived from such trade is haraam.

Q. Madame Tussauds Wax Works in London houses famous people's statues as a tourist attraction. Is it permissible for Muslims to visit such places?

A. Statues of people are haraam. It is haraam to visit a place where haraam statues are displayed.

Q. Is profit derived from international currency fluctuations permissible?

A. It is permissible to derive profit from currency fluctuations. A currency may be sold for any amount of a different kind of currency.

Q. A certain Shariah Council dissolved my marriage solely on the allegations made against me by my wife. They never bothered to investigate the case fully. Both of us were not called nor were any witnesses called to testify. They send me a sum of money saying that the nikah has been dissolved by way of Khula. What does the Shariah say in this matter?

A. If the dissolution took place as you have described, then such dissolution is invalid. The Nikah is not dissolved and you remain your wife's husband. She is not free to marry another man. The Council's claim of Khula is nonsensical. The validity of Khula is dependent on the agreement of the husband. Khula is valid only if the husband accepts the offer of the money made by his wife in consideration for dissolution of the marriage. A Shar'i council can dissolve a marriage only after following a prescribed procedure which this Council in your place had not done. The judgement of the Council is therefore null and void.

Q. Before the Nikah the mehr was arranged. After the Nikah, the husband offered to increase the mehr by a large sum. This was accepted by the wife. Now that he has divorced her he refuses to pay the increase claiming that it was not part of the mehr.

A. The increase is also incumbent. He has to pay it. The wife is entitled to it.

Q. A divorced woman claimed that her iddat has expired. After marrying another man it was discovered that she was still in her iddat. This marriage was also consummated. What is the Shariah's ruling?

A. Nikah during the iddat is not valid. They have to separate and the man has to pay the full Mehr-e-Mithl which is the customary mehr given to the woman in a particular family/tribe/community.

Q. The flat which my husband has acquired for our living is surrounded by evil characters. A shebeen operates next to our flat. Much rowdiness, music and swearing take place. I am unable to tolerate this environment. Will I be disobedient if I leave for my parents home if my husband refuses to get another house?

A. No, you will not be considered disobedient by the Shariah. You have a valid reason to move out of the evil environment. Your husband is under Shar'i obligation to provide a house in a respectable and decent environment.

Q. Is the distribution of Fidyah of Saum (fasting) the same as Kaffaarah?

A. The distribution of Fidyah and Kaffaarah is not the same. Fidyah is paid when one is unable to fast and there is no hope of one being able to fast. The fidyah for each fast missed is the same as the Sadqah Fitr amount which is the price of 2 kg flour. The Fidyah may be distributed in any way to poor Muslims. Several days' Fidyah may be given to even one faqeer. Likewise, the Fidyah of a single day may be divided among more than one faqeer (poor Muslim). On the other hand, Kaffaarah is the penalty which has to be paid for having intentionally broken a fast of Ramadhaan without valid reason. If one's health or old age simply does not allow one to execute the 60 days Kaffaarah fasting, then in lieu, 60 masaakeen (poor Muslims) have to be fed or given the Sadqah Fitr amount. On a single day, the whole Kaffaarah amount cannot be given to one or to less than 60 masaakeen. If the Kaffaarah amount is paid on a single day, then 60 masaakeen have to be given the Sadqh Fitr amount, i.e. each one of the 60 has to be given the full Sadqah Fitr amount. One is also permitted to spread out the Kaffaarah over sixty days or more. Every day one miskeen may be given the Sadqah Fitr amount. If one wishes to pay it in three instalments, for example, then this too is permissible. In this case, 20 masaakeen will have to be given the Sadqah Fitr amount on each of the three days, i.e. the Sadqah Fitr amount to everyone of them.

Q. When I joined the Jamaat Salaat, the Imaam was in Ruku'. I joined reciting Takbir Tahrimah and stood for the duration of one Subhaanallah. As I was going down, the Imaam raised his head and was coming out of the Ruku while I was about to enter into the Ruku'. Did I obtain the raka't?

A. As long as you obtained the Imaam while he had not yet fully emerged from the Ruku', your raka't is valid. The Imaam will be deemed to be out of the Ruku' if he is closer to the Qiyaam (standing) position.

Q. After joining the Maghrib Jamaat Salaat, one remembers that one had not yet performed Asr Salaat. What should be done?

A. Complete the Salaat with the Imaam. Thereafter perform the qadha of Asr and then repeat the Maghrib Salaat. This applies to a person who has five or less Qadha Salaat. If a person is liable for six or more Qadha Salaat, then this rule will not apply. He may join the Jamaat and perform his qadha later.

Q. A man was intimate with a woman although fornication was not committed. After some years he wanted to marry this woman's daughter. Can he marry her?

A. Marriage to this woman's daughter is not valid with the man who was intimate with her mother even if they had not fornicated.

THE QUR'AN

Rasulullah (sallallahu alayhi wasallam) said: "The superiority of Allah's Kalaam (Qur'aan) over all other words is like Allah's superiority over entire creation."

According to the Hadith if a person is so much engaged in Qur'aan Tilaawat that he finds no time to supplicate (make dua) for favours, Allah Ta'ala will grant him more than the favours He bestows to those who supplicate.

Q. Is it incumbent to make Sajdah immediately an aayat of Sajdah is recited?

A. It is not incumbent immediately although it is preferable to make the Sajdah immediately.

Q. I have not made Sajdah Tilaawat for a number of years. Do I have to make qadha of all the Sajdahs? I have no idea of the number I have to make.

A. It is Waajib (compulsory) to render all the Sajdahs. You will just have to estimate the number. Determine a number and start offering the Sajdahs as many at a time you wish. Soon the obligation will be discharged.

Q. A person intentionally broke his Sunnat fast of 10th Muharram. He had no valid reason for breaking the fast. Does the 60 day Kaffaarah apply to him?

A. The 60 day Kaffaarah penalty is for only Ramadhan fasts broken intentionally without valid reason. Furthermore, the Kaffaarah becomes incumbent only if niyyat for the Ramadhan fast was made during the night time and then the fast was started. Night time is any time before Subh Saadiq. There is no Kaffaarah for breaking Nafl fasts. Only qadha has to be kept.

QUESTIONS and ANSWERS

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Q. Some say that for Shaafis it is permissible to cut the beard less than a fist-length. It is claimed that the length of a fist is only for Hanafis.

A. This is a baseless claim. The ruling is the same according to all four Math-habs. It is haraam to cut the beard.

Q. The Imaam shaves his beard and wears his trousers below his ankles. There is no other nearby Musjid. Should I perform Salaat at home?

A. Although this Imaam is a faasiq, you should not stay away from the Musjid. It is haraam to appoint a faasiq to lead the Salaat. Nevertheless the Salaat is valid and you should not forego the Jamaat which is incumbent.

Q. Is it permissible for a woman to use black dye for her hair for the sake of adorning herself for her husband?

A. It is not permissible to use black dye. Red may be used.

Q. Is it permissible to perform Salaat infront of a mirror?

A. Although the Salaat will be valid, it is not permissible to perform Salaat infront of a mirror.

Q. Is it permissible to name a person Jibraeel or by the name of any other Angel or name him Qur'aan?

A. It is permissible to name a person with the names of the Malaaikah. But it is not permissible to name someone Qur'aan.

Q. I have read that Nabi (sallallahu alayhi wasallam) had criticized building of mansions.. Is it not permissible to build big houses?

A. Building more than one's needs or building merely for ostentation or to vie with others is not permissible. Building to satisfy one's needs is permissible even if a big house is built. Everyone's needs differ. There is no fixed standard in the matter of building houses.. One should, however, beware of waste and ostentation. If one builds a mansion for show or because of pride, then the following warning of Rasulullah (sallallahu alayhi wasallam) applies:

"Every building is a calamity except what is necessary."

JIHAD

Rasulullah (sallahu alayhi wasallam) said:
"JANNAT IS UNDER THE SHADOW OF SWORDS."
Even though circumstances do not permit participation in Jihad, it is the incumbent attitude of the Mu'min to always have the yearning for Jihad in his heart. A heart devoid of this yearning betrays a measure of nifaaq (hypocrisy). Once Rasulullah (sallallahu alayhi wasallam) woke up smiling. Hadhrat Umme Salmah (radhiallahu anha) enquired:
"O Rasulullah! You are more beloved to me than my parents. Tell me, what caused you to smile?"
Rasulullah (sallallahu alayhi wasallam) said:
"I saw in my dream a group of my followers crossing the oceans for Jihad. Sitting in their barges they resembled kings on their thrones."

Q. For forty years Imaam Abu Hanifah performed his Fajr Salaat with his Isha wudhu. This means that he never slept for 40 years. Is this not far-fetched and humanly impossible?

A. It is perhaps far-fetched and humanly impossible for those who lack understanding and who are unaware of these illustrious Giants/Supermen who strode the firmament of ILM and TAQWA. The man in the street standing outside a treasurehouse, lacks awareness of the place and the contents of the house. He remains blissfully ignorant of the wonders inside the treasurehouse. Similarly, you are like the man in the street lacking in knowledge. A spiritually and intellectually barren person fails to understand the admireable feats and accomplishments of the Fuqaha, Muhadditheen and Auliya. To those who possess insight in such matters, there is nothing mind-boggling about the wonderful piety of Imaam Abu Hanifah (rahmatullah alayh) and other numerous Auliya of the Tabieen and Tabe Taabieen eras. The illustrious Fuqaha/Auliya of the early ages of Islam were a special class of supermen created by Allah Ta'ala to raise the Structure of the Shariah for posterity. In knowledge, memory and piety they were truly unique. Those who swim the vast oceans of the Knowledge left behind by these noble Fuqaha find no difficulty in comprehending the feats of ibaadat of those illustrious Souls. While men of Knowledge and Piety and those who have mounted the pedestal of perfect Wilaayat (Wilaayat-e-Kaamilah) find no difficulty in accepting the accomplishments of the Fuqaha and Auliya, ignoramuses bereft of understanding, knowledge and piety pop out their eyes in disbelief. The great Imaam Ghazaali (rahmatullah alayh) said that the accomplishment of performing Fajr Salaat with Isha wudhu was not restricted to Imaam Abu Hanifah (rahmatullah alayh) It is reliably reported , says Imaam Ghazaali, that more than forty Taabieen Auliya/Fuqaha had adopted this practice. Hadhrat Saeed Bin Musayyab (rahmatullah alayh) performed his Fajr Salaat with his Isha wudhu for more than 50 years. Move more in the direction of piety, divest your mind from the kufr influences of western liberalism, and, Insha'Allah, a light will glow in your heart. This light will dispel the darkness of worldly attachments and deviation, and you will see and understand with the eyes and heart of the Rooh.

Q. In England they plant grass on the graves. A lawnmower is used ontop of the graves to trim the grass. Is this permissible?

A. It is most disrespectful to use a lawnmower on the grave. It is not permissible to walk and sit on the grave. It is also Makrooh to cut green grass/plants growing on the grave. According to the Hadith green plants recite the Tasbeeh of Allah and this benefits the mayyit. Furthermore, the lawnmower must be flattening the grave surface. This is in conflict with the Sunnah. It is incumbent for the grave to resemble the hump of a camel's back.

Q. Recently a professor touring the country said that invitro fertilisation is permissible. Please comment.

A. Such views are to be expected from modernists who are mentally affected by the liberalism of western universities. In-vitro fertilisation is not permissible, and there are valid Shar'i reasons for this prohibitio n.

Q. The Shariah's punishment for homosexuality and theft are very severe. Sometimes psychological factors compel persons to behave unnaturally. Does the Shariah under any circumstances take into consideration such factors for the sake of leniency? Some persons are born with unnatural sexual tendencies and other attitudes such as kleptomania.

A. These arguments of psychology are devoid of reality. The Shariah does not accept the validity of such factors. The only factor which absolves a person of guilt and waives the punishment is insanity. Allah Ta'ala has created man superior to animals. While acknowledging the presence of evil urges and tendencies in different degrees in different persons, man is not expected to behave like an animal. He has been divinely bestowed with the ni'mat and treasure of Aql (Intellect) which he has to utilize to curb and subdue his emotions and animal tendencies. If he debases himself by abandoning the employment of Aql, then he degenerates to the level of the beasts of the jungle.

Kleptomania is defined by the kuffaar: "Irresistable tendency to theft in persons not driven to it by needy circumstances." Dictionaries and the definitions and verdicts of kuffaar professors are not the holy writ. The Shariah does not accept this definition for the simple reason that no urge of the nafs is "irresistable". While people have strong and very strong urges and tendencies, the power of the Aql is sufficient to curb whatever urge develops in man. The very fact that a man described as a kleptomaniac is able to curb his so-called irresistable urge to theft when he is in the presence of others, is indicative of the great measure of control he has over his nafs. He will steal when no one sees him. But, if he is aware that even a child is watching him, he will abstain from theft. This exercise of self-control in the presence of others is testimony for his ability to refrain from theft. Since he has fear of detection and disgrace, he refrains from stealing when others are watching. Similarly, if he develops fear for Allah or if he exercises his intellect, he can very easily restrain his so-called irresistable urge to steal. Thus, this tendency is not an extenuating factor. Similarly, the homosexual will not commit his unnatural act in the presence of others (at least mankind has not yet plunged to that level). He abstains from unnatural sex in public just as another person would abstain from natural and lawful sex in public. Like this man exercises control over his natural instincts so too is the homosexual required to exerecise control over his animal instincts. And, this is what he is precisely doing in public. One man has an excessive urge to commit fornication with a woman, but he restrains himself. The man who has an excessive urge for sodomy, too has to control his animal desires. If the perpetrator of sodomy can argue mitigating factors, then the perpetrator of fornication can likewise present mitigating factors. But, the Shariah rejects all this bluff and shaitaani deception which western culture has raised to the pedestal of a science. These tendencies are pure satanism and machinations of the nafs. As long as the intelligence functions correctly, a man is accountable for his animal instincts regardless of the strength of 'irresistable' tendencies he may believe to be wallowing in.

Q. What is the effect of the whitish discharge which women sometimes get at times other than the haidh periods? Does such discharge make obligatory ghusl?

A. Such discharge breaks the wudhu. Ghusl is not necessary. The garment should be changed or the affected part washed. If it occurs during Salaat, the Salaat too breaks.

Q. Is it permissible to sell cigarettes and tobacco? A. Cigarettes and tobacco are harmful and poisonous. There is consensus on this. It is not permissible to smoke, hence it is not permissible to trade in such harmful products which destroy the health of human beings.

BASIS OF THE SHARIAH

The Shariah (Islamic Law) is based on four fundamentals which are said to be the sources of all the laws and rules of Islam. These four sources are **Kitaabullah, Sunnatur Rasool, Ijmaa-e-Ummah and Qiyaas.**

KITABBULLAH: Kitaabullah is the Book of Allah or the Qur'aan Majeed. This is the highest and the primary Source of the Shariah. All other sources derive their validity and sanction from the Qur'aan Majeed. Since the other three sources of the Shariah are derivatives of the Qur'aan Majeed, they too, in actual fact, are part of Kitaabullaah. Thus, a Shar'i law established by any of the other three sources of the Shariah, other than by direct reference to the Qur'aan Majeed, is binding and carries the full weight and authority of the Shariah.

SUNNATUR RASOOL: This refers to the statements, actions, verdicts and way of Rasulullah (sallallahu alayhi wasallam). Since the Qur'aan Majeed commands obedience to the Rasool (sallallahu alayhi wasallam), his Sunnah constitutes the second source of the Shariah.

IJMAA-E-UMMAH: Ijma' means consensus of the Ummah. Such consensus (unanimity) constitutes the third source of the Shariah. The Qur'aan commands obedience to Shar'i authority. Obedience to the Rijaal (Men) of Allah, the Saadiqeen, the Ulul Amr and to Man-Anaab Ilayya (those who turn to Me (Allah), is commanded by the Qur'aan. The consensus of Rijaalullaah (Men of Allah) is upheld by the clear pronouncement of Rasulullah (sallallahu alayhi wasallam), namely, that 'My Ummah will not unite on deviation'.

By Consensus of the Ummah, is not meant the consensus of the juhala (ignoramuses) or the unanimity of the masses who possess no licence to dabble in the domain of Shar'i Law. The Ijma' here refers to the consensus of the authorities of Islam, the highest degree being the Ijma' of the Sahaabah. After the Sahaabah will be the Ijma' of the Shar'i authorities among the Taabieen, followed by the Ijma' of the Tab-e-Taabieen (those Shar'i authorities after the Taabieen).

The principle of Ijma' will operate in successive generations in developments which had not prevailed in exactitude in the former eras of Islam. But, in every case, the Ijma' refers to only the Ijma' of the Ulama-e-Haqq or the Rijaalullaah.

QIYAAS: Qiyaas is the Shariah's process of Analogical Reasoning. It is not unbridled personal opinion. Qiyaas of the Shariah is fettered by conditions which emanate from the Qur'aan and the Sunnah. Personal opinion has absolutely no Shar'i substance and significance. The validity of Qiyaas is proclaimed in the Hadith of Rasulullah (sallallahu alayhi wasallam). The Hadith is the word of Rasulullah (sallallahu alayhi wasallam) and the Qur'aan commands obedience to the word of the Rasool (sallallahu alayhi wasallam). Disobedience to the Rasool is disobedience to Allah Ta ala. On this issue the Qur'aan is explicit and emphatic.

KITAABULLAAH

While technically the sources of the Shariah are classified into four kinds, in reality, the Fundamental Basis is only One, namely,the Qur'an. Thus, there is absolutely no conflict between the Qur'aan on the one hand and any of the other three sources on the other hand.

With regard to unbridled opinion of those lacking in Shar'i Knowledge, Hadhrat Umar (radhiallahu anhu.) said: "The people of opinion are the enemies of the Sunnah."

THE DEVIANT SALAFI SECT

The hallmark of all deviant sects which have strayed from Seeraatul Mustaqeem and the Sunnah of Rasulullah (sallallahu alayhi wasallam) is their rejection of **Taqleed**. Taqleed is the Shariah's demand to follow the Deen in the way explained by the Rijaal (Men) of Allah, viz., the illustrious authorities who had acquired Islam from the Sahaabah. Among these authorities (Aimmah-e-Mujtahideen), the foremost are Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi and Imaam Hambal (rahmatullah alayhim).

THE SALAFI SECT

One of the deviant sects in our times is called the Salafi sect which cunningly conveys the idea of following the Sunnah while in reality it has strayed from the Sunnah. The 'imaam' and leader of this sect presently is one Shaikh Al-Baani whom his followers believe to be a Muhaddith and a Haafiz of Hadith. Such claims are laughable. They are even unaware of the meaning of a Haafiz of Hadith. On earth today, there does not exist a single Haafiz of Hadith. A Haafiz of Hadith is a Muhaddith who has memorized 100,000 ahadith together with their Asaaneed (Chains of Narrators). In addition he possesses the knowledge of the credentials of the narrators of all the ahadith he narrates.

Al-Baani's works on Hadith are riddled with inaccuracies and errors. He is no where near being a muhaddith. Shaikh Hasan Ali Saqqaaf of Amman, Jordan has thoroughly exposed Al-Baani in his laudable work, Tanaqadhaat Al-AlBaanil Waadhihaat (The Clear Contradictions of Al-Baani). In the matter of Hadith classification, AlBaani has committed over 1200 errors. On this subject Albaani repeatedly trips over his contradictions which have spun into a morass trapping the self-styled muhaddith in his dhalaal (deviation).

Ahadith which he classifies as Dhaeef (Weak) are summarily raised to the category of Saheeh (Authentic) when it suits his whim and fancy to enable him to find proof for his deviated views. Some of his errors are discussed in a book: AL-ALBANI UNVEILED, which has been compiled by Sayfuddin Ahmed Ibn Muhammad. To obtain a copy of this book, write to:

Sayfuddin Ahmed Ibn Muhammad
Ground Floor, 296 Holloway Road
London N7 6NJ. The book is also available from
Al-Noor Bookshop, 54 Park Road
London NW1 4SH, England

DHALAAL

Unwary Muslims should not fall into the trap of the Salafis. They are not the Salf-e-Saaliheen (the Pious Predecessors of former times). The Salf-e-Saaliheen are the Sahaabah, the Aimmah-e-Mujtahideen and their followers. Those who reject the authority of the Successors of the Sahaabah cannever be on the Path of Rectitude. It should be quite simple to understand that those who follow the expositions of the Students of the Sahaabah are on the Haqq while those who have appointed their Nafs (Desire and Opinion) to be their imaam are manifestly plodding the path of baatil (falsehood).

Those of deviation (dhalaal) rely on books written centuries after Rasulullah (sallallahu alayhi wasallam). While such books are the works of authorities, these belated 'mujtahids' lack in understanding the works of the authorities. They utilize the books of the authorities of the Shariah to refute what the Sahaabah had taught, what the Ummah has followed from the earliest time. It is ridiculous to accept that the Ummah has been travelling the road of baatil from the time of the Sahaabah and the Taabieen and only in this belated era—in this 20th century of the kufr era—has non-entities lacking in virtuous deeds, deficient in Imaan and devoid of true knowledge, discovered true Islam.

LIKE THE SHIAHS

All deviates, including these Salafis, like the Shiahs imply that the knowledge and the Shariah which have been handed down in the Ummah from generation to generation in an unbroken chain of reliable and authentic narration, is false, while the new brand of Islam presented by these deviates is the true Sunnah. No Muslim of healthy Imaan can accept such a satanic supposition. . All dhalaal (deviation), no matter of which sect, points in the direction of kufr. The ultimate end of dhalaal is kufr.

Rejection of the Math-habs and the Aimmah-e-Mujtahideen is not a mere refutation of certain individuals. It is the rejection of Islam itself. This rejection is the manipulation of shaitaan and is filtered into the Ummah unobstrusively and cunningly.

SALAFI METHOD

The method employed by the Salafi sect to scuttle the Sunnah, is to cite ahadith which superficially conflict with the practices advocated by the Mathahib, especially the Hanafi Math-hab. Ignorant people, lacking in Islamic knowledge, looking at the translated text of ahadith presented to them by the Salafis, are ensnared into deception and deviation. Muslims should understand that it is not possible for the great Imaams of the Shariah to have opposed the Sunnah. Every act and claim of the Aimmah-e-Mujtahideen are based on the Qur'aan and Sunnah. Different ahadith have their interpretation and exposition of which the unwary and ignorant are unaware. They should, therefore, not allow themselves to be ensnared into kufr and deviation by tin-plated so-called muhadditheen and mufassireen of this belated 20th century. Islam is the Islam which the Sahaabah and the illustrious authorities taught to the Ummah.

THE MATH-HABS

The Four Math-habs ensconse the Sunnah of Rasulullah (sallallahu alayhi wasallam). The various ways and acts of ibaadat existing in the four Math-habs, are the ways and acts of Rasulullah (sallallahu alayhi wasallam). Different Math-habs give preference to certain acts solely because such differences and preferences existed among the Sahaabah who taught the Deen after Rasulullah (sallallahu alayhi wasallam) who had commanded the Ummah to submit in obedience to his Sahaabah. When differences of opinion existed among the Sahaabah themselves, it is only natural, logical and Islamic for such differences to be transmitted to the Students of the respective Sahaabah who imparted the Shariah to mankind.

Controversy, dispute and ill-feeling on the basis of such differences are spawned and given impetus by the ignorant rejectors of the Math-habs. Those who possess knowledge have absolutely no argument and no animosity towards any of the four Math-habs. (To page 11)

IMAAN AND NAJAAT

Commenting on a misunderstanding of some ignorant Muslims, Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Some ignorant Muslims who sometimes observe in a non-Muslim good moral conduct, resort to such excessive praise of the non-Muslims that the impression is created of good morality being the basis of najaat (salvation). If they observe (for example) honesty in a kaafir, they accord preference to him and elevate him above Muslims. Akhlaaq (moral character) and Imaan are different entities. The value of Imaan is greater than that of Akhlaaq. A man of correct Imaan will one day ultimately enter Jannat even if he lacks good moral conduct. After serving his punishment, he will enter Jannat. The pivot of Najaat is Imaan, not Akhlaaq."

ARTIFICIAL LOVE

Commenting on artificial love (love for a woman), Hadhrat Hakimul Ummat said:

"This disease of love for external form (i.e. falling in love with the looks of a woman) is an exceptionally degenerate malady. At times years of mujaahadah does not eliminate it. The entire lives of some people are destroyed in this evil. Only those are saved from this evil on whom Allah Ta'ala bestows his fadhl (grace) and rahmat (mercy).

Ishq-e-majaazi (or artificial love) refers to love for any being other than Allah Ta'ala. Haqeeqi (true) love is only for Allah Ta'ala. While ishq-e-majaazi also applies to the wife and to children, such artificial love is permissible and commendable since it is a requirement for the fulfilment of the commands and rights which the Shariah imposes. But, when the artificial love is related to a haraam category such as love between ghair mahrams, then it becomes haraam. Such love extinguishes the lustre of Imaan and diverts the mind and heart from the true love for Allah Ta'ala.

The Shariah's command of Hijaab (Purdah) which requires a woman to conceal her face from strangers is precisely to prevent the development of ishq-e-majaazi. The Qur'aanic command to cast down the gaze is also based on the prevention of this artificial love.

Spiritual elevation and the acquisition of Divine Proximity are dependent on purity of the mind, purity of the heart and purity of the body. Such necessary purity is negated by artificial/animal love which in actual fact is a moral disease which the Muslim is required to actively combat by submitting to the restrictions imposed by the Shariah. Such artificial and transitory love is the *leading factor of immorality* While the kuffaar in general and the West in particular, commend love of external forms or animal love, Islam regards it as a corruptive and destructive spiritual disease.

"SHUN OUTWARD SINS AND INWARD SINS." (Qur'aan)

QALBI NOOR

The Qalbi Noor (spiritual light in the heart) which is created by Salaat, Thikr and Ibaadat, is extinguished by casting glances at ghair mahram women, by indulgence in futile talk and by listening to gheebat.

When the eyes, ears and tongue are protected against evil, the Noor accumulates in the heart. It then becomes a simple matter to follow along the Path of the Shariah. (Hakimul Ummat)

PUNISHMENT OF THE GRAVE

Athaab (punishment) in the grave is a reality of the Shariah. Denial of such punishment is kufr. The phase of existence commencing with death until Qiyaamah is called Barzakh where either punishment or reward is meted out to the Rooh (Soul) and sometimes to both soul and body.

Sometimes Allah Ta'ala reveals these occurrences to the living so that they derive lesson. Numerous such episodes have been witnessed from time to time, by different people in different lands. Once when a grave was dug for a man who had died, the people found a huge black serpent inside the grave. The grave was abandoned and another one dug. Here too, the serpent was found. A third grave was dug and again the black serpent was found inside. In this way thirty graves were dug, but in each one the serpent was present. When finally the people realised that there is no escape from Allah's decree and punishment, they buried the man along with the serpent.

The serpent was his deeds which were transformed into this form to chastise him. Good A'maal (deeds) will assume the form of celestial illumination and angels while evil deeds will be manifested in the form of serpents and other horrible creatures which will terrify and punish the perpetrators of evil. May Allah Ta'ala save us all from such calamities.

THE NAFS

Some people of little understanding blame all their evil deeds on shaitaan. But, every evil deed is not the doing of shaitaan. The nafs in man, like shaitaan, constrains one to transgress. After all, who had misled shaitaan when Allah Ta'ala commanded him to prostrate to Aadam (alayhis salaam? There was no other shaitaan present to beguile him. Iblees fell victim to his own nafs (the natural propensity in man for doing evil). Shaitaan is not with man 24 hours of the day while the nafs is ever present. One should,therefore, not be careless in the confrontation with the nafs. It is imperative to be always alert.

THE NI'MAT OF OLD AGE

Old-age is also a valuable bounty from Allah Ta'ala. People fail to appreciate this honour. The young often lack respect for the old while the old themselves fail to understand the value of their white beards. Rasulullah (sallallahu alayhi wasallam) said: "Verily, Allah feels bashful (shy) for a Muslim oldman with white beard." Yet, many old people attempt to conceal their age by either blackening their white hairs or uprooting them. Little do they realise the consequences of their evil attitude. In Qiyaamah, these white hairs will also be a medium for the attainment of Maghfirat (forgiveness). Those who destroy this bounty and are unable to value it will regret on the Day of Qiyaamah when they will discover their bankruptcy. While people fettered to this worldly love do not understand the notriety of destroying the Ni'mat of old-age, the men of the Deen stare aghast when wanton destruction of divinely-gifted honour is committed. The ungrateful attitude displayed by those who despise old-age and its accompaniment is testimony for a heart bereft of spiritual concern.

FRAUDULENT GUIDES

Issuing a warning against fraudulent peers (spiritual mentors), Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Among the spiritual mentors of these times is the calamity of constraining females to abandon purdah. Is this spiritual guidance or banditry? The function of the spiritual guide is to bring the mureed closer to Allah whereas the actions of these miscreants increase the distance between the mureed and Allah Ta'ala. These guides are themselves far from Allah Ta'ala. How can they bring others close to Allah Ta'ala?

The peers of the present day neither have any regard for the rights of Allah nor for the rights (Huqooq) of their wives, children and other relatives. They term their abandonment of the rights of others to be faqeeri (or tasawwuf). Their tasawwuf permits the violation and destruction of the huqooq of all people while their own rights (assumed rights) have to be upheld and honoured (by their mureeds).

All these perpetrations are in conflict with the teachings of Allah and His Rasool. Remember that whoever is in conflict with the Shariah cannever be a spiritual guide (Shaikh of Tasawwuf). The Shaikh (spiritual guide) is the representative of Rasulullah (sallallahu alayhi wasallam). He delivers the teaching of Rasulullah (sallallahu alayhi wasallam) with understanding to the mureeds. A man who acts in conflict with the commands of the Rasool cannever be described as the representative of the Rasool."

Fraudulent peers who pose as spiritual guides abound among the Ahl-e-Bid'ah, especially among the group given to acts of grave-worship, moulood, 7 day and 40 day khatam ceremonies, urs functions, etc. They mingle freely with females. Many of these frauds rob their female disciples of their chastity. It should be well understood that whoever transgresses the Shariah, but poses as a spiritual guide or a shaikh of Tasawwuf, is in actual fact a fraud and a robber of Imaan.

UNITY

"Nowadays the slogan of 'Unity! Unity!' is much to be heard. But little do they know how to achieve unity. Unity is achieved by restraining nafsaani desires. The root of all evil is the desires of the nafs. It is this which has to be restrained."(Hakimul Ummat)

INDEPENDENCE

An **Aalim** is he who has acquired kamaal (excellence) in Ilm (Deeni knowledge). The effect of **kamaal** is independence. An Aalim in whom there is excellence will most certainly be independent. He does not hanker after the dunya (world). He who lacks independence displays his deficiency. (Hakimul Ummat)

Regarding the Men of true, and perfect knowledge, the Qur'aan Majeed says:

"They do not ask people (for their needs' clinging (to people)."

It is this independence occasioned by fear for Allah Ta'ala which makes the Men of true Ilm fearless of the criticism and threats of the people of the world. Describing these Ulama of Haqq, the Qur'aan says:

"They do not fear the criticism (and insults) of those who criticize (and insult)."

Perfection or excellence in Ilm depends on A'maal-e-Saalihah without which the knowledge is sham of glitter.

WOMAN AND MODESTY

Modesty is an integral part of Imaan. The attribute of haya (modesty) is more profound in females. When a woman abandons her modesty she becomes an embodiment of shamelessness. She is then free to commit every misdeed of audacity and evil she desires since all restraint has been abandoned. Regarding the natural haya of a Muslim woman, Hadhrat Maulana Ashraf Ali Thanvi said:

"I do not understand the purpose for which women write their names on their written works.If the aim is to deliver the benefit of the subject to other women, what is the need for the publication of her (the author's) name? The written article can be disseminated even without publication of her name. Why then is it the desire to publish the name too? The only reason is to create a relationship with others.

Another calamity which has descended in the community is that educated women write articles for newspapers and furnish their full names and full addresses. This is perhaps to invite others to correspond with them easily. What has happened to their shame and honour? These women have shelved haya in entirety. Allah knows what has happened to the honour of their menfolk who condone this shamelessness. How can they tolerate it?

.....Under no circumstances is it appropriate for women to publish their names. The only relationship which they should have is with their husbands, never with others."

EFFECT OF IBĀDAT

The effect of ibaadat is wonderful and far-reaching in the creation of divine relationship even if ibaadat has been commenced with an insincere motive. Ibaadat should not be abandoned even if the motive is corrupt. The motive should be rectified.

Once a robber entered the palace with the intention of stealing. He overheard a conversation between the king and the queen. The king was saying that he will give his daughter in marriage to only an aabid and zaahid (pious worshipper who had renounced the world). The thief considered this information which he had gained, as a stroke of good fortune. He abandoned his intention of stealing. He took up residence in a Musjid and involved himself in ibaadat night and day. His motive was to draw the attention of the king with his display of piety and sainthood.

Soon word spread that a great Aabid/Zaahid has settled in the Musjid. The king too heard of this Aabid. The king despatched a man to investigate. The messenger gave a glowing report of the piety of the Aabid and said that he had never seen such a man of piety. The king sent his minister to the Aabid offering the princess in marriage. By this time, the effect of the ibaadat had transformed the robber into a sincere worshipper. He, therefore, rejected the proposal, commenting that while his motive was initially corrupt, Allah Ta'ala had blessed him to rectify his intention. Now, he no longer had the desire to marry the princess and he asked the minister to take leave.

Hadhrat Thanvi (rahmatullah alayh) said: "Obedience (to Allah) is such a wonderful exercise that sometimes even though the motive is not sincere, its (the ibaadat's) effect brings about a complete transformation. Hadhrat Haaji Imdaadullah

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THE MUMIN'S AQL

Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Umar (radhiallahu anhu):
"O Umar! What will be your condition on the day when you are alone in the grave and two extremely fearsome angels will suddenly appear and question you about Tauhid and Nubuwwat?"
Hadhrat Umar: "O Rasulullah!First inform me will my aql (intelligence) on that occasion be intact?"

Rasulullah (sallallahu alayhi wasallam): "Yes, the aql will be intact. In fact there will be greater improvement in the aql."

Hadhrat Umar: "O Rasulullah! If my aql will be intact, then there is no fear. Insha'Allah, the matter will be satisfactorily resolved."

TILAAWAT

The modernist juhhaal who attempt to set themselves up as mujtahids and mufassirs of the Qur'aan propagate the falsehood that Tilaawat without understanding is futile. They claim that there is no benefit in reciting the Qur'aan Shareef without understanding. On the basis of this falsehood they advocate reading even corrupt translations and kufr commentaries prepared by non-entities and deviates. The following episode conveys the importance of Tilaawat (Qur'aan recitation) whether one understands the meanings or not.

Once Hadhrat Imaam Ahmad Ibn Hambal (rahmatullah alayh) saw the vision of Allah Ta'ala in a dream. The great Imaam asked:
"What is the most efficacious medium for the acquisition of Your Qurb (Proximity)?"
The Divine Answer came:: "Qiraat of the Qur'aan."
Imaam Hambal: "With understanding or without understanding?
The Divine Response: "With or without understanding."

Besides this episode of a great Imaam, there are many Ahadith which speak on the efficacy and merit of reciting the Qur'aan even without understanding. Tilaawat in itself is a great ibaadat.

THE HEART

If the heart is healthy, the possession and deprivation of wealth are the same. Neither will harm. If the heart is unhealthy, deprivation of wealth although harmful, is less than the harm which a man with an unhealthy heart suffers on account of his possession of wealth. Wealth coupled to an unhealthy heart is extremely harmful. (Hakimul Ummat)

Wealth utterly destroys those whose hearts suffer from the maldies of hubb-e-dunya (love of the world).

WOMEN AND JANAZAH

Hadhrat Ali (radhiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) came outside and saw some women sitting (in a group). He enquired: "What makes you sit (here)?' They said: 'We are waiting for the Janaazah.' Rasulullah (sallallahu alayhi wasallam) enquired: "Are you going to give ghusl (to the mayyit)?" They said: 'No.' He said: "Are you going to carry the janaazah?" They said: 'No.' He said: "Are you going to assist in lowering the mayyit (in the grave)?" They said: 'No.' He then commanded: "Go back! You are sinners, not those to receive reward."
(Ibn Maajah)

IMAAM BUKHARI

Once when the great Imaam Bukhaari (rahmatullah alayh) visited a certain place the Ulama there put him to test. They narrated to him one hundred ahadith, mixing up and confusing the texts and the chains of narrators, etc. In response to every hadith which was recited, Imaam Bukhaari said: "I do not know it.". After they had completed their test, Imaam Bukhaari repeated every incorrect hadith which they had recited. Along with his recitation, he corrected every error,saying: "The first hadith is so; the second is so; the third is so." In this manner he corrected every hadith and presented them in correct order and text.

Hakimul Ummat commented:
"After the compilation of all the ahadith (by the Muhadditheen) there no longer remained the need for such powerful and wonderful memory, hence there was a progressive decline in the power of people's memory. In the same way, the ability of Ijtihaad declined after the perfection of the process of the formulation of the Shariah."

The Ijtihaad of the Aimmah-e-Mujtahideen is a treasure of bygone times. The capacity of Ijtihaad of the early Fuqaha cannot be found in this day. Just as the age of the Muhadditheen has ended, so too has the era of Ijtihaad ended with the illustrious Fuqaha of the early epochs of Islam.

PURDAH

Giving naseehat on Purdah, Hadhrat Maulana Ashraf Ali said:
"A girl, even before reaching seven years, should adopt purdah for strangers. From the age of seven she should adopt purdah for her mahram males (male cousins, etc.). As long as a girl has not gone into complete purdah neither should she be permitted to wear any item of jewellery nor be gaudily dressed. Her dress should be white and simple.. In this are Deeni and worldly benefits.

DEENI KNOWLEDGE

The knowledge pursued for the sake of worldly motives is bereft of Noor. Such knowledge is nor true Ilm and is neither a benefit for the one who acquires it nor for other Muslims who generally receive Deeni guidance from the Ulama.

A new disease among students at Deeni Madaaris is the corrupt desire to acquire kuffaar university degrees. It is the sacred duty of the Asaatizah at the Madaaris to guide their pupils and explain the pitfalls and the dangers which shaitaan puts in the Path of Knowledge. The Asaatizah should endeavour their best to divest the students of the evil notions which they entertain regarding their future intentions of chasing after the scrap which kuffaar universities offer.

As long as the student of Deen does not rectify his niyyat, he will be deprived of the Noor of Ilm. The book-knowledge he pursues and gains on the basis of his corrupt motive will be a source of regret and chastisement in the Aakhirah. Such learned men who manipulate the Deen and pursue Deeni knowledge for worldly ends will not smell of the fragrance of Jannat, Rasulullah (sallallahu alayhi wasallam) said.

The purpose of Ilm is Amal (to practise righteousness) for gaining Allah's Pleasure. Any other beneficial result of Ilm, e.g. teaching others, da'wah, etc., are of secondary importance. Such motives should not be introduced by the Student.

SHI'ISM: THEIR KUFR DOCTRINE OF IMAMATE

In their attempt to make inroads in the Muslim community, Shiahs usually play on the emotions of unwary and ignorant followers of the Ahlus Sunnah Wal Jama'ah. They raise emotional slogans such as 'Shiahs-Sunnis are brothers!' Muslims should not be deceived by those who raise such slogans and appeal to the emotions on the basis of their doctrine of holy hypocrisy known as Taqiyah. (Taqiyah was explained in the Majlis, Vol.11 No.12).

There are fundamental differences between Muslims and Shiahs. The gap between Muslims and Shiahs is unbridgeable as long as they maintain their kufr beliefs. The differences are not trivial, but pertain to the sphere of Aqaaid (Beliefs) on which is based salvation and damnation in the Hereafter.

IMAAMATE

A fundamental doctrine of Shi'ism is the doctrine of Imaamate. Minus Imaamate there is no Shi'ism. Most Sunnis are unaware of the meaning of Imaamate in the Shiah religion. They are misled into believing that Imaamate simply refers to leadership, and like the Sunnis have Imaams so too the Shiahs believe in a different set of Imaams who were such personalities whom even the Ahlus Sunnah accept, respect and revere.

Unlike the Sunnis, the Shiahs believe in the following requirements for Imaamate:

(1) That the Imaam is ma'soom (sinless) like the Nabi.
(2) That the Imaam is appointed directly by Allah Ta'ala as He had appointed the Ambiya.
(3) That the Imaams are recipients of Wahi (Revelation) in the same way as Wahi came to the Ambiya.

(4) That obedience to the Imam is just as Fardh (compulsory) as obedience to the Nabi.
(5) That the Malaaikah appear to the Imaams with ahkaam (divine laws) in the same way as they had appeared to the Ambiya.
(6) That the Imaams demonstrate Mu'jizah (Miracles) in the same way as the Ambiya had done.
(7) That Maut (Death) is subservient to the Imaams.

In his exposition of the Shi'i doctrine of Imaamate, Khomeini says in his, Al-Hukumatul Islamiyyah on page 56:
"For the Imaam there is such a praiseworthy stage, a lofty rank and a reign over creation that all atoms of creation are subservient to the jurisdiction and control of this reign."

Islam does not teach such a belief even with regard to Rasulullah (sallallahu alayhi wasallam). Only the jurisdiction and control of Allah Ta'ala extend over every atom in creation. Leave alone control and jurisdiction, the Ambiya too are unaware of innumerable things in Allah's creation, yet Shi'ism elevates its imaams to near-godhood.

EXPLICIT KUFR

Stating the kufr of the doctrine of Imaamate, Khomeini (says in) Al-Hukumatul Islamiyyah:
"Of the essential requisites of our religion is that for our Imaams is such a lofty rank which neither any muqarrab (close) angel nor Nabi Mursal (Nabi sent by Allah) can attain." (Page 52)

On page 91, Khomeini says:
"We cannot imagine in them (the Imaams) error or negligence."

WAHI

Shi'ism teaches that the words of the Imaams are in the same category as the Qur'aan. Thus, Khomeini states on page 113 of his Al-Hukumatul Islamiyyah:
"Most certainly, the teachings of the Imaams are like the teachings of the Qur'aan which are not confined to any group or era. These are teachings for all in every age and place until the day of Qiyaamah. Enforcement of these teachings and obedience thereto are obligatory."

RANK OF THE NABI

While the Shiahs do not refer to their Imaams as Ambiya, they elevate these Imaams to the status of Ambiya or even higher than Ambiya as mentioned earlier. In the highly placed Shi'i book, Usoolul Kaafi, it is said:
"The Imaams are on the rank of Rasulullah (sallallahu alayhi wasallam) except that they are not Ambiya....."
In Usulul Kaafi page 109 it appears:

"Verily Ali is the Imaam. Allah has made obedience to him fardh. Verily, Hasan is the Imaam. Allah has made obedience to him fardh. Verily, Husain is the Imaam. Allah has made obedience to him fardh. Verily, Ali Ibn Husain is the Imaam. Allah has made obedience to him fardh. Verily Muhammad bin Ali is the Imaam. Allah has made obedience to him fardh."

Denial of fardh is kufr. Denial of the authority of Rasulullah (sallallahu alayhi wasallam) is kufr. One who does not believe in the obligation of obedience to Rasulullah (sallallahu alayhi wasallam) is undoubtedly a kaafir. But, Islam has not taught the same in relation to others who came decades and centuries after Rasulullah (sallallahu alayhi wasallam).

After investing the Imaams with the institution of Wahi, sinlessness, ranks loftier than that of the Ambiya and equal in status to Rasulullah (sallallahu alayhi wasallam) and power and jurisdiction over all atoms in creation, then it is utterly meaningless and absurd to say that they are not Ambiya. In fact, even godhood is bestowed to the Imaams by the Shiahs.

DENIAL OF THE FINALITY OF NUBUWWAT

The Shi'i doctrine of Imaamate is actually a denial of the finality of the Nubuwwat and Risaalat of Rasulullah (sallallahu alayhi wasallam). All institutions of Risaalat terminated with the departure of Rasulullah (sallallahu alayhi wasallam). Islam teaches that Wahi, Mu'jizah and Ismat (Sinlessness) are exclusive with Nubuwwat, but Shi'ism propagates the kufr of the continuity of these institutions until the Last Day. This kufr should be simple to comprehend.

DENIAL OF THE QUR'AAN

In order to give credibility to the doctrine of Imaamate, the Shiahs were constrained into another grave act of kufr, namely, denial of the Qur'aan as it exists in the form we have it. The Shi'is attribute the following lie to Imaam Baaqir for the sake of substantiating their kufr belief of Imaamate:
"If the Qur'aan has to be recited as it was revealed, you would have found in it our names (i.e. the names of the Imaams)."
(Tafseer Ayyaashi)

In the Shiah tafseer, Tafseer Saafi, the following kufr is propounded:
"If there were no additions and deletions to the Qur'aan our rights would not have been hidden from every intelligent person."

The question of the Shi'i belief regarding the Qur'aan Majeed will, Insha'Allah, be discussed in a future issue of the Majlis.

IMAAM'S KNOWLEDGE

The Shiahs attribute the knowledge of the ghaib (unseen) to their Imaams. Even Rasulullah (sallallahu alayhi wasallam) lacked the knowledge which the Shiahs assert for their Imaams. In Usoolul Kaafi it is said:
"When the Imaams wish to know anything, they come to know it.....Any Imaam who does not know what will overtake him and how long it will endure is not the Hujjat (Imaam) over creation by Allah."

Yet, regarding Rasulullah (sallallahu alayhi wasallam) the Qur'aan declares:
"Say (O Muhammad!) I am unable to grant good or ward off evil from myself, but what Allah wishes. And, if I knew the ghaib, I would have attained goodness in abundance and harm would not befall me."
(Surah A'raaf)

"I do not know what will be done to me nor with you. I only follow what is revealed to me..." (Surah Ahqaaf)

The Qur'aan is emphatic in negating the knowledge of the Ghaib from all besides Allah Ta'ala. Thus it says:

"Say (O Muhammad!) None in the heavens and the earth knows the ghaib (hidden and unseen) but Allah." (Surah Naml)

In refutation of these categoric Qur'aanic assertions, the Shi'i religion ascribes the knowledge, control and jurisdiction of its Imaams to every single atom in the universe. The kufr is stark.

EFFECT OF IBĀDAT

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(rahmatullah alayh) would say: "Initially ibaadat is riya (rendered to show). After some time it is transformed into aadat (habit). Ultimately ikhlaas enters the ibaadat."

The nafs and shaitaan at times tend to deceive the worshipper by means of high-lighting to him his motive underlying the ibaadat. The worshipper then abandons the worship thinking that it is worthless. One should beware of any urge to abandon ibaadat. If one discerns corruption in one's intention, simply rectify the corruption by reforming the niyyat.

IMĀN, HOPE AND FEAR

Once during his student days, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) was overwhelmed by the fear of Maut (Death). He went for consolation to his Ustaadh, Hadhrat Maulana Muhammad Yaqub (rahmatullah alayh) and informed him of his condition. Hadhrat Thanvi said: "Hadhrat, say something so that I understand that my end will be certain with Imaan." Hadhrat Yaqub said: "Are you asking for kufr? Complete confidence (regarding Maut) is kufr."

In other words, no one can claim to have or to gain complete confidence and yaqeen in the matter of Maut. Imaan, Rasulullah (sallallahu alayhi wasallam) said, is suspended between hope and fear. The Mu'min should continue hoping. Fear of Maut is essential to keep him on course of Imaan and the Shariah.

"Do not kill your children..."(Qur'an)— Do not commit abortion.

THE FUQAHA AND HADITH CLASSIFICATION

The classification of ahadith by the Muhadditheen (Hadith Authorities) is not applicable to the earlier Fuqaha and the Aimmah-e-Muujtahideen such as Imaam Abu Hanifah and Imaam Maalik. For a hadith to have constituted a basis for the formulation of Shar'i Ahkaam (laws), the Aimmah-e-Mujtahideen had no need for the classification of the later Muhadditheen. It is, therefore, improper and erroneous to examine the rulings of the earlier Fuqaha on the basis of Hadith classifications tendered by the later Muhadditheen. Such classification did not feature among the requisites of the Fuqaha who acquired their Knowledge and spiritual training either directly from the Sahaabah or from the eminent Students of the Sahaabah.

THE MUHADDITHEEN

Imaam Bukhaari died in the year 259 Hijri and Imaam Muslim in 261 while Imaam Abu Hanifah died in 150 Hijri and Imaam Maalik in 179 Hijri. During the age of Imaam Abu Hanifah and Imaam Maalik there were still Sahaabah living. Imaam Abu Hanifah was born in the year 80 Hijri and Imaam Maalik in 94 Hijri. Thus, these illustrious Taabieen appeared on the scene long before the era of the Muhadditheen and so did all the numerous Fuqaha who had studied under the Sahaabah.

The classification of Hadith by the Muhadditheen cannot be cited in negation of Fatwa (Verdict) issued by the Fuqaha. Islam did not begin with the age of Hadith compilation by the Muhadditheen two centuries after Rasulullah (sallallahu alayhi wasallam). Islam which was acquired by the Sahaabah from Rasulullah (sallallahu alayhi wasallam) was passed on by these Sahaabah to the Taabieen who in turn transmitted it on. In this manner it reached us in a Chain of unbroken and authoritative transmission, independent of the compilations of the Muhadditheen.

CLASSIFICATION

Hadith categorization and classification by the later Muhadditheen are not any hujjat (proof) against the earlier Fuqaha. Thus, if a Muhaddith has classified a Hadith as Dha-eef (Weak) while the Fuqaha and Aimmah Mujtahideen had formulated a hukm (Shar'i ruling) on the basis of that same Hadith, the classification of the Muhadditheen cannot be cited to negate the ruling of the Fuqaha

When a Hadith is Mash-hoor (well-known) among the early Fuqaha who cite and accept it as a basis for the formulation of Ahkaam, then such Hadith is Saheeh (Authentic) regardless of the classification by the Muhadditheen. A Hadith which has been classified Dha-eef by the Muhadditheen some 200 years later could have been Saheeh during the age of the Sahaabah and the Taabieen on account of the source of authenticity from which the Fuqaha had acquired the Hadith. With the passing of time, a weak link could have crept into the Sanad (Chain of Narrators).

A BLUNDER

The attitude of Ghair Muqallids (free-lancers or those who resort to blind following of non-entities) in basing the validity of the Shariah's laws on the classification of Hadith by the later Muhadditheen is a fatal blunder. It implies that the pure and authentic Shariah commenced some 200 years after Rasulullah (sallallahu alayhi wasallam) whereas this is manifest dhalaal tantamount to kufr and denial of the Qur'aanic claim of the perfection of the Deen in the very age of Rasulullah (sallallahu alayhi wasallam). In addition it implies that the institution of protection of the Deen came into operation only after a full two hundred years had passed. But the truth is that there was never a break or an interruption in the process of narration and transmission of the Shariah from the Sahaabah to the Fuqaha in the age of the Taabieen and from them to successive generations, one after the other.

If there is a conflict between the Hadith classification of the Muhadditheen and the acceptance of the Hadith by the early Fuqaha, the view of the Fuqaha will be accepted and the classification of the Muhadditheen be shelved or a suitable reconciliation postulated.

THE FUQAHA

In Allah's wisdom, the age of the Fuqaha had to precede the era of the Muhadditheen because the formulation of the Shariah required fiqaahat (spiritual insight and understanding), not staggering powers of memory. There was no need for classification of Hadith in the age of the early Fuqaha because the Ahadith were acquired from the highest authorities, namely, from the Sahaabah themselves or from the illustrious Ulama and Fuqaha who were Students of the Sahaabah.

The words and views of the Fuqaha are therefore, final and binding, not the classification of the Muhadditheen.

Consider the example of the Author of the renowned Hidaayah. The ahadith he cites as daleel (proof) for the laws of the Shariah are all authentic and valid basis for the formulation of the ahkaam notwithstanding any classification of the Muhadditheen. If the Muhadditheen have described any Hadith in Hidaayah as Dha-eef, it will have no effect on the Shar'i hukm which the Fuqaha have promulgated and which is recorded in Hidaayah. The Author of Hidaayah himself was a Muhaddith and a top-ranking Faqeeh. He narrated and discussed the Shariah as was transmitted from the illustrious Fuqaha of the early times. And, the Shariah reached him in a reliable and authentic unbroken chain of transmission. The ahadith which Saahib-e-Hidaayah cites are Mash'hoor in the august circles of the early Fuqaha. The error of the deviates should not be committed when examining the dalaail (proofs) presented by the Fuqaha.

PURPOSE OF CLASSIFICATION

The purpose of Hadith compilation and classification by the later Muhadditheen such as Imaam Bukhaari is to prevent the accretion of fabrication and bid'ah (innovation). The works of the Muhadditheen are a bulwark against the innovations of the sects of baatil and dhalaal. A ruling, act, practice or custom which finds no substantiation from the Fuqaha, but for which a hadith is presented by the Ahl-e-Bid'ah will be examined in the light of the Hadith classification of the Muhadditheen. An example of this is the claim by the Ahl-e-Bid'ah that the Khulafa Raashideen had organized moulood functions. In substantiation they tender fabricated narrations. Such narrations will be examined and refuted in terms of the classification of the Muhadditheen. But, never will the principles of the Muhadditheen be employed to refute any ruling or view of the early Fuqaha since their sources of knowledge are impeccable in authority and authenticity. The purpose of the science of Hadith

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SHI'ISM

has to be sought. Haqq cannot combine with baatil for the sake of upholding the Haqq. The end result of such fusion of Haqq and baatil is always baatil and dhalaal bringing greater corruption in its wake.

The Ulama should utilize all available platforms which are lawful in Islam, to combat the menace of Shi'ism. The best and most efficacious weapon is the publication of literature. There is no dearth in the community in the matter of funds. What is required, is the effort and sacrifice—concern and devotion of the Ulama. Those who can aid with their Ilm should employ it, for there is no better tareeqah than this. Those who can assist with their finances, should contribute generously for the mass publication of literature exposing the fitnah and kufr of Shi'ism. Such contributions will constitute an efficacious source of Sadaqatul Jaariyah for the contributors.

FALLEN UMMAH

"When my Ummah will hanker after the world,the awe of Islam will be eliminated from them.When they abandon enjoining of virtue and prohibition of evil, they will be deprived of the blessings of Wahi (the Qur'aan). When they abuse one another, they will fall from the grace of Allah." (Hadith)

ULEMA AND PRAISE

Praises which the general public lauds on the Ulama, is extremely detrimental for the Ulama although it is beneficial for the laymen. Since laymen honour and praise Ulama for the sake of the Deen, it is beneficial for them. But those Ulama who have not undergone tarbiyat (spiritual and moral training and reformation) in the company of a Shaikh (Spiritual Guide) develop pride and haughtiness in consequence of such praises lauded on them. When people observe these evil and despicable traits in them, then the words of such Ulama will have no effect nor will people then respect their knowledge. Along with such Ulama the Deen too becomes debased.

(Hadhrat Hakimul Ummat)

CONVERSING WITH ALLAH

When the Mu'min engages in Thikr, Tilaawat and Dua, he engages in conversation with Allah Ta'ala. It is a known fact that the acceptance of supplications is dependent on the purity of the heart. Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah does not look at your faces.But, He looks at your hearts."

The maqbooliyat (acceptance) by Allah Ta'ala of virtuous acts depends on ikhlaas (sincerity) and purity of heart. A heart soiled with the contamination of sin and transgression adversely affects the maqbooliyat of supplications (Thikr, Dua, etc.).

If the tongue is involved in falsehood, gheebat and abuse; if the eyes are involved in relishing in haraam gazes and the ears are involved in listening to gheebat and vice, then all such spiritual pollution settles on the heart. When Allah Ta'ala views the contaminated heart addressing Him, He rebuffs the supplication. It is, therefore, essential to purify the heart and to maintain its purity by constant struggle against the bestial demands of the nafs and by means of Istighfaar.

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THE DEVIANT SALAFI SECT

DECEPTION

The Salafis while vociferously calling for the rejection of Taqleed, have accepted the taqleed of unqualified personnel, of those who have no rank in the firmament of Islamic Uloom. In his book, the author, Sayfuddin, states:

"During the course of examining various ahadith, Shaykh Saqqaf compared them to the written opinion of al-Albani. Eventually Shaykh Saqqaf began a compilation of al-Albani's mistakes. He came across contradictions, suppositions, inadequate research and the blatant perversion of sayings quoted from the great scholars of Islam. He was specially worried of the youth who do not have enough or no knowledge , or are simply not bothering to investigate the Hadiths classified by al-Albani, are being misled into blind ignorance, even though these very people are the one's calling staunchly and vociferously for the complete abandonment of Taqleed.." (Al-ALBANI UNVEILED)

While the Taqleed of the Aimmah-e-Mujtahideen is a Shar'i Taqleed (following) having Qur'aanic and Sunnah command and sanction, the taqleed of the likes of Al-Albaani is blind following. In fact, it is the blind following the blind. In the Taqleed of the Imaams of the Math-habs, is following those who acquired their Knowledge and Islamic practice from either the Sahaabah or the senior Fuqaha who were the direct Students of the Sahaabah while those who follow Al-Albani and his like of 20th century so-called scholars are guilty of blind following of either those who are spiritually blind or who suffer dfrom oblique vision (in the words of Imaam Ghazaali). This is plain self-deception and shaitaani deception.

In their attempts to scuttle the Shariah as taught by the Sahaabah, the Salafis and other deviates adopt the taqleed of books of Hadith compiled a couple of centuries after Rasulullah (salallahu alayhi wasallam). In their stupid system of taqleed of ahadith which they do not fully understand, the Salafis resort to refutation and mutilation of those ahadith which oppose their ideas and fancies. Lacking in Islamic Knowledge and totally devoid of the qualifications of Ijtihaad, they manipulate erroneously and in kufr style the ahadith which contradict their teaching. They will arbitrarily negate and refute a Hadith even if the Hadith has gained acceptance among the Fuqaha who utilized such Hadith in the formulation of the Shariah. They thus proclaim their ignorance and their lack of understanding the employment of Ahadith in the formulation of Islamic Law.

INADEQUATE RESEARCH

On the issue of the Salafi leader, Al-Albani, Shaikh Saqqaf said:

"The strange and amazing thing is that Shaikh al-Albani misquoted many great Hadith Scholars and disregards them by his lack of knowledge, either directly or indirectly. He crowns himself as an unbeatable source and even tries to imitate the great Scholars by using such terms like 'Lam aqif ala sanadih' ('I could not find the chain of narration')...He also accuses some of the best Huffaaz of Hadith with lack of attention while he (Al-Albani) is the one best described by this. " (Al-ALBANI UNVEILED)

Those who wish to learn more of Al-Albani's deviation and deception should acquire a copy of the book, Al-ALBANI UNVEILED. It will suffice here to say that the Salafi sect is another baatil group.

THE NEED OF HIJAB FOR EVEN MAHAAREEM

In these days of Deeni alienation when western libertine influence has gripped even the minds of Muslims, many people are surprised to hear that a father-in-law is not an adequate mahram on a journey for his daughter-in-law. They are quick to react by s aying that since marriage is not permissible between a man and his daughter-in-law, he (father-in-law) is an adequate mahram for his daughter-in-law. It is surprising when even learned men react like laymen and present the same baseless argument. The learned man goes a step further by quoting the Qur'aanic aayat which prohibits marriage between a man and his daughter-in-law. This attitude only displays the lack of knowledge and understanding of the learned man.

MAHRAMIYYAT

The Mahramiyyat (being a mahram) of the father-in-law is not disputed. That the Qur'aan declares this mahramiyyat, is accepted. This is not the issue. Being a mahram does not negate Hijab (Purdah). By Purdah is not meant the Veil (Niqaab) or face-covering. The Niqaab is only one method of Hijaab. When it is said that a degree of Hijaab has to be upheld for the father-in-law it is not asserted thereby that the daughter-in-law should don a niqaab in the presence of her father-in-law. A certain degree of hijaab for the father-in-law does not negate his mahramiyyat. But, the Hijaab becomes necessary on account of the element of **fitnah** which is present here in the form of carnal lust.

It should be borne in mind th at there is a difference in the mahramiyyat of a father and a father-in-law. While the element of fitnah is overwhelmingly absent with regard to the father, it overwhelmingly exists in relation to the father-in-law. The father/brother/son is naturally devoid of carnal desire for his daughter/sister/mother. This cannot be claimed for a father-in-law because at one stage marriage between this man and the woman who is now his daughter-in-law was permissible. An external factor, viz., his son's marriage to the woman, has raised him (the father-in-law) to the pedestal of mahramiyyat. The very fact that marriage with the woman was permissible at one time, is clear evidence of the existence of carnal lust for her. While this lust has become dormant on account of him having become the woman's mahram by virtue of his son's marriage to her, the fitnah is ever present and cannot be denied. In fact, numerous cases of corruption and misconduct occur between men and their daughters-in-law. Those who deal with the community have insight into such matters. The books of Fiqh are replete with episodes of such malpractices which transpired in consequence of the total abandonment of Hijaab between women and their secondary mahrams such as fathers-in-law.

CORRUPTION

Moral corruption in Shar'i terms include even a touch of lust which cancels the nikah. If a man so much as touches with carnal desire his daughter-in-law, his son's nikah with the woman is irrevocably and finally cancelled. There is then absolutely no way in which the couple can unite. The effect is worse and more disastrous than three talaaqs. While there is some hope for nikah between a woman and her husband who had given her three talaaqs, there is absolutely no hope of the couple living as husband and wife when the nikah is dissolved by the moral misconduct of either the father-in-law or daughter-in-law. In view of the devastating repercussions of total abandonment of Hijaab, the Shariah commands a measure of caution and hijaab between a man and his daughter-in-law. This has greater emphasis in these days when Purdah is not even regarded as a Shar'i requirement. The exceptionally low degree of morality and moral degeneration prevailing in even the ranks of the Muslimeen dictates that a woman should not go on a journey or be in privacy even at home with her father-in-law.

FITNAH

The existence of this fitnah and the resultant effect of the Shariah are not confined to the father-in-law. The ruling of caution and limited hijaab will apply between even a man and his own daughter or a man and his own sister. It will be easy to understand that there is a need for total Hijaab between a man and his own daughter whom the father had raped (Nauthubillah!). Just the other day, such a case was brought to us. The husband claims that the anulment of his marriage was improper because he had not issued talaaq although he concedes that he was the cause of his daughter having lost her virgnity at his own hands. Such ignorance is shocking and alarming. Under no circumstances can this father ever act as the mahram of his daughter or of even his other daughters or of his sisters. His mahramiyyat will extend to only the dimension of marriage. He cannot marry any of his mahaareeem females, but he cannot act as their mahram on a journey nor be in privacy with them on account of the existence of the element of fitnah.

Misconduct of this nature between men and their daughters-in-law is not an isolated occurrence. Such occurrences are on the increase in these immoral times. We, who deal with such issues, are in better position to know. Those in the street and lacking in knowledge or in experience or deficient in understanding possess neither qualification nor ability nor authority to voice themselves on this issue.

SHAR'I RULINGS

The Fuqaha (Jurists) of Islam have clearly explained this issue for the Ummah. In Volume 5, page 12 , Badaaius Sanaai', states:

"When he (the man — whether father/brother or father-in-law) has carnal desire (for the woman) or he feels overwhelmingly that if he touches (her) or looks at her, he will desire, then it is not permissible for him to look (at her) nor to touch (her) because it constitutes a cause of his falling into haraam. Thus it (looking or touching her) is haraam."

"Similarly, he should not be in privacy with her if he fears over his nafs (that he may be tempted by his desire)"

Certain relatives have the right of custody of children. Among such relatives are brothers and paternal uncles. However, if the brothers and paternal uncles who are all mahrams of the first degree, happen to be fussaaq (transgressors and careless in the observation of Purdah), custody will be denied to them nothwithstanding their mahramiyyat. In this regard, the highly authoritative book of the Shariah, Shaami states: in Volume2,page 638:-

"There is no custody for the faasiq asbah (close relative) so as to be saved from fitnah (of misconduct). *(To page 12)*

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HIJAB AND MAHAAREEM

And it appears in Badaai: 'If the brothers and the paternal uncles are not (morally) trustworthy (they being fussaaq) with regard to their emotions or even with regard to the wealth of the minor girl, the girl will not be assigned into their custody. (Instead) the Qaadhi should appoint a pious and trustworthy female and place the girl in her custody until she attains puberty."

In Azeezul Fatawa, Volume 8, page 223, it is said:

"But, where fitnah (of carnal desire) exists and when this fear of fitnah prevails, the Fuqaha have ordered the adoption of Purdah for even mahaareem as it appears in Durre Mukhtaar (on page 235, Vol.5) "

In Imdaadul Mufteen, on page 261, Vol.8, it appears:

"With regard to Hijaab—its basis is on fitnah. The greater the fear of fitnah, the greater will be the degree of observation of purdah for closing the avenue of the fitnah."

Wherever this element of fitnah exists, the rule of Hijab will become applicable, whether the fitnah emanates from the direction of total strangers or from mahrams.

In Ahkaam-e-Purdah on page 119, Hadhrat Maulana Ashraf Ali Thanvi says:

"In view of the corruption of the time, the Ulama have equated some mahrams to ghair mahrams for the sake of caution and observing proper order (in conduct). Such mahrams are the father-in-law, the son-in-law of a young woman, the husband's son (by another woman) and the daughter of his wife (by another man), milk-brother, etc.. The people of experience are aware of the fitnah and fasaad which occur in the wake of such relationships (i.e. with such mahrams in the absence of Hijaab)."

In Bayaanul Qur'aan, Hadhrat Hakimul Ummah Maulana Thaanvi says:

"In fact, seeing the fitnah of the times, some Fuqaha have prohibited sitting in private with (such mahrams) who are mahram by way of musaahara and ridhaai."

Musaaharah refers to ties created by marriage which bring about the mahramiyyat of the father-in-law, for example. Ridhaai means the ties created by milk such as when a woman breast-feeds children of different parents. Although the breast-fed boy and girl of different parents become milk brother and sister, they are constrained to observe a degree of Hijaab on account of the existence of the element of fitnah in the form of shahwat (carnal lust).

In Durrul Mukhtaar, on page 236, Vol.5, the following is said:

"Privacy with the mahram is permissible except with the milk-sister and the young mother-in-law." (These are mentioned by way of examples. The ruling is not restricted to only these two exceptions. Wherever the fitnah exists, the ruling will apply.)

Regarding a man who lives with his mother-in-law after the death of his wife, it is said in Shaami:

"If the mother-in-law is a young woman, the neighbours have the right to prevent her (living) with him when they fear fitnah."

"Young" in this context means any age. If fitnah is present, the term young will apply to the person. Thus, in this reagrd even a 50 year old woman will be described to be shaabbah (young).

Intelligence does not behove denial of everyday realities confirmed by experience.

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THE FUQAHA AND HADITH

should be correctly understood. However, some learned men oblivious of the purpose of Hadith classification by the Muhadditheen are embroiled in the grave error of subjecting the rulings of the Aimmah-e-Mujtahideen to the Hadith classifications of two centuries later. They should understand well that the early Fuqaha were in entirety independent of these classifications and their views and rulings are not to be scrutinizeed on the basis of principles unrelated to their office and function imposed on them by the Sahaabah.

AUTHENTICITY OF HADITH

Let us now see what the illustrious Fuqaha say on this matter. The following are their comments on a Hadith which appears in Hidaayah and which has been adduced in substantiation on a certain ruling. The comments on this Hadith are as follows:

(Firstly, the narration in question reads:

"In this way was it written in a letter which Rasulullah (sallallahu alayhi wasallam) wrote to Amr Bin Hazm (radhiallahu anhu)."

No chain of narrators (Sanad) is presented for this instruction of Rasulullah (sallallahu alayhi wasallam). The authorities of the Shariah comment:

* The Aimmah-e-Fuqaha have accepted this instruction. (Ainul Hidaayah)

* "Imaam Shaafi has written in his Risaalah that the Ulama among the Taabieen had accepted it when it was established by them that Rasulullah (sallallahu alayhi wasallam) had in fact issued this instruction."

* "Ibn Abdul Birr said that according to the Fuqaha this instruction is mash-hoor (well-known and established). It therefore resembles a Mutawaatir narration. Since it resembles Mutawaatir, there is no need for its Sanad." (Ainul Hidaayah)

The following appears in I'laaus Sunan:

* "It is probable that a hadith be Dha-eef according to some Muhadditheen while Saheeh or Hasan according to other Muhadditheen."

* "When the Mujtahid employs a hadith as a basis for deduction, it in fact, implies the authenticity of that hadith."

* "Imaam Ahmad and Ibn Munthir have employed this hadith as proof. In their acceptance of this hadith is the proof of its authenticity according to them. Similarly, the certitude of every Mujtahid regarding a hadith is proof of its authenticity by them." (Cited from At-Talkheesul Habeer of Asqalani).

* "Acceptance (of a hadith as being Saheeh) is sometimes by **statement** and sometimes by practical deed. Hence, Al-Muhaqqiq (Ibn Humaam) said: Tirmizi's statement,viz.,The Ulama act on it., implies the strength (authenticity) of its basis even though this special chain of transmission is described as Dha-eef."

Imaam Suyuti says in **At-Ta'aqqubaat:**

"Acceptance by the Ulama (Fuqaha):

This implies that a hadith becomes strong by the statements of the Ulama. Many have explicitly stated that among the proofs of the authenticity of a hadith is the statement of the Ulama even if the hadith lacks a Sanad on which reliance could be placed."

The discussion on this subject is detailed and very lengthy. However, the arguments presented here in brief are adequate for dispelling doubts from sincere seekers of the Truth.

POLISH

Rasulullah (sallallahu alayhi wasallam) said: "Everything has a polish. The polish of the hearts is Thikrullah."

When the Mu'min refrains from constant Thikr, his heart clouds and spiritual rust effaces the lustre of Imaan. The conscience of Imaan then dies.

INFORMATION

SOME USEFUL INFORMATION:

* The minimum Mehr (dowry) is the price of 31 grams of silver.

* Sadaqatul Fitr is 1,6 kg. flour or its price. It is safer to give rather 2 kg. (For Shaafis it is double this amount).

* The distance which qualifies one as a Musaafir (traveller) is approximately 88 kilometres or 48 Islamic miles. Forty eight Islamic miles is the equivelant of approximately 55 English miles.

* **Mehr-e-Mithl** is the customary Mehr amount of a particular family/tribe/community.

Zakaat Nisaab

The Zakaat Nisaab and Mehr-e-Faatimi amounts appearing in the Majlis are in terms of the price of silver in South Africa and these amounts are expressed in South African currency.

Those in other countries should calculate these amounts in terms of the silver price prevailing in their respective lands.

The **Zakaat Nisaab** is the prevailing price of 612 grams of silver.

Mehr-e-Faatimi is the price of 1,75kg.of silver.

Zakat our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it. is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

Zakaat Nisaab R3 90
MAHR-E-FATIMI R1 110
Jamadil Akhir 1416

From Page One

PROFANITY!

"O People of Imaan! If you obey those who are kuffaar, they will turn you onto your heels (into kufr). You will then return as losers (of your Iman.)(Don't fear them.) In fact, Allah is your Protector and He is the best of helpers."

ترجمان

"VOICE of ISLAM"

P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056 Vol12 No.2

THE MAILS

SUBSCRIPTION RATES
Twelve issues
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FUND-RAISERS

Fund-raisers from various parts of the world are flocking to South Africa collecting money for their pet projects, sometimes a Madrasah, a Musjid or some other alleged propagational or relief activity. Some organizations basing themselves permanently in South Africa have adopted fund-raising as their profession. The unsuspecting Muslim public is enticed into contributing by the heavy advertising. Glossy pamphlets are issued pictorially portraying the charitable activities. Individual collectors come armed with batches of testimonials from supposedly reputable organizations. To page 11

MISSIONARY MENACE

A flood of kufr and irtidaad is sweeping the Muslim world. Preying on the colossal ignorance of Muslim masses Christian missionaries now constitute a great menace. Christian missionaries with vast financial resources and the backing of western Christian governments are making a concerted effort in their onslaught to convert Muslims to Christianity. They are presently operating in a number of Muslim countries enjoying the support of even the 'Muslim' governments of the lands wherein they are based.

BANGLADESH

The most fertile ground for the operation of these missionaries is Bangladesh. The colossal ignorance of the masses coupled with extreme poverty has vastly facilitated the task of these missionaries. Bangladesh with a Muslim population of about 120 million is flooded with Christian missionary organizations ostensibly working as aid and relief agencies. By means of the provision of aid for the poor, destitute and ignorant, these luckless souls are trapped into the kufr network of the missionaries.

Operating in about 800 known villages, the missionaries have converted thousands of Muslims, especially children, to Christianity.

ARKAANI MUSLIMS

The problem in Bangladesh is compounded by hundreds of thousands of Arkani Muslims who have been forcibly expelled from their homes and land (Arakan) by the Burmese Buddhist government. The oppression, torture and rape of women by the brutal Burmese security forces have compelled hundreds of thousands of Arakani Muslims to migrate. They have taken shelter along the borders of Bangladesh where they languish in squalor, hardship and extreme poverty. They too have become the victims of the predations of the Christian missionaries.

MISSIONARY AID

When these Christian relief (missionary) agencies set up their operation of kufr in a village, they direct their attention to Muslim females and children. The relief aid is given to women not to men. Women have to line up for the food rations provided by these agencies. In this way the Hijab of the womenfolk is assaulted and finally destroyed. The poverty, hardship and ignorance of these people have opened up the way for this concerted Christian onslaught.

The starving villages with their ignorant masses are converted to Christianity by means of food rations and other material needs. Once a village has come onto the list of kufr, a hospital, a school and other ameneties of life spring up. The social standard of the destitute is upgraded and converts to Christianity are gained. Being totally ignorant of even the very basic requirements of Imaan, these unfortunate Muslim children are swallowed by the serpent of kufr.

It has been reliably reported from Bangladesh that when a Muslim woman accepts the relief aid offered by these pedlars of kufr, a seal/emblem of Christianity (perhaps a cross) is stamped onto her thigh. This seal remains there lifelong. On her death, the Christians claim her body on the strength of the seal which is considered to be proof of her Christianity. On this basis these kuffaar take possession of her body.

MISSIONARY INFLUENCE

With their vast financial resources these relief agencies exercise great influence over even the Muslim government which is sometimes constrained by Christian insistence to close down even Musjids and Madrasahs functioning in refugee camps.

On all sides the Ummah is hemmed in. There is no Muslim response worthy of note in the field to combat this tide of kufr and irtidaad. In Bangladesh there is only one local Muslim organization rendering noble service in this field although its work is extremely limited on account of the lack of resources.

Another two or perhaps three non-Bangladeshi bodies from the Arab World have offices in Bangladesh. However, their work is a mere showpiece and presents no answer for the avalanche of kufr sweeping the nation of Islam in Bangladesh. (See also page 6)

DANGEROUS MAN

Umar Ibn Khattaab (radhiallahu anhu) said:

"The one whom I fear most for this Ummah is a man who is an aalim (learned) with his tongue, but a jaahil (ignoramus) in his heart."

This description fits the modernists 'maulanas' hankering after the degrees secular institutions offer. Their hearts are blind and their intellect deranged.

AFGHANISTAN

THE TAALIBAAN

Since the intervention of the Taalibaan (Madrasah students and Ulama) in the anarchical political situation of Afghanistan, a polarisation of forces has taken place. Former enemies, inspite of divergent ideologies, have aligned themselves to confront the Taalibaan who are regarded as the common foe.

The saddest development is the now evil role being played by Rabbaani and Shah Mas'ud who had devoted 15 years in the Jihad to expel the Russian invaders and the Afghan communist government. Russia, the former enemy has now become the ally of Rabbani and Mas'ud. India, the murderer of countless millions of Muslims is on the side of Rabbani and Mas'ud and so is Shiah Iran. Russia is supplying the Kabul regime of Rabbani with arms. Hundredsof Indian military personnel are in Kabul. Substantial aid is coming from India and Iran. Even the communist Dostum is now on the side of the Kabul regime. This is basically an alignment against Islam.

NOT JIHAD

In so far as Rabbani and Mas'ud are concerned, it is no longer a Jihad against the kuffaar. It is a fight for power. Hence, all principles of Islam have been scuttled. The aid of the arch-enemies of Islam has been enlisted by Kabul in its bid to eliminate the Taalibaan whose successes have been phenomenal. The Taalibaan have captured over two thirds of Afghanistan and are presently knocking at the gates of Kabul which they have besieged. The Taalibaan are confident of capturing Kabul and what remains of Afghanistan in the hands of worldly forces.

TAALIBAAN DEMANDS

For the cessation of hostilities, the Taalibaan have made the following three demands to the Rabbani regime:

* Proclaim Shariah Law
* Expel all communists in your ranks
* Expel from public offices all Afghani females who had acquired their education in Moscow.

These are the only demands which the Taalibaan have made, but the lust for power has blinded those who had once waged such a valiant Jihad against the communist forces of the Soviet Union and Afghanistan. We can only hope and pray that Allah Ta'ala showers His aid and mercy on the Taalibaan. May Allah Ta'ala keep them stable and steadfast in their mission to spread the Deen and may they not fall in the same trap in which Rabbani and Mas'ud have become entrapped.

The coming weeks when the ice melts around Kabul will be of crucial importance for the fate of Afghanistan. This is the first time in recent history that a truly

(To page 6)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
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PORT ELIZABETH

Q. Here in Johannesbrg we are inundated with Muslim refugees from Somalia, Uganda, Rwanda, etc.. Several organizations are providing occasional meals and a little money, but there is no organization accomodating these refugees. They are sleeping in the open, at the railway station and sadly and shamefully, many are sleeping at various church halls. In Johannesburg there are about 20 Musjids yet there is not a single Musjid open for 24 hours. All the Musjids are locked after Isha and open at Fajr. Sadly, even the Tableeghi Markaz does not allow these Muslims to sleep there (so much for Ikraam). Please comment.

A. This indifference of Muslims towards their fellow bretheren in distress is an universal disease in today's Ummah. The 'feeling' and 'ikraam' demonstrated for suffering Muslims are only verbal and confined to slogans. In Johannesburg there exists a plethora of Muslim organizations with substantial financial resources and organizational capabilities, yet the community can cosily sleep in their warm and luxurious homes and mansions while Muslims are sleeping around them on the streets and worst of all, in kuffaar places of worship. This is a sorry and a lamentable commentary of the spiritual and moral degeneration of the Muslim community. It is the incumbent duty of Muslims to aid these Muslims in distress.

In Johannesburg there are many Muslim millionaires and numerous people of affluence. It should not pose an insurmountable problem to arrange accomodation for the luckless Muslim refugees sleeping in the open and in church halls in Johannesburg. Allowing them to sleep in the Musaajid besides not being a solution, has detrimental consequences. There are valid reasons for keeping the Musaajid shut after Isha. These are so apparent that discussion on this issue is superfluous. However, if the community with its great affluence shirks its Islamic obligation of providing accomodation for the Muslims sleeping in the open and in church halls, then concerned Muslims, like yourself, should pressurize the Musjid trustees to open up the Musjid doors to allow the Muslim refugees to sleep inside. While it is imperative to maintain the standards of the Musjid and while it is acknowledged that the Musjid has not been erected for providing accomodation to unfortunate souls, it must be observed that a Muslim has greater sanctity by Allah Ta'ala than a Musjid. There is by far greater merit and greater thawaab in the rendition of service to distressed Muslims than in the upkeep of Musaajid buildings. At least there will be an assurance of Salaat performance in the haunted Musaajid of today if the refugees are permitted to sleep in. They will wake up for Fajr and the Musjid will enjoy their warmth of Salaat instead of being idle and empty as is the case generally today.

Brother, our advice to you is to forget about the affluent ones and the miserable trustees of Musjids who are mostly fussaaq. The hearts of these people, especially of those indulging in the haraam luxury of squandering millions on bricks, sand and mosaic in their nafsaani desires of decorating and unnecessarily expanding Musjid buildings, are closed and sealed. They have no true concern for the Akhirah, hence they delude themselves with their wasteful activities presented in Deeni guise. You make a start with a few brothers to assist these refugees. Do whatever little you are able to do and leave the result to Allah Ta'ala. When Allah Ta'ala accepts a service, He will create the ways and the means for it to flourish. A small group of like-thinking brothers should come together, hire some rooms, a store or any type of building and start to house some of the refugees. Let this be a starting point. As you embark on the work, avenues will open up.

THE SOLUTION

The solution to this problem is not simply to provide accomodation. An endeavour should be made to find employment for these refugees. In Port Elizabeth we too have a share of these refugees. It has been observed that most of them are enterprising and keen to work or do some trade. Assistance has been provided for them by many Muslims over here. As a result, almost every Muslim refugee here is either employed or conducts his own business hawking goods which are supplied to them by Muslim traders on tick. They have been found to be honest and no trader has suffered any loss in the process of aiding them.

If a refugee wishes to work or do something to earn a living, he should be encouraged and aided. There will be the small minority which will take undue advantage of generosity. But such slight setbacks should not be made an excuse for refraining from the good work of assisting Muslims in distress.

Brother, you have rightly voiced your concern, you should now enter the practical field and we are sure that you will find a couple of other brothers who will be eager to assist in the scheme to aid those Muslims sleeping in the open and in church halls. Many Muslims wanting to aid will readily contribute to a group which embarks on this kind of relief work. Get a group together and we shall, Insha'Allah, authorise you to raise funds for the noble task of getting Muslim refugees out of the halls of kufr worship. There is no shortage of funds in Johannesburg, a place where 9 million rand can be spent on a wasteful exercise of adorning a Musjid unnecessarily at a time when the Ummah is saddled with an avalanche of calamities.

Q. A man sent his young wife, her sister and his 80 year old father-in-law on a 30 day tour of India. The young travel agent accompanied them on the journey. What is the Shar'i ruling?

A. The Shar'i ruling is obvious and known to almost all Muslims. We are printing this question simply as a reminder and by way of naseehat for perhaps Muslims gain some lesson. The La'nat of Allah was the constant companion of this evil and corrupt group. In addition the same Curse was on the **dayyuth** husband who had so disgracefully bartered away the honour and shame of his wife. The dayyuth man had led his young wife and sister-in-law up the path of zina. All of them are guilty of at least zina in the terminology of the Hadith.

Q. Is it permissible to eat from Take Aways owned by Muslims but managed by non-Muslims?

A. It is not permissible to eat at such places. The food served there is haraam.

Q. It is claimed that Hajj becomes compulsory when a person happens to be in Makkah on the day of Eidul Fitr. Is this correct?

A. If one happens to be in Makkah on the day of Eid or at any time during the months of Hajj, Hajj will become compulsory only if:

* One had not yet performed Hajj.
* One has sufficient expenses to remain until Hajj.

COSMETICS

Western cosmetics are generally impure and haraam substances. Such creams, lotions, perfumes, etc., contain , in most cases, alcohol, filth and animal ingredients. Among the filth are even urine and human after-birth najaasat. It is,therefore, not permissible to use western cosmetics. This applies to all names and brands unless it is clearly stated that the product is free of animal ingredient and alcohol.

Q. Please explain what 786 means and its purpose.

A. Every letter (harf) in the Arabic alphabet has a numerical number, e.g. the number 1 represents Alif, 2 for Ba, 10 for Ya, 20 for Kaaf and so on. The sum of the numbers of all the huroof (letters) in the aayat Bismillahir Rahmaanir Raheem is 786. People generally use this number (786) to represent Bismillaah. While this is permissible it is not necessary nor is it a practice substantiated by the Sunnah.

Q. If there are no Muslim female doctors and dentists, who will attend to ladies?

A. Your question is misleading. You should have asked: Who will attend to the Purdah concious ladies? In so far as most Muslim women of today are concerned, it does not matter who attends to them. Any faasiq, faajir or kaafir doctor can attend to them. Inspite of the presence of female doctors, most Muslim women in these corrupt times opt for kuffaar male doctors. They are therefore a closed book. Discussion with regard to them is wasteful and redundant. With regard to the Purdah concious ladies, the ruling of the Shariah is as follows:

* If there are no Muslim female physicians, they should acquire the services of non-Muslim female doctors. In the absence of non-Muslim female doctors, aged Muslim male doctors will attend to them. If there are no aged Muslim male doctors, then any Muslim male doctor. In their absence, the final resort is kuffaar male doctors. But in practical life Allah Ta'ala always opens up an avenue for pious ladies who abhor the idea of exposing their bodies to ghair mahram males.

Q. Today Muslim women go to male doctors for delivering their babies. We know that this is against the Sharia. So if girls are not educated in this field who will attend to our women giving birth?

A. Shaitaan presents his arguments in subtle ways. He has possessed the brains of Muslims who utilize a variety of silly arguments in a bid to legalize the shameful ways of the kuffaar. Today innumerable Muslim girls have abandoned Purdah and bartered away their honour and modesty by attending kuffaar immoral universities. They are becoming doctors, stupid 'scientists', dentists and what not. But, none of them are concerned with midwifery for the simple reason that the status and money are not of the same level and degree as offered by the other professions. Instead of asking this silly question you should direct your query to these girls who refuse to become midwives. Even 'fanatics' like us will say that it is permissible for them to become midwives. But, we must add that the midwife in today's time, if she is not a pious woman, will soon chuck up her profession for lack of clients. People in these evil times love the evil of body

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exposure for which they pay thousands of rands in immoral hospitals manned by immoral personnel. There is no Shar'i merit in your question.

Q. These ladies feel that since male doctors are delivering their babies, their husbands should be present. What does the Shariah say?

A. It is indeed surprising to hear that a woman who possesses the shamelessness of submitting to a male doctor at the time of delivery wanting her husband to be present. The whole confounded system is immoral. It is a rotten mess of fisq and fujoor. It does not require a dignified Shar'i fatwa. Both the wife and the husband are evil, shameless and far far away from Islamic morality. Even in the corrupt western system, delivery of babies in even public hospitals is executed by females. If a Muslim lady is concerned with this issue and if she and her husband have Islamic shame, then avenues for the protection of their haya (shame) will open up in even these public hospitals. But, the problem is that Hijab has been abandoned, not only abandoned, but ridiculed. When Allah's laws are ridiculed, He imposes His punishment on us in a variety of ways. One such form of punishment is to open up the way for kuffaar male doctors to deliver Muslim babies. When Muslim females happily submit to such disgusting rape of haya, the next phase in the System of Divine Punishment is the violent rape of Haya Serb-style. May Allah Ta'ala guide Muslims and protect us all from such disasters.

Q. A certain Muslim chicken company is buying slaughtered chickens from different non-Muslims and packing in its own halaal-stamped packets.

A. This is an old trick which both Muslim and non-Muslim chicken processors employ. The safest course is to abstain from all commercially processed chickens. Regard all such chickens as haraam. Pay no heed to any 'Halaal' certification on the packets.

Q. My father says that I should accept a boy's marriage proposal if the boy is from a good, well-to-do family even if he appears to be a modernist shaving his beard and not dressing Islamically. When I refuse such boys my father becomes angry . Pease advise me of my rights according to the Shariah? Am I disobedient?

A. No, you are not disobedient. Sinful disobedience is a disobedience which is in violation of the Shariah. As an adult girl, you cannot be compelled into marrying a person whom you dislike or to whom you are not inclined. And, even if you like someone who happens to be leading an un-Islamic life style, then too will it be unlawful for you to marry him. Your father is in error. He cannot expect you to marry a faasiq. You should not be stampeded into marrying a boy who flagrantly violates Allah's Law. Such boys will make life a misery for their wives.

Another important factor is to make an endeavour to ascertain the background and temperament of the boy even if he has a beard and is Islamically dressed. These are not the only criteria for accepting a proposal. Many Islamically dressed husbands having Islamic appearances externally commit grave injustices on their wives. They miserably fail to execute the rights of their wives. We are aware of numerous such cases of husbands violating the rights of their wives. They soothe their conscience by labouring under the notion that such neglect of wives and violation of their rights are permissible for the sake of going out in the 'Path of Allah'. Little do they realise their colossal delusion and the zulm they commit. It is, therefore, essential to make enquiries about the character and the activities of the boy.

Q. Recently in Durban some Muslims even Ulama called for separate time for Muslim women wishing to use public swimming pools. What is most astonishing is that the Ulama denounce even separate facilities for women in Mosques. How does separate hours for women in public pools become lawful?

A. The Ulama-e-Haqq will always proclaim the truth. When it is not permissible for Muslim women to attend the Musjid how can it ever be permissible for them to attend the filthy and immoral swimming public pools? Those 'ulama' who claim that such immoral places are permissible for women do not denounce the practice of women going to the Musjid. On the contrary they encourage it. Their acceptance of kuffaar public swimming pools for Muslim women is, therefore, not at all surprising. They are lost in deception and wandering in the darkness unable to distinguish right from left.

Q. It came over the radio recently that the Grand Mufti of Arabia decreed that Israel was no longer ahostile state. Thus Muslims should not regard Israel an enemy. Please comment.

A. We are not aware of the fatwa (decree). If it is true , then we must say that the grand mufti's decree has no Shar'i validity. Israel remains an enemy of Muslims and an enemy of Islam until Doomsday. No fatwa can ever change this reality. Any peace treaty with Israel does not detract from this Shar'i reality.

Q. Is it permissible for a father to unnecessarily take his son's wealth wthout the son's consent?

A. It is not permissible. The father may not misappropriate the wealth of his children. He is not allowed to utilize the wealth of his minor children even with their consent. He needs the consent of his adult children if he wishes to make use of their property. If the son fails in his obligatory duty of maintaining his father who lacks the means of self-support, then only may the father take without consent that amount which is necessary for his expenses.

Q. Can criminals such as gangsters who murder and sell drugs be prevented from the Musjid?

A. It is not permissible to debar them from the Musjid. It is their right to enter the Musjid for Ibaadat. However, when a flagrant violater of the Shariah such as these brazen criminals dies, the Imaam of the Musjid or the Ulama should not lead his Janaazah Salaat. An ordinary person should be instructed to lead the Janaazah Salaat.

Q. An Imaam of a Musjid claims that it is Sunnat to light agarbatti on big nights such as 27th Ramadhan and 15th of Sha'baan.

A. The imaam's claim is baseless. This practice is bid'ah. It is an innovation. While it is permissible to light incense in the Musjid at any time, it is a great lie to claim that it is Sunnat to do so on the 'big' nights.

Q. The imaam in our Musjid has initiated a new practice unknown to us. Before the Fajr Athaan he plays Qira't recordings over the loudspeaker. Is this proper?

A. It is highly improper. In doing so he has introduced a new practice which is tantamount to an addition to the Athaan. It is necessary that the musallis of the Musjid pressurize the errant imaam to abandon his baatil practice of bid'ah.

Q. The Imaam of our Musjid also claims that it is Sunnat to shake hands after Eid Salaat. Is this true?

A. His claim is false. It is not Sunnat. Neither Rasulullah (sallallahu alayhi wasallam) nor the Sahabah shook hands on the Day of Eid after Salaat. If a stranger happens to come along, it will be proper to shake his hands. But, to shake hands after Eid Salaat under the notion of it being a Sunnat, is bid'ah.

Q. Please explain what jinns are. They are described by some people as 'evil forces'.

A. If jinn are 'evil forces' then people too are 'evil forces'. Evil forces (shayateen—devils) exist among both mankind and jinnkind although the father of the jinn species is Iblees himself. Jinns are a species of Allah's creation just as human beings are His creation. Among them are both male and female. They marry and raise families. There are Muslim and kaafir jinns. They are invisible to us and they have been endowed with the ability of transforming themselves into various forms. They can appear to us as human beings and as animals. The Muslim jinns follow Islam. In general the kuffaar jinns are termed shayaateen (devils).

Q. Is there any truth in the claim that there is a relationship between the full moon and insanity?

A. While we are not aware of any such relationship we can say that the moon does exercise some evil effect/influence because Rasulullah (sallallahu alayhi wasallam) instructed that the following dua be recited whenever the moon is seen: Translation: "I seek refuge with Allah from the evil of this object which darkens."

Q. Some people are criticizing those who do not wear turbans. What is the Shar'i status of the turban?

A. Those who are guilty of such criticism are exceeding the bounds of the Shariah. While it is good and meritorious to wear an amaamah (turban), it is wrong to criticize those who do not don a turban. The turban is not in the same category as the beard, for example . Wearing Islamic headgear is imperative. But, to confine the style of Islamic headgear to the turban is not proper. The Fuqaha say that wearing an amaamah is Sunnat-e-Aadiyyah. It is not Sunnatul Muakkadah. People should desist from advertising their piety. Such baseless criticism betrays the feelings of riya and pride in these arrogant people. Exceeding the bounds of the Shariah is also bid'ah.

Q. The imaam of a Musjid teaches that people should think of Hadhrat HusaIN (radhiallahu anhu) when performing Salaat. Is this permissible?

A. During Salaat one should think of Allah Ta'ala. It is not permissible to introduce any other thoughts into the mind. Deliberate introduction of the thought of Hadhrat Husain (radhiallahu anhu) is tantamount to shirk.

Q. Is Salaat performed behind a bid'ati valid?

A. The Salaat is valid. However, if Salaat can be performed elsewhere where the Imaam is not a bid'ati, then one should not join the bid'ati imaam. Performing behind a bid'ati is Makrooh even though the Salaat is valid.

Q. Some people making Sajdah Tilaawat during the course of reciting the Qur'aan Shareef, make the Sajdah holding the

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Qur'aan Shareef in their one hand. Both hands are not placed on the ground as is usually done since the one hand holds the Qur'aan. Is the Sajdah discharged?

A. The Sajdah is valid but this method is not permissible. People have picked up this disrespectful way in Makkah and Madinah where the ghair muqallideen (so-called Salafis) show scant respect for the Qur'aan Majeed. There are no people in the Ummah who disrespect the Holy Qur'aan in the way these Salafis do, especially in the Haramain Shareefain. Placing the Qur'aan Shareef on the floor is highly disrespectful. Making the Sajdah with the Qur'aan held in the hand on the floor is a violation of the sanctity of the Qur'aan-e-Kareem. The Sajdah too is rendered defectively. While reciting the Qur'aan Majeed if there is no elevated place to put the Qur'aan, then the Sajdah should be made at a later time. It is not permissible to violate the respect of Allah's Kalaam in this manner.

Q. A man has directed in his will that he be buried according to Muslim rites in a Muslim cemetry. Although born a Muslim he did not live the life of a Muslim. He frequented the temples of non-Muslims and propagated the unity of religions. Was it proper for Muslims to give such a person an Islamic burial if he had died in this state?

A. This person is not a Muslim according to the Shariah even though he was born in a Muslim home. It was not permissible to accord him an Islamic burial.

Q. What should be done when someone whose wudhu broke leaves the Saff during the progress of Jamaat Salaat?

A. If there are Saffs behind, the musalli immediately behind should step forward and fill the gap. If there is no Saff behind, the musallis in the saff should step to the side and fill the gap.

Q. If one's wudhu breaks during Jamaat Salaat is it permissible to walk infront of the musallis when leaving?

A. Yes, it is permissible. There is no alternative. One should not remain in the Saff without wudhu. It is permissible and necessary to leave even though one will have to pass infront of the musallis and even cut through the saffs.

Q. Can one become the mureed of a shaikh who keeps a television in his house?

A. It is not permissible to become a mureed of such a flagrant violater of the Shariah. Far from being a spiritual guide, this person will morally and spiritually ruin those who come into his company. Stay far from such fakes.

WAGES

Rasulullah (sallallahu alayhi wasallam) said:

"Pay the labourer his wage before his perspiration dries."

Withholding payment of wages on baseless grounds is an act of Zulm. Some employers when annoyed perhaps by the arrogance--real or imagined--of their employee deem it proper to withhold payment of his wages. They subject employees to considerable grief and inconvenience by their refusal to pay their wages on time. This callous conduct is in direct conflict of the aforementioned Hadith.

Q. Due to the insolence of an employee, I withheld his wages only as a measure of punishment. I paid him a few days late. My conscience is bothering me. Was I justified in doing so?

A. Rasulullah (sallallahu alayhi wasallam) said: "Sin is that which bothers the conscience...." By virtue of Imaan, the Mu'min's heart becomes automatically agitated when he is guilty of sin. This 'bothering of the conscience' is in fact a wonderful ni'mat of Allah Ta'ala. It produces realisation of one's faults and the inclination for Taubah. You had no justification for withholding the wages of the worker. The insolence and arrogance of the employee are not grounds for withholding his wages. The wage is for the service which he had rendered. If the worker renders his service, he is entitled to his pay. While his insolence is a valid cause for terminating his service, it cannot be used as a pretext for delaying his wages. Since you are guilty of zulm (injustice), it is necessary that you make amends. Apologise to the worker. Even better gladden his heart with a bonus. Failing to secure forgiveness for the wrong here can lead to repercussions in the Divine Court in the Aakhirah.

Q. Do you have a detailed list of halaal and haraam products? It is about time that such a list be published.

A. There are thousands of commercially produced items. It is impossible to prepare suuch a list. We lack the time for embarking on such a task. In fact there is no need to waste time in the preparation of such a list which can take years and which will need constant revision, additions and deletions. For Muslims who are concerned with the developmnt of their Imaan, the prescription offered by Rasulullah (sallallahu alayhi wasallam) is quite simple and straightforward. He said that the things which are halaal are clear; the things which are haraam are clear; inbetween halaal and haraam is a third category, viz., the doubtful (Mushtabah) from which Muslims are exhorted to abstain. Indulgence in mushtabah leads to indulgence in haraam. Almost all commercially produced products contain stabilizers, emulsifiers and many ingredients camouflaged with chemical names. Some of these ingredients are haraam, being animal derivatives or alcohol. Our advice therefore is to abstain from all products which contain stabilizers and emulsifiers. One has only to exercise a little restraint on the nafs to abstain from the doubtful luxuries offered by the kuffaar commercial world. In fact, even one's physical health will improve considerably by abstaining from these commercially prepared products containing chemical poisons and spiritually destructive ingredients. The Qur'aan Majeed says:

"O People! Eat (of the things) of the earth which are halaal and tayyib (wholesome) and do not follow in the footsteps of shaitaan..."

In addition to halaal we are commanded to eat what is tayyib (pure and wholesome). Development of Taqwa and fikr (concern) for the Aakhirah are dependent on the consumption of pure and wholesome food.

Q. Is it permissible for males to remove hair from their chests?

A. It is permissible.

Q. After having completed all the rites of Hajj, a man and his wife were ready to come out of ihram. They only had to cut their hair. The husband made the qasr (cutting of the hair) for his wife even before he had shaved/cut his own hair. Someone claims that he is liable for the penalty of dumm (a sheep). What is the ruling?

A. Since all the rites of Hajj were completed, the dumm penalty or any other penalty does not apply in this case.

Q. When tawaaf is made after Asr Salaat, should the two raka'ts Tawaaf Salaat be performed at this time (i.e. after Asr Salaat)?

A. It is not permissible to perform the Tawaaf Salaat after the Asr Fardh has already been performed. The Tawaaf Salaat should be delayed until after the Fardh of Maghrib. The Tawaaf Salaat in this case may be performed either before or after the Maghrib Sunnat Salaat.

Q. Tawaaf was made after the Fardh Salaat of ASr. Thereafter the two raka'ts Tawaaf Salaat were performed during the Asr time. Is there any penalty for this?

A. Although the Tawaaf Salaat performed after the Asr Fardh has been performed is Makrooh, there is no penalty for this error. However, it is better to repeat it after the Maghrib Salaat.

Q. Can the Tawaaf Salaat of several Tawaafs be performed together?

A. The correct method is to perform the Tawaaf Salaat of each Tawaaf separately and immediately after the Tawaaf. However, if someone had perfomed it together, there is no penalty.

Q. In the Mosques of Makkah and Madinah the Imaam makes only one salaam during Janaazah Salaat. What should Hanafis and Shaafis following the Imaam do?

A. Hanafis and Shaafis should make both Salaams.

Q. How should Hanafis perform Witr Salaat during Ramadhan in the Haramain Shareefain? The Imaams over there perform two raka'ts and one raka't separately.

A. Hanafis should perform their own Witr. They should not join the Imaam in the Witr Salaat.

Q. Can females in the state of ihraam change their clothing?

A. Yes, they may do so.

Q. If during Salaat times a woman happens to in the Haram Shareef can she perform her Salaat alone?

A. Yes, she may perform her Salaat alone. There is no need for her to join the Jamaat.

Q. Is it permissible to have the Walimah feast immediately after the nikah? Is consummation of the marriage not necessary before the walimah?

A. The Walimah after the nikah is valid and permissible. Consummation of the marriage is not conditional for the validity of the walimah. However, the customary wedding feast organized by the bride's people is not the Masnoon Walimah. The Walimah is the obligation of the husband.

Q. Is it permissible for a woman to drive a vehicle if she wears Purdah?

A. Purdah is not confined to dress. Purdah does not mean only wearing of a cloak and veil. Remaining indoors is an integral requirement of Hijaab (Purdah). It is not permissible for a woman to emerge from her home unnecessarily and enter into the public even if she is clad in Purdah garments. When a woman drives a vehicle, she violates Hijaab more than a woman walking in the street. She deceives herself by believing that she is in Purdah when she drives a vehicle. She attracts evil gazes and she derives pleasure from the evil glances she attracts. But, generally women are adept in interpreting away their evil nafsaani desires although they are not so stupid as not to recognize their own wiles and tricks of the nafs. In fact some of these females wear a sort of a veil which exposes the eyes solely to attract attention. The purpose is not to gain Allah's

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Pleasure. The despicable motive is to attract attention hence they expose their eyes and cast surreptitious looks at people. Allah Ta'ala is fully aware of their satanic fantasizing. The Qur'aan Majeed says:

"In fact, the human being has insight (awareness) of his nafs even though he (or she) puts forward excuses (to soothe his or her conscience or to dupe others)!"

THE RAG

The rag which partially covers the face of a woman leaving the eyes exposed is not a Shar'i Niqaab. The design of such a rag is the opposite of the Shar'i Niqaab. The rag is designed to attract the lustful gazes of males while the Shar'i Niqaab has the opposite effect. It is better to leave the face uncovered than partially covering it with a rag designed to attract attention. The female's eyes exercise a strong influence on males. This fact is well-known to women using this so-called niqaab ostensibly as a Purdah item.

The cunning woman who uses this devious method should understand that she cannot hoodwink anyone by this gimmick. She should not seek to advertise her contention of Purdah. On the other hand, a genuinely stupid woman dense in the mind should understand that this type of rag which exposes the eyes is not permissible. She should, inspite of her stupidity, not permit herself to be beguiled by sly women who desire to put across the idea that they are in Purdah when in reality they have ulterior motives. May Allah Ta'ala save us all from the evil lurking in our nafs.

Q. I earn a monthly salary of R2500. How is my Zakaat calculated? Do I pay monthly or at the end of the year?

A. Zakaat is not paid on salary. Zakaat is paid on Zakaat assets (cash, savings, gold, silver and stock-in-trade) twelve months after one becomes the owner of Nisaab. The current Nisaab for Zakaat is approximately R400. Nisaab is the minimum amount of Zakaat assets on which Zakaat has to be paid. If for example on 10th Shawwaal of this year Zaid owns R400 or any amount more than R400 in the form of Zakaat assets and on the 10th Shawwaal of the next year he still owns R400 or more, then he has to pay 2½% on the amount which he has on 10th of Shawwaal. If on 10th Shawwaal (i.e.12 Islamic months after he became the owner of Nisaab) he owns less than R400 in the form of Zakaat assets, he is not liable to pay Zakaat even if his salary is R10,000 a month.

Q. I am a fourth year Madrasah student and intend to become the mureed of a well-known Shaikh. What is your advice for students who wish to become bay't?

A. Hadhrat Shaikhul Mashaa-ikh Maulana Rashid Ahmad Gangohi (rahmatullah alayh) told Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) who had expressed the desire for Bay't during his student days:

"While you are engaged in the pursuit of Ilm (at the Madrasah) consider the idea of becoming bay't as a waswasah of shaitaan."

The student at the Madrasah should not divide his attention. He should not be concerned with becoming bay't while he is involved with his Kitaabi studies. He has to apply his undivided attention to his kitaabs. Islaah-e-Nafs (self reformation)is Waajib (compulsory) at all times, but not becoming bay't. Whilst engaged in Kitaabi study at the Madrasah involvement in the special forms of Athkaar and Ashghaal of the Sufiyah is an obstacle and a threat to th pursuit of Ilm-e-Deen. In fact all side issues such as the formation of student organizations, engagement in writing articles for even Deeni magazines, participation in debates, learning public speaking, etc., are obstacles and detractions which impede the pursuit and obtainal of True Deeni Ilm. The Deeni student at the Madrasah must develop total solitude and apply himself fully to only his Kitaabs. Everything else is a barrier.

The greater the Deeni student purifies himself (makes his Islaah), the greater will be the barkat and the spiritual glitter of his knowledge. By means of Islaah will the student gain Roohaaniyat. By virtue of Roohaaniyat will the communication of his heart be established with the celestial realm. Ilm is a celestial reality. It is a Noor which becomes contaminated with all side issues. Islaah is not dependent on becoming bay't. The Naseehat of the Qur'aan, the Hadith, the bayaans of the Ulama and their writings are ample material for this purpose. Whenever true Ulama deliver talks on Islaahi matters, attend such bayaans. Read the books of the Auliya on Islaahi advice and act accordingly. You can establish a link with an Aalim of Haqq and refer your Islaahi queries and problems to him for guidance. Don't ask for Athkaar and Ashghaal. After you have completed your studies then set out in search of a Shaikh-e-Kaamil. If you are fortunate to locate such a Shaikh, place your hand in his hand and submit to his instructions. May Allah Ta'ala guide you and grant you the benefits of true Ilm.

Q. My husband regularly goes out for Tableegh, but he does not make proper arrangements for me and the children. In his absence we run short of money and have to ask assistance from others. I have to make my own arrangements to run around getting the needs of the home. I am now seven months pregnant and he wants to leave for four months on a Tabligh mission out of the country. His argument is that he is doing it for the sake of Allah and that Allah Ta'ala will take care of us. I am not against his participation in Tabligh, but is his argument right? Is he allowed to leave us in difficult conditions in this way?

A. His argument is baseless and in conflict with the demands of the Shariah. A husband is permitted to go and participate in Tabligh activities only after having made adequate arrangements for his family. He cannot go if he fails to make these arrangements. If he violates the rights of his family, he will be guilty of a grave sin of zulm and neglect. Instead of being rewarded for participation in Tableegh under such circumstances, he will be opening himself up for the Punishment of Allah Ta'ala. It is his obligatory duty to leave sufficient financial support for his family. In addition it is incumbent that he arranges with a male mahram (close family member for whom Purdah is not necessary) to call on his family regularly and see to their needs. It is haraam for a man to abandon his family on the pretext of tableegh. Husbands who put their wives and children to hardships while bluffing themselves with the pretext of tableegh should be ashamed of themselves.

Q. I want to go to Bosnia to fight against the kuffaar but my parents forbid me. Are they right in doing this? From the Shariah point of view can they prevent me from Jihad?

A. Yes, they can prevent you. The only time when parents cannot prevent their children from participation in Jihad is when Jihad becomes Fardh-e-Ain. Jihad becomes Fardh-e-Ain upon a community when the kuffaar overwhelm them and the Muslim army fails in the obligatory duty of protecting Muslims and their land. Under such circumstances it devolves as a compulsory duty on every Muslim male, female and child in that particular community to take up arms—whatever arms are available—and fight the kuffaar—kill and get killed in the Path of Allah Ta'ala. Such a situation does not apply to you here. Such situations occasionally develop when Jihad becomes Fardh-e-Ain, not on all Muslims of the world, but on the members of the community affected, e.g. the situation which had occurred in Srebrenica (Bosnia) where the Serb savages had invaded the village and there was no Muslim army to fight. But although the Jihad there was Fardh-e-Ain on that particular occasion, the menfolk miserably capitulated to the demands of the barbarians. Instead of fighting to death, they meekly submitted; allowed themselves to be separated from their women folk; taken to concentration camps, thus giving the kuffaa r Serbs the free run to rape and brutalize Muslim females. Every male over there and every female over there on that particular occasion was guilty of the grave crime of abandoning a duty which had devolved on them as Fardh-e-Ain. The obligation of even the Muslim woman at such times is to take any weapon—an axe or a dagger or a firearm or an iron rod or whatever she can lay hands on- and not allow the filthy hands of kufr to touch her and to sully her honour. Even if the kaafir has a rifle in his hand, he cannot approach her to fulfil his bestial craving. To achieve his satanic and filthy aim he will have to leave his rifle and come to her. This the honourable Muslim woman cannot allow. With her axe in hand she will despatch the rubbish to hell-fire. She thus has a wonderful and a noble choice: Either despatch the barbarian to hell with her axe or die a honourable death. The animal will either scurry away in fear or he will have to shoot from a distance. The Muslim either lives with honour or drinks from the Cup of Shahaadat (Martyrdom).

Besides this, your services are not required anywhere in the world by any Muslim community which is engaging in any Jihad activity. In fact, you will simply be a burden to them. There is no shortage of manpower in any Muslim community. What can you do in a Srebrenica scenario where all the males retreat in disgrace, without a fight and abandoning their womenfolk? While Jihad for you is permissible and meritorious with your parents' consent, you may not go without their consent.

Q. A person has sufficient funds for Hajj, but goes instead for Tabligh. Is this permissible?

A. If he has sufficient funds for Hajj and it happens to be the months of Hajj, then it is compulsory on him to go for Hajj. It will not be permissible for him to go for Tableegh.

Q. After nikah and before consummation of the nikah, a man divorced his wife. Does this woman have to remain in iddat?

A. There is no iddat for her. She can marry another man immediately in view of the Talaq having taken place prior to consummation.

Q. Instead of Surah Fatihah in the first raka't, Attahiyat was recited.

From page one

AFGHANISTAN

THE TAALIBAAN

Islamic attempt is being made to establish Shariah Law in a Muslim country.

The Taalibaan have captured 16 provinces. Islamic Law has been introduced in all the territory under their control. The Taalibaan movement is headed by 15 Ulama of Afghanistan. Their capital is the city of Khandar in the province also named Khandar. A year ago in Khandar 800 murders were committed in one month by bandits. It was a place of complete anarchy. Life, honour and property were being plundered daily. A myriad of rival groups held every town and city hostage. There was no peace and no safety for anyone. Everyone swaggered about with automatic weapons and everyone's whim and desire were the law. Different groups had set up road blocks every couple of kilometres apart. At the point of the gun these armed bandits extracted and extorted 'taxes' from people who had to pass on these roads littered with road blocks set up by armed gangs.

KHANDAR TODAY

Twelve months after the Taalibaan captured Khandar, the scene has undergone an enormous change. Total peace reigns. Islamic Law has been introduced. Every road block has been dismantled. Every person has been disarmed. Bandits have been dealt with. Kandhar is today a flourishing city. Many people are leaving violence-wrecked Karachi and settling in Kandhar where they are engaged in lucrative trade.

There is no place on earth where the Musaajid are filled and refilled as in the city of Kandhar. Performance of Salaat is rigidly enforced. At 1 pm everything comes to a standstill for Zuhr Salaat. Shops close, vehicles come to a halt, road blocks are set up by the authorities and everyone hurries off to the Musjid. Every Musjid in the city is filled to capacity. In fact, every Musjid overflows. Not even in Makkah and Madinah is Salaat so rigidly enforced.

Television has been banned. Here and there as a reminder, smashed television sets can be seen hanging from tree-tops. In the city of Khandar there is not a single beardless male. Purdah is strictly enforced.

The fledgling state of the Taalibaan has made wonderful strides in the implementation of Shariah Law. Although there is much scope for improvement, they have to be complimented for their good work with the meagre resources at their disposal.

AMERICAN CONSPIRACY

Besides the combined opposition of Rabbaani/Russia/India/Iran which the Taalibaan are confronted with, there is the grave danger of American conspiracy working behind the scene to destablize the Taalibaan. It is a crystal clear fact that America cannot tolerate the establishment of a stable Islamic government in Afghanistan which will, in the opinion of the west, be a springboard and a base for what they call fundamentalist Islamic terrorists. Through the agency of its satellite government in Pakistan, America is sure to act against the Taalibaan once the Taalibaan succeed in stabilizing the situation in Afghanistan. The success of the Taalibaan depends on their Islamic direction. As long as they maintain their Islamic basis, Allah's aid will be there to thwart the plots of America and of the combined might of kufr.

AMERICAN AGENTS ?

In certain quarters the Taalibaan are accused of being sponsored by America via Pakistan. Responding to this allegation, Mufti Ma'soom, the Taalibaan representative in Quetta (Pakistan) says:

"What affinity is there between the government of Benazir Bhutto and the Taalibaan? The Taalibaan stand for the opposite of what the Pakistani government stands for. Pakistan is opposed to Islamic government while the Taalibaan are enforcing the Shariah in the regions under their control. Our accusers have to date not come up with any evidence to substantiate their allegation. On the contrary we have evidence to susbstantiate our claim that Russia, India and Iran are actively aiding the Rabbani regime. We have brought down the Russian plane carrying arms for Rabbaani. We have confiscated 10,000 A.K.rifles, 3,4 million rounds of ammunition, etc. We are holding the Russian crew of 7 and the plane. We have taken Irani soldiers prisoners when they invaded Herat to aid Rabbaani. Everyone knows that there are hundreds of Indian military personnel in Kabul and planes are regularly bringing in supplies from India."

SIGNS OF THE HOUR

Hadhrat Hasan (radhiallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

"The Hour of Qiyaamah will not come to pass until people begin vieing (with one another) in (the construction of) Musajid."
(Abu Dawood and Ibn Majah)

Hadhrat Anas (radhiallahu anhu) said that people will vie with one another regarding (the construction of) Musaajid, but only a few will inhabit the Musaajid (as musallis).
(Bukhaari)

These Hadith narrations are adequate commentary for the wasteful and sinful exercises of pulling down existing Musaajid and indulging in unnecessary adornment and decoration involving enormous amounts at a time when the Ummah is floundering in dire straits of calamities and misfortune.

FIGHTING KUFR

The conflagration of kufr and irtidaad sweeping Bangladesh is a matter of urgent concern to the entire Ummah. It is the obligantion of all those who have the means to assist in the sacred task of combatting the missionary onslaught to open up their hearts and put their shoulders to the noble effort. Rasulullah (sallallahu alayhi wasallam) said:
"Muslims are like one person. When the eye pains, the entire body feels the pain and when the head pains the whole body feels the pain."

By the fadhl of Allah Ta'ala a programme of action is being initiated to combat to some extent the onslaught of kufr in Bangladesh and among the Arkaani Muslim refugees stranded and abandoned in cruel conditions in Bangladesh. The first part of the programme will be the establishment of Madrasahs for the children in villages where no institutions of Islamic learning exist. If the children acquire the basic Madrasah Ta'leem so vital for the preservation of Imaan, they will tomorrow not become so vulnerable to the missionary onslaught. The plan calls for the establishment of Madrasahs in all areas where the missionaries are active as well as in such places where there are no Madrasahs and even no missionary activity. Success of the plan depends on Maqbooliyat (Acceptance) by Allah Ta'ala. We are confident of His aid. But, the incumbent duty rests on the Ummah to take up cudgels and practically enter the field to contend with the agents of shaitaan. In this noble effort most Muslims, no matter where they are, can play an important role for the sake of gaining Allah's Pleasure. It is a sacred obligation which must not be shirked by those capable of assisting

While the task is mammoth and formidable, it is not beyond the capabilities of concerned Muslims. It is a noble Jihad and we call on Muslims to step forward. Some sacrifice which in true and Islamic terms is no sacrifice, has to be made of a bit of the wealth bestowed to us by Allah Ta'ala.

MADRASAHS

What is a Madrasah in the context of the conflagration of Bangladesh? A Madrasah to save the Imaan of children hovering on the brink of kufr, is not the concept which affluent people have in mind. It is not a building of a million rands constructed as a showpiece. Where there is an existing Musjid, Insha'Allah, it will be utilized to house pupils for Ta'leem. Only Ustaads will have to be employed. Such teachers are readily available in Bangladesh. The monthly wage is about R200 ($60). About R2500 will retain the services of an Ustaad for a whole year. In some villages the need will be for two or three Ustaads.

Where there is no Musjid, a bamboo structure costing between R500 and R1000 depending on size, will Insha'Allah, be erected. This is about $250. The costs of running Madrasahs in relation to the costs we know in affluent communities are minimal. But the project is mammoth since hundreds of villages are involved.

YOUR SADAQAH

From the aforegoing explanation it can be seen that most Muslims in the affluent countries can quite easily assist by sponsoring a Madrasah in Bangladesh. R5000 or less per year, depending on the size of the bamboo structure and the number of teachers employed. Those unable to sponsor a full Madrasah can nevertheless contribute whatever they can afford. The contributions of several persons can bring about the establishment of a Madrasah. **Sadqah, Rasulullah** (sallallahu alayhi wasallam) **said, extinguishes the Wrath of Allah Ta'ala.** It wards off calamities which overtake communities on account of their transgression.

FEEDING

If the means become available, some feeding scheme for the destitute children could also be implemented. Hunger drives the ignorant towards kufr, hence the missionaries are able to prey on these children.

MUJLISUL ULAMA

The Mujlisul Ulama of South Africa will,

(To page 10)

HARAAM CLAIMS OF ALIMONY

A disturbing trend in the community is the increasing number of divorced Muslim women who seek to extort money from their ex-husbands via the coercive facilities of kuffaar courts of law. It appears that when a woman is divorced she forgets that she is a Muslim and that she is fettered to the Shariah just as she was fettered to it before her marriage and during her marriage. However, once the divorce takes place, the woman forgets that she is a Muslim. Forgetting about the demands of Imaan she turns to the courts of the kuffaar for a baatil 'settlement' to extract and extort money from her ex-husband. Little does she want to understand that the money she has thus succeeded in extorting from her ex-husband with the aid of the coercive zulm of the kuffaar legal authorities is **haraam for her.**

She devours haraam and paves the way for her Jahannum. Rasulullah (sallallahu alayhi wasallam) said:

"Jahannum has a greater claim to a body nourished by haraam."

THE DECISION

The Qur'aan Majeed declares:

"It is not lawful for a believing man nor for a believing woman that he/she has any choice in any of their affairs on which Allah and His Rasool have issued a verdict."

It is vital for the preservation of Imaan and the obtainal of Allah's Pleasure on which depends success in the Aakhirah, that women understand that regardless of the traumatic experience of divorce which undoubtedly is a great trial, they have no alternative other than submitting to the Decree of Allah Ta'ala Who has laid down laws for every occasion, including marriage and divorce.

The Shar'i rights accorded to a divorced woman are as follows:

* During her iddat which is a period of three haidhs (menses) she is entitled to maintenance (house, food, clothes, etc.). The husband or ex-husband has to compulsorily maintain her during the iddat period.
* After the expiry of the iddat she is entirely free and a total stranger to her former husband. The nikah has finally ended, hence she has no further claim on him .

UNLAWFUL

It is Islamically unlawful for the woman to resort to kufr law and seek the aid of the kuffaar court to force money from her former husband. Her action is not different from the act of banditry whereby a robber forcibly loots the wealth of people. She must understand that as a Muslim she is not allowed to consume haraam.

Usually, her relatives aid her and encourage her to resort to the haram court action to suck money unlawfully from the man. She and her relatives cast overboard the laws of Allah Ta'ala although they proclaim themselves to be Muslims. Islam is not confined to the ritual acts of Ibaadat. The incumbency to abstain from consuming haraam and extorting the wealth of others is just as important as the incumbency to perform Salaat. Even learned men submit to the spite and malice in their nafs. Smarting over the talaaq given to her, the relatives goad her on and support her in her un-Islamic and haraam demands and actions presenting a variety of fancy and baseless interpretations to justify the haraam court action against the man. Wisdom demands that the relatives comfort the divorcee and restrain her from embarking on any haraam action. ~~They should not aid and abet her~~ in the process of spiritual ruin. Even if she is successful in the kuffaar court, she is in reality doomed for entry into Hell-fire. Her extortion and consumption of haraam destroy her success in both worlds. In the words of the Qur'aan Majeed:

"He (or she) is the loser in this world and in the Aakhirah."

ALIMONY

Alimony or the money which the husband is compelled to pay by the order of the kaafir court to his ex-wife as maintenance after separation or divorce is **haraam** according to the Shariah. The decree of the kuffaar courts does not bestow respectability and Islamic legality to such extorted money. Such haraam money in the wife's possession cannot be given to even charity in view of the fact that the owner of the money is living and refuses to voluntarily part with it. The money has to be compulsorily returned to him.

When a divorce takes place and it becomes finalised, reconciliation having failed to take place, the woman should turn to Allah Ta'ala and seek His aid. The haraam course of court action should not be adopted. Her relatives should assist her with sound and Islamic advice. They should ascertain the Shariah's position on the matter and act accordingly because it is haraam to follow one's desire and choice when these are in conflict with the clear verdicts of the Qur'an and the Hadith.

INGRATITUDE

On the Night of Mi'raaj Rasulullah (sallallahu alayhi wasallam) saw that most of the inmates of Jahannum were women. On enquiring of the reason for this, Jibraeel (alayhis salaam) replied that women are in the habit of cursing others and are most ungrateful to their husbands.

CUSTODY

When a separation between husband and wife occurs, custody of the infants goes to the mother of the children. A boy child will remain in his mother's custody until the age of seven years while a girl will live with her mother until she attains puberty. Thereafter custody passes to the father.

Where the mother is unable to take custody of the infants for some reason, the right of custody passes to the maternal grandmother of the children. If there are no maternal grandmothers, custody will go to the paternal grandmother and thereafter to full sisters of the children. If there are no full sisters, Akhyaafi sisters gain custody and after them Allaati sisters. (Akhyaafi: of the same mother but different fathers. Allaati: Of the same father but different mothers).

In the absence of all types of sisters, custody will pass to maternal aunts and then to paternal aunts.

If the mother who has the first right of custody, marries such a man who is not a close relative (mahram) of the child, she loses her right of custody. The same applies to any other female who has a right of custody over the child.

At the respective ages (mentioned above) the child will be taken by the father. In the absence of the father it will be the right of the paternal grandfather and thereafter the right of the full brother.

For a valid reason, e.g. inability to care for the child, immorality. etc., custody can be denied to the one whose right it happens to be. If the child's worldly and spiritual/moral interests are at danger in the custody of a rightful guardian, custody of the child can be denied to him/her. In the issue of custody the welfare of the child is of paramount importance.

Irreligiosity, bid'ah, fisq and fujoor are valid grounds for denying custody to a person whose right it happens to be.

MODERNIST KUFR AND APOLOGETISM

The December 1995 issue of the Reader's Digest carried an article, THE TRUE FACE OF ISLAM authored by a so-called 'distinguished Muslim scholar' a former judge of the supreme court of Egypt. This so-called 'scholar' has no Islamic status in the sphere of Shar'i Uloom. His article is highly apologetic and littered with inaccurate and kufr interpretations designed to appeal to the western mind.

Modernists are generally ashamed of being Muslims hence they go out of their way and out of Islam to portray a westernized Islam palatable for the tastes of the American and other western kuffaar.

All Shar'i injunctions which have come down to the Ummah from the time of the Sahaabah are stupidly argued away in an attempt to paint Islam in western hues. Everything which militates against western ideas is assigned a kufr interpretation to soothe and placate the western mind. Consequently this so-called distinguished scholar denies the fourteen century old Islamic injunctions of Jihad, Hijab, and in general the Shariah which he does not recognize as the Divine Law stemming from the Qur'aan and Sunnah. In fact, the logical conclusion of the kufr and baatil propagated by the ex-judge is that Islam in fact is the product of the human mind, hence he observes:

"Thus 90 per cent of Islamic law—the Sharia— is conditional jurisprudence arrived at by ordinary men."

This single statement speaks volumes for the gross Islamic ignorance of the so-called distinguished luminary. The mind bloated by kufr conceptions and norms will construe the Sahaabah and the illustrious Fuqaha to be 'ordinary' men while the Qur'aan and Hadith elevate them to a status far superior to that of ordinary men. Islam is inextricably interwoven with the expositions, interpretations and verdicts of those noble and illustrious souls whom ignorant westerners dub as 'ordinary men'.

The Shariah of Islam is the Divine Word. It is Allah's Immutable Law notwithstanding the system of Ijma' and Qiyaas. Such systems of jurisprudence have divine sanction and prophetic consent, hence all edifices of Islamic jurisprudence raised on the premiss of these hallowed principles of Fiqh are immutable and sacred. But kufr mentalities cannot comprehend such transcendental truths because the spiritual avenues of the spiritual hearts are entirely sealed with kufr.

While the article in the Reader's Digest will appeal to kufr minds it will be viewed with scorn and contempt by the masses of Muslims whose Imaan is pure and untainted by the contaminations of kufr.

FALSEHOOD

Falsehood or untruth (speaking lies) is the antithesis of Imaan. According to the Hadith lies and immoraility go hand in hand. Rasulullah (sallallahu alayhi wasallam) said: "Make incumbent on you truth and beware of lies."

The Hadith further says that when a man narrates just everything he hears, it will suffice to have him branded a liar. A person who itches to talk and speaks whatever he has heard is given to lies. Once a woman called her little child saying: "Come, I shall give you something." Rasulullah (sallallahu alayhi wasallam) asked: "If he comes what will you give him?" She replied: "I will give him dates." Rasulullah (sallallahu alayhi wasallam) commented: "If it was not your intention to give him something and you had simply enticed him, then that statement (which she had made) would also be enumerated falsehood uttered by the tongue."

Speaking lies is an evil disease. The Shariah does not tolerate the speaking of lies even as a joke. It is unbecoming of a Mu'min to resort to falsehood because falsehood is the attribute of kufr.

The remedy for the ailment of of speaking lies is to drastically curtail one's speech and to reflect before speaking. Without mujaahadah (effort) it is not possible to cure any of the spiritual ailments. After struggling for some time, one will gain the ability to control the urge for speaking futility and falsehood.

HASAD

Hasad commonly translated as jealousy is the attitude in which a man dislikes the good state of another person, and in view of this dislike one desires the disappearance of that good condition. This is an evil disease which utterly destroys one's good deeds.

The haasid (envious person) implies by this attitude disapproval of the choice and apportioning of bounties made by Allah Ta'ala. He cannot tolerate the goodness which Allah Ta'ala has bestowed to others, hence his heart is consumed by the fire of jealousy. He harms only himself. Mentally, physically and spiritually the haasid suffers while the one against whom the envy (hasad) is directed is not harmed by the evil attitude of the haasid. The haasid perpetually dwells in a state of agitation and mental disturbance. He knows no peace of mind.

The remedy for hasad is to praise the person for whom one is jealous. Praise him in his absence and his presence. Make dua for him and recite Istighfaar in abundance. Even though this is a bitter medicine for the nafs, apply pressure to restrain the evil prompting of the nafs. Insha'Allah, after a short while the hasad will be eliminated.

BUKHL

Rasulullah (sallallahu alayhi wasallam) said: *The bakheel (miser) is far from Allah; far ~~far~~ Jannat; far from people and near to the Fire."*

Bukhl (miserliness) is to withhold spending when necessary to spend whether the spending pertains to Shar'i requirements or mundane. Bukhl is a great evil. It stems from love for the world. It keeps the heart and gaze of the bakheel rivetted to the world. It brings about the weakening of man's bond with Allah Ta'ala. At the time of maut (death) the bakheel departs from this earthly realm full of regret since his heart is attached to the wealth from which he is being harshly separated. The remedy is to banish the love of wealth from the heart by abundantly remembering Maut.

UNANSWERED PRAYERS

Some people asked Hadhrat Ibraheem Bin Adham (rahmatullah alayh):
"O Shaikh! We supplicate to Allah Ta'ala, but our prayers go unanswered. What is the reason for this?"
Hadhrat Ibraheem replied:
"You acknowledge Allah, but you do not obey Him. You believe in Rasulullah (sallallahu alayhi wasallam) but you do not follow him. You recite the Qur'aan, but you do not act according to its commands. You eat the bounties of Allah, but you do not express your shukr (gratitude). You believe that Jannat has been prepared for the obedient ones, but you do not yearn for it. You know that Jahannum with its tortures have been prepared for the sinners, but you do not fear it. You know that shaitaan is your enemy, but you do not hate him. On the contrary you conform with him. You fully understand that Maut is hovering over your heads, but you do not make preparations for it. You bury your parents, relatives and friends, but you derive no lesson therefrom. You search for the faults of others while you forget your own defects. How can the dua of such a person be accepted?"

KEEP AWAY

Hadhrat Sirri Saqati (rahmatullah alayh) said:
* Keep away from wealthy neighbours, commercial qaaris and Ulama who do not act according to their knowledge.

SYSTEM

System and order are necessary and greatly beneficial for the progress and success of all affairs whether mundane or spiritual. Commenting on this need, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi) said:

"Disorder and disarrangement in even worldly matters such as eating and dressing are detrimental in both worldly matters and spiritual (baatini) affairs."

FUTILITY

Futile arguments/discussions involve one in grave sins. The pious people exercised great care in order to refrain from such futility.

The system of the senior Masha-ikh was not to initially impose Wazaaif (forms of Thikr) and Nawaafil (abundance of Nafl acts) on their mureeds (disciples). They first attended to the reformation of the deeds and character. Only after self-purification had been achieved did the Masha-ikh initiate the ta'leem of Sulook (i.e. the special and higher forms of Athkaar, Ashghaal and ways of meditation, etc.).

It was the method of the Mashaikh (in former times) to develop in their mureeds the habit of abstaining from the razaa-il (i.e. the lowly and evil qualities of the nafs). Nowadays many masha-ikh ignore this essential requirement. The consequence of this attribute (of the Mashaikh of our time) is that while the mureeds become adept in carrying out the specialized forms of Athkaar, etc., they remain suffering from their spiritual diseases. They even fail to distinguish between haraam and halaal. They are indifferent in matters of truth and falsehood. This state of affairs has brought disrepute to the Tareeq (of Tasawwuf). (Hakimul Ummat)

MODERNIST DOUBTS

When one reflects on all the doubts which modernists educated in secular fields raise regarding Islamic teachings, it becomes apparent that this education effaces the honour and love of Rasulullah (sallallahu alayhi wasallam) from their hearts. When this honour and love have been eradicated, hundreds of doubts and questions arise. (Hakimul Ummat Maulana Thanvi)

LET'S FOLLOW THE HIJAB WAY

THE EDITOR: Being the mother of several children of school age and a devout Christian, and fighting to bring them up in this satanic age and atmosphere, I really admire the parents and children of those devout Muslims who want their children to wear the hijab in schools with the desire of pleasing God and covering their bodies.

I wish my children would retain their faith but follow them in that respect. When young people are prevented from indulging in spiritual exercises and living with the pressures from their peers, it is very difficult to get them to continue once a good habit is broken.

A man's religion and beliefs is what life is about. His educational pursuits are only for this present time. His beliefs and how he lives out his life are what will determine how he stands before God.

I have always admired the extent some of these devout Muslims go to practise modesty, and I think in this age, for Christians, they are an example for us to follow.

Look at many of our so-called Christian uniforms, they reveal the contours of the bodies of our young people. Are we Christians asking these young girls to give up their modest habit for our pagan uniforms? Haven't you seen the stares and heard the remarks from men as these young girls pass by, little wonder that in this day and age, porn is the norm.

It comes as no surprise that these young people after wearing these uniforms can quickly adapt to everyday immodesty that is so overwhelming. Please leave the few who are fighting to hold on to the little modesty left in Trinidad and fight bigger issues. The wearing of uniforms has been around for a long time and it certainly hasn't achieved much good, because everyone now is complaining of decline in discipline in schools.

I am surprised that Christians would raise such opposition against a religious practice that is done solely for the purpose of pleasing God and for modest reasons.

The founders of Christian religious orders saw the evil of body exposure and this is why the nun's habit is very much like the hijab. The time has come for us to follow some aspects of the hijab and change our pagan uniforms.

DEVOUT STABLE CHRISTIAN,
San Fernando.

REPRODUCED FROM SUNDAY EXPRESS
TRINIDAD, WEST INDIES

VACCINATION

DPT: The deadliest jab

The Institute of Medicine of the National Academy of Science, a group of 11 leading pediatric figures in the United States, spent 20 months reviewing hundreds of scientific papers and concluded that the whooping cough vaccine (the "P" of the DPT, or diphtheria, pertussis, and tetanus triple jab) can cause a number of health problems.

Its finding were conservative, and not in agreement with the views of parent organizations like Dissatisfied Parents Together, an organization of the parents of vaccine-damage children, which pushed through the Vaccine Injury Compensation Program Legislation. Nevertheless, this is the first time that an American medic organization has boldly stated on the record that the pertussis vaccine does damage a certain number of children.

The report was released immediately before the meeting of the Vaccine Advisory Committee, which produced a wealth of data about recurring problems with this vaccine and with the recently set up Vaccine Injury Compensation Program.

After receiving stacks of the latest about the DPT from our panel immunization expert J. Anthony Morris, we compiled all the material we could on this most deadly of vaccines, as well as some of the problems with the diphtheria and tetanus portions of it.

Incredible as it seems, the safety of this drug was never adequately proved before being injected into millions of babies! In what has to be the seminal work on the subject, *DPT: A Shot on the Dark* (Avery Publishing Group, New York), authors Harris L. Coulter and Barbara Loe Fisher describe the invention and development of the pertussis vaccine. Essentially, the vaccine as we know it today is no different than the first lots of it created in 1912. At that time. two French bacteriologists grew the pertussis bacterium in large pots, killed it with heat, preserved this stew with formaldehyde, and went ahead and injected it into hundreds of children.

Today's vaccine still contains the "whole cell" of the pertussis bacterium, which is why, say Coulter and Fisher, it's called a "whole cell," or crude, vaccine. One modern difference is the addition of an "adjuvant," a metal salt (often an aluminum compound), to heighten the effect of the drug, in addition to, a mercury derivative for use as a preservative. These ingredients are used despite the facts that formaldehyde is known to be a carcinogen and that aluminum and mercury can be highly toxic to humans. The tetanus and diphtheria components were added both for convenience and because researches noticed that the whooping cough component also raised the efficacy of these vaccines.

According to Coulter and Fisher, the only safety test was conducted by the Medical Research Council, which tried out the drug on some 50,000 children of 14 months or older.

The United States has never conducted safety-efficacy tests of its own but has always relied on the British tests conducted in the Fifties. Furthermore, according to Coulter and Fisher, the 42 babies who had convulsions within 28 days of having been given the shot were discounted and the drug assumed to be safe, even though that level of reaction means that about one in every 1,000 children reacted.

Though the trails were designed to demonstrate efficacy, not safety, U.S. health authorities have used them as evidence that the vaccine was safe to give to babies as young as 6 weeks of age, say Coulter and Fisher. ***This means the drug was never tested for safety at this dosage for newborns!*** It also means that 2-month-old babies are given the same dosage as children triple or quadruple their size.

Dr. Morris has also pointed out in government testimony that there is "no consensus" that the studies now performed on mice to prove individual lot safety are adequate.

The statistics do not prove that the vaccine works particularly well in preventing the incidence of disease. The big argument put forth by apologists for the whooping cough vaccine is that, imperfect as it may be, the benefits from preventing whooping cough are worth the risk. The problem with that argument is that it assumes that the vaccine actually ***works.***

According to health writer Leon Chaitow, author of *Vaccination and Immunization, Danger, Delusions and Alternatives* (The C.W. Daniel Company Ltd), the great decline in deaths from whooping cough (some 80 percent) occurred ***before*** the vaccine was introduced. The same holds for diphtheria and tetanus, as a 1975 Food and Drug Administration review concluded, according to Robert Mendelsohn in *But Doctor...About That Shot.*

Furthermore, during outbreaks of whooping cough, half or more of the victims have been fully vaccinated. Writing in *The Lancet* (Jan. 29, 1977) Professor Gorden Stewart, formerly of the department of community medicine at the University of Glasgow, reported that in a study of whooping cough cases in Britain in 1974/1975 and 1978/1979 and in the United States and Canada in 1974, one-third to one-half of all victims had been fully vaccinated. Furthermore, in studying 160 cases of infants contracting whooping cough, two-thirds of the "introducers" were their fully vaccinated siblings. In Stewart's view, "no protection by vaccination is demonstrable in infants." This despite the fact that the vaccine is primarily aimed at protecting newborns-usually the only lives threatened by an otherwise relatively benign disease.

Doctors are fond of pointing out that when the whooping cough vaccine was discontinued in Britain for a time in the early 70s, the number of severe cases shot up. However, Walene James writes in *Immunization: The Reality Behind the Myth* (Bergin & Garvey, Massachusetts) that many of these so-called epidemics are grossly exaggerated. After a U.S. documentary criticizing the DPT vaccine, uptake levels on immunization fell. Health officials then claimed that cases of whooping cough rose. But when the Institutes of Health immunization expert Dr. Morris analyzed 41 so-called cases, only five had true pertussis. and all of them had been vaccinated. The same occurred in Wisconsin where only 16 of the 43 people diagnosed had true pertussis and all 16 had been vaccinated.

Reproduced from
MEDICINE: WHAT WORKS & WHAT DOESN'T

BID'AH

According to the Hadith, Qiyaamah will not arrive as long as bid'ah is not treated as Sunnah. People will adhere so staunchly to bid'ah (innovation) that they will revile the one who refrains from bid'ah. He will be branded as a man who has abandoned the Sunnah.

In fact we are in an age in which those who abstain from bid'ah are branded as kaafir by the ignorant worshippers of graves. While they claim their acts of grave-worship to be Sunnah, they criticize those who adhere to the true Sunnah and brand them as kaafir. None of the great personalities of Islam has been spared from the epithets of kufr gorged out by the votaries of bid'ah.

QUALIFICATIONS FOR PREACHING

Shaddad Bin Hakeem (rahmatullah alayh) said that only a man with the following qualities should teach (the Deen) to others:

- He reminds people of Allah's bounties inducing gratitude (shukr) in them.
- He reminds them of their sins inducing repentance in them.
- He reminds them that Shaitaan is their enemy so that they stay far from him.

If these ingredients are lacking, the talk is a calamity and the speaker simply seeks to project his image. His motive is riya (show).

Rasulullah (sallallahu alayhi wasallam) said that every discussion devoid of Allah's Thikr will be a calamity on the Day of Qiyaamah for the speaker.

THE SAHAABAH

Hadhrat Utbah Khaulani (rahmatullah alayh) said:

> ***"For the Sahaabah, Maut (death) was sweeter than honey. They never feared the hardships of the world. Their yaqeen (faith) in Allah's razzaqiyat (providence) was absolute. They loved Maut more than what you love health."***

Such men – such fundamentalists and fanatics – who followed the orthodox Path of Rasulullah (sallallahu alayhi wasallam) raised the standard of Islam on the rooftops of the world. It were the bearded followers of the Sunnah who smashed the might of Roman and Persian kufr. And even today in Afghanistan, the bearded 'fanatics' are driving the Russians and the Americans crazy. In history it were only the fanatical observers of the Sunnah who turned the wheels of history.

THE NIGHT

Whenever Hadhrat Umar (radhiallahu anhu) would see a person engaging in futile or unnecessary conversation after Isha Salaat, he would order the conversation to stop. He would add: "Go to bed early for perhaps you may be granted the fortune of rising for (Tahajjud) Salaat." Indulgence in unnecessary and futile talk after Isha Salaat is prohibited in the Hadith. Allah Ta'ala has created the night for rest and the early hours before Fajr, for Ibaadat. The night is not meant to be wasted in conversation or any other activity which brings about a degeneration in spiritual progress.

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FIGHTING KUFR

Insha'Allah, be actively participating in this effort to combat the kufr onslaught. You are urged to contribute generously towards this holy mission for Allah's sake and for your own sake—for your betterment in this world and for your everlasting success in the Aakhirah.

The Message and the extent of the problem have been conveyed to you. On the Day of Qiyaamah you who are able to assist will not be in position to present excuses for your inertia and refusal to aid the Programme to save a large segment of the Ummah from the snares of kufr being spun by the western kuffaar. May Allah Ta'ala grant you the taufeeq to realise and to understand the dangers facing not only Bangladesh, but all Muslim communities throughout the world. We cannot sit snugly in our comforts and luxuries viewing in isolation the suffering segments of the Ummah.

THIS PROJECT

This project is no ordinary pet project initiated for satisfying the eyes and fancies of people such as those who spend millions wastefully on uncalled for expansion and adornment of uncalled for Musjid buildings. This **PROJECT** is a call for enlisting in a life and death struggle in which Imaan and Kufr are locked. The opposition which concerned Muslims can field to confront the forces of kufr is apparently small and weak. But we have the following assurance of Rasulullah (sallallahu alayhi wasallam):

"Verily, Islam began in a forlorn state. Soon will it return to that forlorn state. Therefore congratulations to the Ghuraba (those poor and unaided ones striving for the Deen of Allah)."

A SHAR'I DEMAND

In the name of Islam a Shar'i demand is made to you to contribute generously towards this Effort. Remember that not only Zakaat is Waajib. It is Waajib to contribute according to your means in all Deeni projects of need. Today there is no greater project than the Project and Jihad of fighting kufr and Irtidaad. Therefore consider it as your Waajib obligation to assist. Send your contribution and sponsorship to

THE SUFFERING MUSLIM FUND OF MUJLISUL ULAMA
P.O.Box 3393 Port Elizabeth 6056
South Africa.

Should you wish to contribute by bank transfer, our bank particulars are:

MUZO OF S.A.
Standard Bank, Berrys Corner
Port Elizabeth, South Africa
Branch Code 0517
Account No.080645240

Please specify whether the contribution is Lillaah or Zakaat.

Lillaah simply means for the sake of Allah Ta'ala. Such funds (Lillaah) can be utilized for a wider range of Deeni activity than Zakaat. Jazaakumullaah!

IKHLAAS

Someone asked Yahya bin Muaaz (rahmatullah alayh):

"When does a man become a mukhlis (a man of sincerity)." He replied:

"When his attitude becomes like that of an infant, neither caring for praise nor criticism."

A WALI

"A man who acts in accordance with the knowledge he has acquired, is most certainly a Wali (Friend) of Allah."

WASTEFUL STRUCTURES

In these times of distress when Muslims all over the world are being overwhelmed by many misfortunes and calamities Muslims possessing affluence are engaged in squandering of enormous sums of money in idle and wasteful Musjid structures.

There is a trend to vie with one another in the construction of beautiful buildings and in the adornment of Musjids. Musjid buildings are unnecessarily pulled down—demolished—to make way for new structures. The costs involved are often colossal and the demolition of the Musjid or expansion of the existing structure or decoration and adornment are entirely unnecessary and wasteful. Trustees of such projects fully fall within the ambit of the Qur'aanic proscription pertaining to extravagance and waste:

"Do not spend wastefully. Verily the squanderers are the brothers of the shayateen, and most certainly shaitaan was to his Rabb an ingrate."
(Surah Israa, Aayat 27)

MUSAAJID

Building Musjids is an act of ibaadat of high merit. But constructing Musjids unnecessarily, demolishing existing solid Musjid structures to erect new buildings of fakhr (pride) and unnecessary extension of the Musaajid are wasteful expenditures. The notriety of such wasteful extravagance is further compounded by the fact that the Ummah is in dire need of such funds to alleviate in some measure the great suffering which has overwhelmed it.

Millions are being wasted in art and architecture—in the creation of showpieces while the Ummah is being swept by a tide of irtidaad, kufr and extreme poverty. What justification can there be for demolishing an existing solid Musjid structure solely to beautify and adorn it while thousands of Muslims are becoming victim to irtidaad and millions more are starving?

The Musaajid are today haunted places Islamically speaking. While the structures are beautiful and expensive with luxurious carpets and furnishings, they stand vacant bearing testimony to the zulm which Muslims are perpetrating on them. The Curse of the Musaajid is settling over communities on account of the wanton destruction committed by Muslims to the Musaajid. Destruction of the Musaajid means abandonment of Salaat. The Musaajid are used by an extremely small percentage of Muslims. This disease is a universal phenomenon in the entire Ummah. Even Jumuah the Musaajid are not filled to capacity, with rare—extremely rare exceptions. If there are occasions when the Musaajid become filled to capacity, a simple arrangement for the overflowing musallis can be quite easily made outside in the Musjid yard, etc. But there is no Shar'i justification under present conditions and circumstances to waste millions for adorning and beautifying the Musaajid. The money is needed elsewhere where the battle is being fought between Imaan and Kufr.

FUNDS

It is indeed a crying shame and a disgraceful comentary of the unsympathetic and indifferent attitude of affluent Muslims that they make available millions of rands for beautifying and adorning unnecessarily already beautiful Musjid buildings while they either entirely neglect their suffering and brutalized brothers and sisters in other parts of the world or reluctantly dole out crumbs, and that too mostly Zakat, for the effort to aid Allah's servants and creatures in distress.

Nothing but pride and ostentation and sometime misguided genius are the motivating force behind the urge to demolish existing beautiful and solid Musjid structures to make way for new edifices.

NOT PERMISSIBLE

Under prevailing conditions it is not permissible to contribute funds for such wasteful exercises. The community is in no need of Musaajid. There are ample Musaajid to cater for the needs of Muslims. Should there really arise such a need in a place where Muslims have resettled, a simple structure will suffice. But there definately is no need to demolish a Musjid to make way for a showpiece of 'art'.

Some people labour under the false notion that it is well and good and permissible to squander unncessarily in beautifying a Musjid if a public collection is not made. A wealthy man argues that he will alone contribute the finance required for the extravagant showpiece and work of 'art'. He is duped by the nafs. He too is a member of the public. The money in his possession is a trust bestowed to him by Allah Ta'ala. He has absolutely no entitlement of squandering the Amaanat of wealth. He is under Shar'i obligation to correctly utilize the funds in the Path of Allah—to aid the stricken servants of Allah—to fight the irtidaad and kufr of the kuffaar Christian missionaries and the general onslaught of the enemies of the Deen. How can a man waste millions in spiritually unproductive ventures to soothe his fakhr (pride) and to give vent to his ujub (vanity) when his brothers are being tortured, his sisters raped by kuffaar beasts and Muslims converted to kufr by the thousand? What type of heart and conscience does such a claimant of Islam possess?

May Allah Azza Wa Jal open up the blinded eyes of the spiritual hearts of Muslims involved in satanic exercises of squandering wealth. Let them know that they are engaging in **Haraam.**

SPENDING IN SAND

Rasulullah (sallallahu alayhi wasallam) said:

"Verily the servant will be rewarded for every expenditure, but what he spends in sand (i.e. in unnecessary building work)."
(Ibn Majah)

"Verily, every building will be a calamity for its owner but what is necessary, but what is necessary." *(Mishkaat)*

"All expenditure is in the Path of Allah, but the building, for there is no goodness in it." *(Mishkaat)*

Spending unnecessarily on brick and mortar is a great calamity. On the Day of Qiyaamah the wasteful construction, viz. the building built unnecessarily or in excess of need, will be a misfortune for those who had erected it. Such waste and extravagance indicate hubbud dunya (love of the world) and forgetfulness of the ultimate destination—the Meeting with Allah Ta'ala. Intelligent men who possess the fikr of Aakhirah neither have the leisure nor the inclination to embark on projects which are devoid of spiritual significance and which have no relationship with the Aakhirah. The Hadith: "Allah will build in Jannat a palace for the one who builds a Musjid" does not apply to wasteful, unnecessary and superfluous structures. The Hadith concerns such Musaajid which are constructed in places where they are needed. It is no licence for the rude pulling down of a solid and beautiful Musjid.

RIYA (Show)

Rasulullah (sallallahu alayhi wasallam) said: "*Verily, even a little riya is shirk.*"

Riya (show) is to display ibaadat (worship) to attract the attention of people. The aim in such ostentation is to gain recognition in the estimation of people. It is for this reason that the Shariah describes riya as a form of shirk since the ibadat is not rendered purely for Allah's sake, but others are included in the motive underlying the worship.

This attitude is entirely in negation of Ikhlaas (sincerity) and it eliminates the object of ibaadat which is solely the Pleasure of Allah Ta'ala or goals permitted by Allah Ta'ala, e.g. Thawaab in the Aakhirah, Jannat and salvation from Punishment, etc.

Rasulullah (sallallahu alayhi wasallam) said that an act (of ibaadat) contaminated with even the slightest vestige of riya is unacceptable to Allah Ta'ala.

When engaging in any act of ibaadat neither consciously plan to display it nor conceal it. Render the ibaadat purely for His sake. Think only of Allah's Pleasure. If the thought of riya arises without one's intent, simply discard it. Do not be perturbed by it and regard is as a waswasah of shaitaan whose plot is always to disturb the Mu'min's peace of mind in an attempt to detract him and prevent him from rendering the ibaadat. As long as one knows that the ibaadat was initiated for Allah's sake, one should not heed any stray thoughts of riya entering the mind without one's volition.

Strive to eliminate hubb-e-jah (love for fame and name) from the heart. Riya is a branch of hubb-e-jah. If one detects that there is riya in one's ibaadat, then the remedy is to practise that particular act of ibaadat in abundance. Shaitaan will then become frustrated and despondent. The nafs will get the message and become subdued. Thus the ibaadat which was commenced even with riya will, by abundance of performance, become aadat (habit) which in turn will be transformed into pure Ibaadat.

OBEDIENT CHILDREN

"People praise and honour children on account of their obedience to their parents."
(Hadhrat Ali Khawwaas)

RULERS

Rulers/governments attain their appointment by Divine Decree. It is Allah Ta'ala Who appoints the rulers of countries. In the Qur'aan Shareef, Allah Ta'ala says:

"Verily, the earth belongs to Allah. He grants its rule to whomever He wishes."

"He grants dominion (political power) to whomever He wishes and He snatches away (political) power from whomever He wishes."

In terms of Qur'aanic and Sunnah teachings, rulers are the reflections of the deeds of the nation. A spiritually degenerate people will be saddled with a corrupt and oppressive regime. A spiritually and morally refined nation will be blessed with a benevolent and wise ruler.

From page 1

FUND-RAISERS

While we do not seek to assail the repute and dignity of the bodies authorising most of these fund-raising schemes, we must say that testimonials and letters of authority are issued without thorough investigation and without awareness of the need or value of the project for which the funds are sought.

Many good honest people collect funds, not for their pockets, but for Deeni institutions. However, the funds are wastefully expended in unnecessary and unproductive (spiritually speaking) avenues. Unnecessary buildings are being erected. Where there is no need for a Madrasah or Musjid building, hundreds of thousands of rands are squandered. Buildings far in excess of the needs of the student population and totally out of proportion with the measure of Deeni activity are erected at huge expenditure. Some of the men in charge of Deeni and charitable institutions are bent on establishing little empires of aggrandizement for themselves. Huge and costly building structures are erected in remote villages. Maintaining these white elephants is another headache. Annually the managements of these institutions are constrained to despatch collectors in all directions of the globe to raise funds which are largely utilized unproductively, not for actual Ta'leem, Ibaadat and Relief work. Thousands of rands are unnecessarily spent in air-fares. Our advise to these gentlemen is to curtail their activities and to operate within the bounds of the means locally available to them. Their activities are not of the nature which require international fund-raising.

Large sums of money contributed for relief work among the destitute are utilized for administrative--unnecessary administrative works. Luxury offices and vehicles have to be paid with from funds contributed to care for the stomachs of the suffering.

We have visited places and have seen at first hand the conditions and needs and wasteful "needs" of people, places and communities. We call on Muslims to refrain from contributing towards building structure, be it a Musjid or Madrasah, unless proper investigation has been instituted to establish the need for such a structure.

Muslims should not contribute to just any relief organization on the basis of pamphlets and pictures of destitute stricken people. The need to establish the correctness of the claims is imperative. Whether the fund-raisers are from India, Pakistan, Bosnia, Jerusalem or any part of the world, make assurance doubly sure before contributing. The Mujlisul Ulama is in position to provide information on many issues and projects in this regard.

There are really suffering masses of Muslims, starving and brutalized by the kuffaar. In such a heart-breaking scenario it is a kabeerah crime to squander money in bricks, sand and tiles. True service to the Deen is to serve Allah's creatures and Allah's Deeni institutions where they are most needed, not to entrench the seekers of pride and fame in their desire to construct lavish buildings of show.

ELIMINATING A GOVERNMENT

The most effective way of eliminating an evil government is by way of spiritual and moral reformation. The exceptionally corrupt and degenerate condition of the present-day Ummah does not entitle Muslims for a wise and benevolent ruler. The present mob of corrupt and cruel rulers at the helm in Muslim countries simply mirrors the moral decadence of the Muslim masses.

No method other than moral reformation and spiritual elevation will ever succeed in the endeavour to bring about change in our pitiable political state of misery and weakness. As long as Muslims flounder in moral corruption and in their anti-Sunnah lifestyle, they must expect to live under the yoke of oppressive so-called Muslim rulers and be disgraced by the kuffaar.

Rasulullah (sallallahu alayhi wasallam) said that the hearts of the rulers are between the Fingers of Allah Ta'ala. He turns their hearts in whichever direction He wills. When the Ummah submits in obedience to Allah's Law, He will either mellow the hearts of the existing rulers transforming them into just rulers or He will eliminate them. Their elimination will pave the way for benevolent and wise ruler.

Zakàt our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it. is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

Zakaat Nisaab R 400
Mahr-E-Fatimi R 1300
Shawwal 1416

QUESTIONS

Is Sajdah necessary?

A. Sajdah Sahw is incumbent in this case.

Q. A person performed Umrah during the month of Shawwaal and left for Madinah Tayyibah. From Madinah he returns to Makkah. What type of Hajj does he have to make? Some people claim that he is allowed to make only Hajj Ifraad or Qiraan.

A. This person who is an Aafaqi (non-resident of Makkah) is a performer of Hajj-e-Tamattu' since he had performed Umrah during Shawwaal which is among the months of Hajj. When he returns to Makkah from Madinah, he will don Ihraam firstly for Umrah, then for Hajj during the Days of Hajj. According to all three senior Hanafi Fuqaha (Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad), his Tamattu' is valid and Dumm-e-Tamattu' (the Sacrificial animal) is obligatory on him. The only difference between the two Schools among the Hanafi Fuqaha on this question is that according to Imaam Abu Hanifah (rahmatullah alayh) the first Umrah which was performed is the Umrah of the Tamattu' while Imaam Abu Yusuf and Imaam Muuhammad (rahmatullah alayhima) say that the second Umrah is the Umrah of Tamattu'. But, in practical effect it boils down to the same thing. The Tamattu' of this person is valid and he has to obligatorily sacrifice an animal.

Q. An organization collected funds from the public for building a Musjid. The donors contributed their funds for a Musjid. After having collected the money the organization wants to build a Jamaat Khanah.Is it permissible?

A. It is not permissible. They have to obtain first the consent of the donors.

Q. Some Huffaaz grow their beards only in Ramadhan for the purpose of leading the Taraaweeh Salaat. Is it permissible to allow such huffaaz the honour of Imaamate in the Taraaweeh?

A. It is not permissible to allow such fussaaq huffaaz, to act as Imaams in the Taraaweeh Salaat. Shaving the beard is a major sin. The beardless faasiq is 24 hours of the day under the Wrath of Allah Ta'ala. Growing the beard only during Ramadhan for the sake of being allowed to lead the Salaat is hollow, insincere and haraam ostentation (riya). The imaamate of such fussaaq is Makrooh Tahrimi. If pious Huffaaz are not available it is far superior to recite from Alam Tara than to permit the fussaaq huffaaz to be the Imaams.

Q. Many madrasah teachers severely hit and whip pupils. Does the Shariah permit this?

A. It is not permissible to assault and whip the children. In so doing the teachers are guilty of zulm.

Q. Is it permissible to sell fireworks?

A. Selling fireworks is haraam. The income derived by selling such haraam items is also haraam.

Q. Is it permissible to sell TV's, video recorders and video cameras?

A. Selling such instruments of sin is haraam.

MUSJIDUL AQSA

Musjidul Aqsa in Jerusalem is at the heart of every Muslim. Every Muslim is concerned with this ancient and holy relic of Islam. It is only next to Musjidun Nabawi of Madinah Tayyibah. To the great shame and misfortune of the Ummah, this sacred Musjid is today in the hands of the Israeli kuffaar. It is in reality a sad episode of conspiracy aided by the kuffaar who are in control of governments in Muslim lands.

All over the world, organizations and offices have been set up to raise funds for the renovation and development of Musjidul Aqsa. Fund-raisers tour the world playing on the Islamic sentiments of the Ummah in an endeavour to raise maximum funds which will supposedly be utilized for the welfare and development of the Musjid. But the reality is that Musjidul Aqsa is not in need of any funds for its upkeep. It is our Islamic duty to put the following facts in front of the Muslim community of the world:

(1) Musjidul Aqsa has a monthly income of approximately 100,000 U. S. dollars which are collected from kuffaar tourists. Daily about 300 un-Islamically clad kuffaar in various degrees of impurity (hadth and janaabat) enter the Musjid. Each tourist is charged 10 dollars.

(2) Every Friday a considerable sum is collected from the tens of thousands of musallis at the Musjid.

(3) During the year 1995, Saudi Arabia contributed a sum of 32 million dollars (R120 million).

(4) Over a period of years in the very recent past, millions of dollars have been collected throughout the world, especially from countries such as U. S. A., Britain, South Africa, the Gulf States, etc.

In spite of the vast resources it has received and which are at its disposal, the Musjid is in a state of neglect. Nothing is right at Musjidul Aqsa. The building, the carpets, the outside and the inside of Musjidul Aqsa are in gross neglect.

Each entrance is guarded by a kaafir Israeli soldier and a Jordanian faasiq soldier. While kuffaar tourists are freely allowed into the Musjid on payment of 10 dollars, foreign Muslims are hassled or harassed for passports. Not even a Muslim name nor the recitation of the Kalimah is sufficient proof of being a Muslim in the opinion of the fussaaq Jordanian police collaborating with the Israelis.

A few minutes after the Isha Salaat, musallis are herded out because the caretaker wants to leave. Funds for the Musjid are collected from the Ummah at large, but Muslims are not given the opportunity to worship in the Musjid in peace.

THE MUJLISUL ULAMA OF SOUTH AFRICA HEREBY EXHORT ALL MUSLIMS OF THE WORLD TO REFRAIN FROM CONTRIBUTING FUNDS TO ANYBODY COLLECTING FUNDS ON BEHALF OF THE MUSJID. THE MUSJID IS NOT IN NEED OF FUNDS. COLLECTIONS FOR MUSJIDUL AQSA SHOULD NOT BE AUTHORISED BY THE RESPONSIBLE MUSLIM JAMAATS. THE COMMUNITY SHOULD SEVER RELATIONSHIP WITH ORGANIZATIONS AND OFFICES ESTABLISHED TO RAISE FUNDS FOR MUSJIDUL AQSA AND INDUCE THESE OFFICES TO SHUT DOWN. THERE IS NO ISLAMIC MERIT FOR WASTEFUL AND DUBIOUS ACTIVITIES.

Millions of Muslims are suffering in conditions of grinding poverty and grovelling in squalor and filth all over the world. Millions of ignorant Muslims in starving conditions are exposed to the predatory activities of kuffaar missionaries. Funds are required to combat such heart-breaking conditions in which the Ummah is floundering. Funds should not be squandered in utterly useless, wasteful and silly projects.

Q. My husband is a keen fishermen. He fishes for sport, going out frequently at night and returning in the early hours of the morning. Is it proper for him to leave me alone while he indulges in this sport?

A. It is haraam for him to engage in this sport. Firstly, fishing or hunting for sport is not permissible. It is not lawful to take the life of an animal or to injure an animal for the satisfaction and pleasure of the nafs. Secondly, it is his incumbent duty to be with you during the night.

EVIL OF GHEEBAT

Among the worst of sins is gheebat. Gheebat means to speak ill of another person in the latter's absence. Even if the statement made about the absent person is the truth, it is still regarded as gheebat if the absent person will take offence if he hears about it. According to the Qur'aan Shareef, on the Day of Qiyaamah those who had indulged in gheebat will be compelled to devour dead human bodies.

Many seemingly pious people freely indulge in gheebat without even thinking that they are committing a major sin. Speaking ill of others is not even regarded a crime. All people, including the pious and the learned, freely indulge in this most despicable crime of the tongue. Spiritually they are devouring carrion and since they do not consider it to be sinful they do not even think of repentence. While a fornicator feels remorseful, the one who indulges in gheebat never even suffers a pang of conscience, hence Rasulullah (sallallahu alayhi wasallam) said: **"Gheebat is worse than zina (fornication)."**

EXTRACTS FROM
'BLOEM NEWS' 21st feb.1996

inoculation

There has been an oucry from Bloemfontein doctors after it became apparent that a company, owned by a group of Johannesburg businessmen, is yet again attempting to initiate an inoculation campaign involving a controversial vaccine.

The inoculation campaign is aimed at local schools and pre-schools and the vaccine is for the dangerous Hepatitis B virus.

A spokesman for Oranjemed Medical Association, which represents more than 400 medical practitioners, says the vaccine used by this company is prohibited in Europe and America, because it is not deemed to be safe.

Parents and schools should be aware that the vaccine used by this company is imported from South Korea and made of human serum, which is only effective for children up to 12 years. An alternative synthetic product is available in South Africa from medical clinics and private practitioners, he said.

The spokesman said an attempt has been made to include local practitioners in the scheme by establishing an active business partnership to " benefit the parties by added profit centre etc." This would be an illegal partnership between medical doctors and a pharmaceutical company.

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THE DEPLORABLE ATTITUDE OF THE HUJJAJ

Most Muslims going on the sacred Hajj journey by plane behave as if they are non-Muslim tourists. They show scant regard for the purpose of the journey. Their behaviour at airports and in the plane is Islamically deplorable. Most of them do not perform Salaat on the plane even when the time is expiring. Their merrymaking, jokes, laughter and abandonment of hijaab indicate that they are under the spell of shaitaan, hence theremembrance (Thikr of Allah Ta'ala) is furthest from their minds. When the Muslim's condition degenerates to this level of satanism, it is a clear sign of a special shaitaan having been created to accompany him along the journey. In this regard the Qur'aan Majeed says:

"Whoever refrains from the Thikr of Rahmaan (Allah, The Merciful One), We (i.e. Allah Ta'ala) appoint for him a shaitaan who becomes his constant companion."

Instead of Allah's special Rahmat enshrouding the prospective hujjaaj, they are accompanied by a multitude of shayaateen who act as their 'constant companions'. It is precisely for this reason that so much haraam merrymaking occurs in the plane. These unfortunate people further compound their spiritual condition of corruption by eating and over-eating whatever haraam the plane staff serves. They are absolutely careless of what they are ingesting. They eat gluttonously with relish the haraam food served by hands which handle pork and liquor, maybe not on the special chartered flights, but on all other flights. It is a shame that the prospective hujjaaj who have already over-ate before departure, are unable to strive a little against their nafsaani desire by refraining from eating the contaminated food of the plane for just six hours which is the time from Johannesburg to Jeddah.

When the neglect of Thikrullah, indulgence in haraam food and haraam acts in the plane have transgressed all bounds, then Allah Ta'ala sometimes gives people a slight taste of his punishment as a warning which if not heeded will later on have disastrous consequences.

On the flight to Jeddah on Friday 19th January 1996, Allah Ta'ala presented a very slight reminder to the errant prospective hujjaaj. Some extracts of the divine warning are reproduced here from a magazine. When such warning with its concomitant generation of fear – fear of death – strikes the negligent ones, they suddenly realise that they have

To page 7

Occupation is Illegitimate, Not Resistance

NO JUSTICE NO PEACE

Looking in retrospect at the "Middle East Peace Process" which began in Madrid in Oct. 1991 and reached its peak in Oslo in Sept. 1993, it becomes clear that one of its most notable "accomplishments" has been the internationally-recognized sanctification of occupation with a concomitant delegitimization of resistance to military occupation in the eyes of the international community.

When Israel undertakes its frequent raids upon Lebanese villages and kills babies, children, teenage girls, and other civilians the United States, Europe, and the even the Arab and Muslim worlds rarely respond. When Lebanese resistance fighters undertake a military operation in which they kill half a dozen Israeli soldiers on occupied Lebanese territory, the United States and Europe put tremendous pressure on Syria to "rein in" the "terrorists" whose aim is "destroy the peace process."

When the Israeli occupation forces destroy Palestinian homes, torture Palestinian political prisoners to death, beat schoolgirls to the point of hospitalizing them, and kill innocent civilians on the West Bank nothing is heard from the international community. However, when Palestinian resistance fighters kill a single Israeli soldier on occupied Palestinian land, not only must President Clinton send his condolences to the Israeli leadership but so to must Hosni Mubarak, King Hussein, and Yasser Arafat, all of whom pledge to exert additional efforts to crush "the terrorists" resisting Israel's brutal occupation regime.

Military occupation has become the accepted norm and resistance to it is looked upon as deviant behavior which must be crushed. This attitude will however never lead to a true and lasting peace.

The simplest and only way to achieve peace in the region is to end the occupation. If there is no occupation there is no longer even a reason to fight and peace will occur by de fault.

The latest agreement between the PLO and Israel attempts to bring about peace by putting up a smokescreen. Israel promises to "redeploy" its soldiers from the major Palestinian population centers so as to make it appear that the occupation no longer exists. However Israeli soldiers retain their right to reenter any Palestinian city from which they have "redeployed" (note the use of the word redeploy rather than withdraw in the agreement), to veto any legislation passed by the Palestinian "Congress," to maintain control over the Palestinian water supply, to regulate imports and exports in and out of the so-called Palestinian autonomous zones, to ensure that the Palestinians do not begin printing their own currency, and to put limits on what kinds of weapons and who can hold them throughout all of Palestine. In other words the occupation remains but is hidden by a smokescreen which grants it legitimacy while taking legitimacy away from those who resist against it.

Just as the Americans had the right to resist British occupation and the French to resist Nazi Germany occupation, the Palestinians and Lebanese have the right to resist Israeli occupation. The attempt to portray as terrorists those who are most active and successful in undertaking such resistance is a propaganda technique aimed at intimidating, dividing and weakening those who would sympathize with the just cause of resistance.

As the "peace process" progresses the Palestinian and Lebanese peoples are becoming more isolated, however their rights to liberation, freedom and dignity remain. Until those objectives are met, and the occupation of their countries is ended, resistance against the Israeli military occupation is not only legitimate but noble. A true peace can not be built on smokescreens and injustice but requires an end to occupation. (American-Arab Message)

EVIL WEDDINGS AND ALLAH'S PUNISHMENT

"And when We decide to destroy a people then We command its affluent ones. They then transgress (beyond all limits). The Decree (of Allah's Athaab) then becomes confirmed on them. We then utterly destroy them." (Qur'aan-e-Kareem)

A sign of the impending fate of destruction of a community is the leeway and latitude allowed to them by Allah Ta'ala to happily perpetrate their acts of transgression. When Allah Ta'ala has finally decided to eliminate a community with His Punishment, he snatches away all taufeeq of goodness from its members. They then embark on a process of reckless haraam and transgression. The decree then arrives. Suddenly and swiftly it overwhelms the transgressors. The past history and the recent history of mankind bear ample testimony to this uniform Sunnat of Allah Ta'ala, viz., His sudden and swift punishment for the transgressors, the ringleaders of whom are almost always the affluent – the wealthy who think that they are free to do whatever they wish with the wealth Allah Ta'ala has bestowed to them.

Among the acts of transgression which have to be particularly singled out, are the haraam wedding functions and the accompaniment of up-Islamic customs. These functions and the haraam activities of which they comprise are too well-known to require any elucidation. The kufr, immodest acts of intermingling of sexes, hiring of halls, displaying in exhibitions of zina, the bride, music, photography, video-ing the haraam process of the haraam wedding, decorating vehicles with hooters blaring just like the kuffaar, etc., are among the evil and satanic ingredients of these shaitaani wedding functions.

Huge sums of money, usually thousands and sometimes tens of thousands of rand, are satanically squandered and thrown down the drain into Jahannum simply to provide some egoistical pleasure to the ignorant culprits who have organized these affairs. That these people are the brothers of the shaitaan, there is no doubt in it, because the Qur'aan Majeed places the seal of satanism on them:

"Do not spend extravagantly. Verily, the wasters are the brothers of the devils."

These people while claiming to be Muslims, have absolutely no understanding of the meaning or of the demands of Imaan. Innumerable Muslims, hundreds of thousands, in the different parts of the world are languishing in dire straits of poverty, squalor and starvation – homeless and without clothes, they have been and are being brutalized by kuffaar, yet we find Muslims squandering huge amounts in haraam and immoral wedding functions. Never does it occurs to them to rather contribute the wasted money for aiding the downtrodden Ummah. Their hearts have become clogged and hardened with all the paraphernalia of kufr, hence they display all attributes of kufr on wedding occasions to gain some miserable pleasure for their nafs. They seek to project an image of greatness for themselves by digging their own hell-graves with their acts of transgression. While they labour under the extremely false notion of impressing others with their extravagance and their daughter put on display for the evil eyes of all and sundry, they succeed in only deceiving themselves.

The very punishment which usually settles over the married couple who went through the spiritual torture of haraam wedding functions is the miserable relationship between husband and wife. Such marriages are overshadowed by unhappiness and misery. Many lead to divorce. When misery bogs down the marriage, they wonder what went wrong.

A large part of the blame for this rotten state of affairs has to be hoisted onto the shoulders of condescending Ulama who curry the favour of the

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Q. In our place when the janaazah reaches the qabrustaan, the people form into two rows at a distance from the gates of the cemetry. The janaazah is taken out of the hearse and instead of walking with it, it is passed on from hands to hands of the two rows of people lining the path to the qabrustan. Is this method of passing the janaazah until it reaches the grave Islamically correct?

A. This method is incorrect. It is in conflict with the Sunnah. Adoption of this method is a diversion from the commanded Sunnah method, hence it is a bid'ah. **The Sunnat method** is to carry and walk with the janaazah with the people following behind. But in this new method, the people stand in one position while the janaazah is passed on as if it is some insignificant chattel. This is , in addition to being un-Islamic and in conflict with the Sunnah, disrespectful to the mayyit. It is not permissible to unnecessarily adopt any method which displaces the Sunnah.

Q. A man directed in his will that on his death the house in which he lives has to be given to his wife. Only after her death should it be distributed among his heirs. Is this will valid?

A. This stipulation is invalid and haraam. The directive issued by the deceased should not be executed. The house belongs to all the heirs of the mayyit who are the owners thereof in their proportionate Shar'i shares. Tampering with the shares and rights of heirs is a sin of exceptionally grave implication. Rasulullah (sallallahu alayhi wasallam) said: **"Whoever cuts off the inheritance of a heir, Allah will cut him off from inheriting Jannat on the Day of Qiyaamah."**

Q. I am a married woman who has become emotionally entangled with a married man. Although there is no contact between us, I think much of him. I have no intention of being unfaithful to my husband, but I can't banish this man from my mind and heart. Please give me some advice. Am I committing a sin by thinking of him?

A. Yes, you are guilty of a grievious sin by introducing this man into your mind and heart. In fact, in thinking of him you are unfaithful to your husband. It is essential that you banish all thoughts of this man from your mind and expel whatever feeling you have for him in your heart. Do understand that infidelity or unfaithfulness to your husband is not confined to physical contact. Employment of the mind and heart wrongly is also infidelity, hence you are sinning and sinning grieviously by this unlawful thinking of another man who has absolutely no share or should have no share in your thoughts and your heart. Your undivided attention and your complete emotional feelings of love must necessarily and compulsorily be for only your husband.

Recite La houla...and Istighfaar in abundance whenever your mind is assaulted with these haraam thoughts. You are deceiving yourself if you believe that you have no control over your thoughts in this regard. These thoughts are not idle waswasah (stray thoughts) entering the mind casually. They are the product of deliberate contemplation and nafsaani desire over which one does have control. Each time the haraam thought of the man occurs to you, renew recital of Lahoulaa...and Istighfaar. Convince yourself that by thinking of the man you are just as guilty as the lewd woman who is physically involved with a man in an act of zina. Tell yourself that you are behaving like an adultress. Castigate yourself for your misdemeanour. Insha'Allah, these satanic thoughts which the nafs portray as 'pure love' will dissipate.

Q. The gelatine which is used in Beechies sweets is said to be halaal. The company claims the Ulama have sanctioned their gelatine. Please comment.

A. All the gelatine used by these sweet manufacturers is animal gelatine which is haraam. Non-Muslims are manufacturing the gelatine from animal skins, etc. It is haraam gelatine regardless of any halaal certification issued by any Ulama organization. Those who have certified the gelatine to be halaal have erred grieviously and have opened the door for Muslims to consume haraam. Abstain from all products which contain gelatine.

WASIYYAT

Whoever dies after having made wasiyyat (will) has died on the Straight Path, on the Sunnah and has died a death of piety and martyrdom. He has died in the state of forgiveness."

(Ibn Maajah)

Q. What does the Shariah say about suicide bombers. Recently Hamas had unleashed a spate of such attacks. Is it permissible to commit suicide in this manner?

A. Suicide is not permissible in Islam. But, the definition of suicide in Islam is not the same as the concept which the kuffaar have. Putting aside the particular activities of Hamas, if the Ameer of a Muslim community engaging in Jihaad against the kuffaar discerns that a great deal of destruction and harm can be inflicted on the enemy by a Mujahid having to sacrifice his life, then such sacrifice will not be termed suicide. The aim is to damage and destroy the enemy, and for the achievement of this aim giving life and taking life become acts of ibaadat. The Mujahid who offers his life for the Cause of the Deen attains the rank of shahaadat (martyrdom). Whether Hamas was right in the execution of these specific acts, we cannot comment at this stage for want of facts . We are not aware of the particular circumstances, hence it will not be proper for us to pass judgement. While in general, the Shariah forbids attacks on children, womenfolk and the aged of even the enemy against whom the Jihad is fought, there are exceptional circumstances which justify and legalize taking the lives of these exceptions and of even loyal Muslims who happen to impede the Jihad or unwittingly find themselves sandwiched between the Muslim army and the kuffaar. For example, if the kuffaar take Muslims hostage and uses them as a shield to deter the Muslims from attack, the Shariah commands that the Jihad attack should not be abandoned. Everyone will die only at his appointed time. Hostages or no hostages, the attack must continue regardless of the Muslim hostages being killed in the ensuing action. Only, the niyyat should be made of attacking the kuffaar enemy. Then whoever gets hurt in the process will not be the liability of the Mujaahideen.

Q. Recently an Islamic college held a fund-raising dinner. The admission fee described as a donation was R125 per person. The dinner was served in a public hall. Is this type of activity to raise funds for an Islamic school jaaiz?

Q. How can it be jaaiz (permissible)? One does not require great intelligence to understand that Islam does not permit such kuffaar and silly and nafsaani ways of raising funds for an Islamic Cause. Those participating in this dinner cannot be having sincere intentions. Their maqsad (purpose) is not to contribute to the Cause of Allah Ta'ala. The reward of Sadqah or charity is not a plate of food for which you have to pay the ridiculous sum of R125. Charity has to be given solely for the Pleasure of Allah Ta'ala, not for any worldly or nafsaani motive. Imagine supposedly sensible Muslims degenerating to the level of stupid kuffaar—exchanging supposed Sadqah for a miserable plate of food provided by the misguided organizers of the kuffaar-type dinner.

When a plate is given in lieu of the R125 and when the admission is conditioned with this payment, it will be easy to understand that the R125 is not a donation as the organizers claim. It is a compulsory fee for a plate of food. It is not Sadqah nor Lillaah—given for the Sake of Allah Ta'ala. It is a purely nafsaani exercise to find gratification for bestial desires. Shaitaan has hoodwinked all participants in this miserable dinner. While they labour under the impression of serving the Cause of the Deen, they are only satisfying their desires and their nafs.

In terms of the Shariah the R125 is not Sadqah or Lillaah. There is no thawaab for having given or paid this money. It was the price of a plate of food since it was a compulsory demand for being admitted. Furthermore if the buyers of the food were not aware of their purchase, i.e. what type of food they were purchasing, then the sale is not valid. Eating the food or item procured by an invalid sale is haraam since such sales fall in the category of riba.

The greatest lament regarding this episode is the puerility of the intelligence of men who are in charge of operating an institution which has been established to cater for Islamic knowledge. Shame on their brains.

Q. The Muslim community of our town some years ago contributed money for a complex. Recently a group of Muslims approached the trustees of the Madrasah and requested that part of the building be given to them to operate a secular private school. Permission was granted. A nominal rental of R1 per year was fixed and the lease is for 99 years. Both Muslims and non-Muslims attend the secular school and the teachers are Muslim as well as non-Muslims. Please comment in the light of the Shariah.

A. The trustees are guilty of khiyaanat (abuse of Amaanat). They had no right to lease out any part of the Madrasah complex for a secular school in which both Muslims and non-Muslims acquire mundane knowledge. It is essential to retain the premises for only a Madrasah. The abuse of trust is particularly evil in that the place has been given away free for 99 years. The R1 is laughable. Such nominal 'rental' in kuffaar style is not valid in the Shariah for a Waqf property. The 99 year lease is haraam and not valid. It is essential that the invalid agreement be cancelled and the secular school closed down. They must find another venue for the secular school. This type of trustee is in fulfilment of the Signs of the Hour of Qiyaamah. Rasulullah (salallahu alayhi wasallam) said that when unqualified persons are appointed to positions of trust, the Hour should be awaited.

Q. It is nowadays becoming a trend among young men to perform Salaat without topi (Islamic headgear). Is this permissible?

A. It is not permissible since it is in conflict with the Sunnah to perform Salaat

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with a bare head. In fact. it is in conflict with the Sunnah to wander around bare-headed. It is un-Islamic to do so. It is the style of the kuffaar to remain bare-headed. Rasulullah (sallallahu alavhi wasallam) said that whoever emulates a nation becomes of them.

Q. The Mujlisul Ulama's fatwa that Jumuah Salaat is not valid in prison has caused dissension among the Muslim inmates in U.S.A. prisons. Some who call themselves Hanafis do not participate in the Jumuah Salaat. Since the prisons allow all Muslims to engage in Jumuah, why do you say that it is not permissible?

A. Like all the other Salaats and acts of ibaadat, Jumuah too has its conditions for its validity. If the essential conditions or some of these conditions are lacking, Jumuah will not be valid. All four Math-habs which constitute the Ahlus Sunnah Wal Jama'ah have conditions for the validity of Jumuah. Since prisons fall foul of these conditions, Jumuah is not valid in prison in terms of all four Math-habs. As far as the dissension is concerned, the ignorant ones and the baatil sects are responsible, not the Mujlisul Ulama. The propagation of the Haqq is the incumbent duty and function of the Ulama. Controversy and dissension cannot be regarded as valid reasons for withholding the Haqq (Truth). Rasulullah (sallallahu alayhi wasallam) created the greatest controversy and dissension in the history of the world when he came along to proclaim the Message of Shahaadat. For the sake of a superficial facade of unity and peace we are not prepared to conceal the Word of Allah Ta'ala. In the wake of the proclamation of the Haqq, controversy and dissension are simply to be expected and in fact, necessary. Those who have abstained from the baatil jumuah in prison are to be complimented for their stand on the Haqq.

Q. What is Islam's belief regarding the omnipresence of Allah Ta'ala ?Some people are claiming that Allah is not omnipresent.

A. The Qur'aan Majeed says: "East and West belong to Allah. Whichever way you turn your face, there is the Face of Allah." Omnipresence is an attribute of Allah Ta'ala. He is here, there and everywhere at one and the same time. In which way? Only He knows. Allah Ta'ala is not confined by space, time, direction or any other dimension. The belief of the followers of the baatil sect known as Salafi'ism, is that Allah Ta'ala is confined to space and that He is not omnipresent. But, this belief is baseless just as the Salafi sect is baseless.

Q. Why should we follow a Math-hab? Did the Sahaabah follow any Math-hab?

A. If you want to follow Islam then you have no alternative but to follow one of the four Math-habs because the Math-habs are Islam. Since the Math-habs are nothing other than Islam, yes the Sahaabah did follow Math-hab. Everything taught by the Sahaabah is contained in the Math-habs. Those who refuse to follow any of the four Math-habs, follow their own opinion which is not Islam. Islam is not the Qur'aan and Hadith based on personal opinion. Islam is the Qur'aan and Hadith as interpreted by the Sahaabah and their illustrious Students, the Taabieen and Tab-e-Taabieen. No matter what Qur'aanic or Hadith proof one produces for one's personal opinion, it is not Islam. While the baatil groups such as the present-day Salafis and Ahl-e-Hadith submit the Qur'aan and Hadith to their opinion for formulating rules (ahkaam and masaail), the followers of the Sunnah accept the rulings and interpretations of the Qur'aan and Hadith handed down by the Sahaabah and the great Aimmah-e-Mujtahideen who were either the Students of the Sahaabah or the Students of the Students of the Sahaabah. Thus, Math-hab in the context of the Four Mathaahib is the Islam propagated by the Sahaabah of Rasulullah (sallallahu alayhi wasallam).

Q. When do the muqtadis have to turn their heads with the Salaam of the Imaam? Do they have to wait until he concludes both Salaams before they start turning their heads right and left?

A. The muqtadis should follow the Imaam. When the Imaam turns his head to the right with the first Salaam, the muqtadis should follow him. The practice of waiting until the Imaam has made both Salaams is not correct.

Q. In the Haramain Shareefain the Imams make only one Salaam to the right. in Janaazah Salaat. What should Hanafis do? A. Make both Salaams even if the Imaam makes only one Salaam.

Q. All the Sunnat requirements of Thabah (slaughtering) are never observed in commercial slaughtering at the abbatoirs. What is the effect of this wholesale neglect of the Sunnats of Thabah?

A. The wholesale neglect of the Sunnah factors is Makrooh Tahrimi which is a forbidden and a sinful deed. Such meat while halaal is spiritually contaminated. As far as possible Muslims should endeavour to slaughter their own animals. Much cruelty (zulm) and violation of the Shariah are committed at abbatoirs even at so-called halaal abbatoirs. The traders and the money-seekers are not concerned with the Deen and the Sunnah. Their prime concern is making money. Their attitude is: Confound the Sunnaah—Nauthubillaah! They even do not hesitate to feed Muslims haraam meat. What concern can such unscrupulous people supervising abbatoirs have for Islam and its commands?

Q. In the U.S.A. a video of a 'Muslim Comic' has been produced by Hollywood with a cartoonic depiction of the Ka'bah on the cover of the video cassete. These videos are advertised and sold in the Musjids. Please comment.

A. When the kuffaar produce blasphemous books and films of Islam and its holy personages, modernist Muslims pretend to show concern and rush for cheap media publicity with their hollow slogans and protests. But, when there is monetary gain for them in these blasphemous things, then they will condone and promote it right inside the Musjids. These vile modernists who are guilty of advertising and selling these evil items inside the Musjid do not have Islam at heart. The Musaajid have no sanctity as far as they are concerned and in their brand of islam there is no such category as haraam. Everything is lawful. While some of them believe that pork is haraam, they pave the way for legalizing even such explicit haraam things. Every haraam which has so far been legalized and every mutilation of the Deen presently being enacted are the products of the conspiracies of westernized, modernists who sport Muslim names, but whose hearts are saturated with kufr. While there is nothing surprising in their nefarious anti-Islamic activities, the entrapping of ignorant Muslims in their snares of deception is lamentable.

Q. Should the Masnoon duas which are recited when entering and leaving a Musjid be recited for a Jamaat Khaanah as well?

A. Although a Jamaat Khaanah is not a Musjid, it will be permissible to recite the same duas when entering and leaving. In fact these Masnoon duas may be recited at any time.

Q. If some fluid is released before going to toilet and also after coming out from the toilet, does ghusl become waajib?

A. Ghusl is not waajib. This fluid is impure and has to be washed. It breaks wudhu.

GELATINE

In response to the many enquiries regarding products containing gelatine advertised as halaal, please be informed that ALL PRODUCTS WHICH CONTAIN ANIMAL GELATINE ARE HARAAM. There is no halaal gelatine in South Africa. Gelatine marketed as halaal is in fact haraam regardless of any halaal certificate which the non-Muslim manufacturers of the gelatine hold.

Q. A man had an affair with his daughter-in-law. He carressed and fondled her with sexual love. Both the man and his daughter-in-law have admitted this misdemeanour. The father-in-law while admitting it, says that he did it in order to free his daughter-in-law from the clutches of her cruel husband (i.e.his son). What is the decree of the Shariah in this matter?

A. Indeed this man is thoroughly evil. He even possesses the brazen immorality of justifying his villainy with an unheard of stupid argument. Nevertheless, the nikah between the woman and her husband is over. They must separate. They cannever again unite as husband and wife. This type of immorality between a man and his daughter-in-law and even a man and his mother-in-law occurs often especially in places and societies where Purdah is frowned on or rejected. It is for this reason that we say that a man is not an adequate mahram on a journey for his daughter-in-law nor a man for his mother-in-law.

Q. Is there any Sunnat times for visiting the Qabrustaan?

A. Visiting the Qabrustaan (cemetry) is Sunnat and highly meritorious and beneficial. According to the Hadith, there is greater merit in visiting the graves of one's parents on Fridays. It is also Masnoon to visit the Qabrustaan on the 15th night of Sha'baan. There is unanimity that Rasulullah (salallahu alayhi wasallam) would visit the Qabrustaan during the night times. While this Sunnat is not of the Muakkadah type, nevertheless, it is a Sunnat practice of great merit. Whoever adheres to it, gains much thawaab. Those who do not act in accordance, cannot be criticized. It has always been the practice of the great anti-Bid'ah Mashaaikh to visit the Qabrustaan on the 15th night of Sha'baan. This practice of the Upholders of the Sunnah lend support for the contention that certain occasions/times for visiting the Qabrustaan are Sunnat.

Q. On the question of reciting certain specific Surahs in the Qabrustaan, a Mufti writes in his pamphlet:

"According to our knowledge, no specific Surah or recitation has been authentically or reliably proven from the Ahadith of Rasulullah (sallallahu alayhi wasallam). Thus one may read from whichever portion of the Qur'aan one knows."

The pamphlet further claims that the Hadith which exhorts recitation of Surah Ikhlaas 11 times in the Qabrustan is weak. Please comment.

A. That one may read from whichever

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portion of the Qur'aan one knows, is not contended. There are undoubtedly, a number of narrations which mention the recitation of specific Surahs in the Qabrustaan and for the dead. If these narrations are 'weak', the great authorities of Islam of former days had greater knowledge thereof than the puny learned men of today. When illustrious Ulama teach something and cite ahadith in substantiation, then it is not befitting for the non-entities of today to find fault with such ahadith regardless of the designation attributed to the narrations by the later day Muhadditheen. The following is said in I'laaus Sunan:

"Verily, many (Ulama-e-Muhaqqiqeen) have explicitly said that among the proofs for the authenticity of a Hadith is the qaul (statement) of the Ahl-e-Ilm (the great Ulama) even if it (the Hadith) does not have such an Isnaad (Chain of narrators) on which relianince could be placed." (Vol.3 Page 39)

Since great Ulama who are Giants and Stars in the firmament of Ilm and Taqwa accept these supposedly 'weak' ahadith and utilize them for substantiation of their claims and teachings, the views of men defective in knowledge and piety are of no significance.

Q. In certain circles it is being discussed that some Ulama, endeavouring to justify the establishment of Muslim secular schools w here Deeni education is also imparted, are publicly advocating that one should not differentiate between Deeni and secular knowledge. These Ulama, it is said, contend that the division of knowledge into Deeni and secular has led to the downfall of the Muslims. Please comment.

Q. People who speak such drivel cannot be Ulama. They may be Molvis, but not Ulama. Wherever in the Qur'aan or Hadith reference is made to Ilm, it means nothing other than Ilm-e-Deen—or that Knowledge which pertains directly to the Ahkaam of Islam or to the Laws of Allah Ta'ala. While secular knowledge, i.e. the beneficial and necessary branches, is permissible and even necessary, it cannot be equated with Islamic Knowledge which is pure Knowledge stemming from the Qur'aan and Hadith. The Thawaab mentioned in the Ahadith for the pursuit of Knowledge, is for Deeni Knowledge, not for mundane or secular education. It is childish and stupid to say that the division of knowledge into secular and religious has led to the downfall of Muslims. It was pure Deeni Knowledge on which the Sahaabah practised, which made them the masters and rulers of the world. It was not their eloquence and expertise in language which made them masters of the world. Our booklet: THE MEANING OF ILM, explains what exactly is meant by Knowledge. Those so-called Ulama enamoured by the false glitter of western education imparted in the institutions of Jahannum known as colleges and universities lack in entirety in Islamic comprehension hence they can so brazenly make bold their ignorance.

Q. If a musalli is found to be persistently and repeatedly giving the Athaan and the Iqaamah without the permission of the appointed Muath-thin, has the Imaam the Shar'i right to prevent him from so doing?

A. It is in fact the Imaam's duty to prevent the man from usurping the right of the Muath-thin. If anyone wishes to give the Athaan and the Iqaamah, he has to acquire the consent of the Muath-thin.

Q. Some Ulama bodies have been granted radio broadcasting licences. The Radio Islam broadcasts Islamic topics on a variety of issues. Please comment on the benefit of these radio stations.

A. Prior to the obtainal of these licences and acquisition of the radio stations there was intense discussion on this matter. While everything on earth, even pork, has its benefits, the harm and damage in certain things outweigh the benefits. Intelligence demands that such institutions be shunned and abandoned. But in a world where even the Molvis and Maulanas have become victim to western liberal influences, Islamic sanity does not seem sensible. It is indeed lamentable that while our learned men to some extent show some respect for their outward garb, their mentality has suffered under the impact of westernization. The spiritual land is barren. Naseehat cannot grow in such arid soil. There is now no sense in discussing this issue because the evil die has already been cast by those who are supposed to be the spiritual guides and leaders of the community. They will yet live to see the bitter fruits of their grievious error. For the sake of emphasis, it will not be amiss to adopt a bit of exaggeration and say that in these radio stations in relation to the so-called Islamic programmes there is absolutely no benefit. Nothing but harm and evil.

Q. A certain person in England claims to have some of the hairs of or our Nabi (sallallahu alayhi wasallam). What does the Shariah say if these hairs are put up for public display for Muslims to view and pay homage?

A. Rasulullah (sallallahu alayhi wasallam) did distribute his mubarak hair among the Sahaabah after he had shaved his head. It is acceptable that some of these holy hairs were preserved and were handed down from family to family. But it is today not reliably known who has any of the mubarak hairs. Furthermore, the Ahl-e-Bid'ah (the grave-worshippers) are notorious for their fabrications and concoctions. For monetary gain, they will display just any hair and anyone's hair and claim it to be Rasulullah's hair. Since it is not possible to verify the authenticity of these hairs which people have put up for ziyaarat in different parts of the world, the attitude of the Ulama-e-Haqq is to maintain silence. Neither refute the claim nor accept it. There is no need to go and pay homage or visit such hairs because it is not known with certitude whether the hairs are in fact those of Nabi-e-Kareem (sallallahu alayhi wasallam). And, even if proven to be authentic, then other factors such as the perpetration of shirk, will render ziyaarat haraam. When bid'ah and shirk accompany the ziyaarat or acts of bid'ah are committed by others at the venue, then it will not be permissible to display the hairs nor to visit them.

With regard to the claim of Rasulullah's hair being in England, we have been reliably informed that the custodian of these hairs have no proof for the authenticity of the hairs. The sanad (chain of authenticity) of the hairs go back only two hundred years. After that it is not traceable. On account of this grave dubiosity and ambiguity and lack of Shar'i evidence, it will not be permissible to make ziyaarat of these hairs. Also, it will be an impetus for the Ahle-e-bid'ah who relish in such customs. People of the Haqq should be far-sighted and not embark on something which will strengthen the baatil cause of the Bid'atis.

Q. I used someone's garment without his consent. Although I have returned it, my conscience is bothering me. What should I do?

A. Misappropriation of property belonging to others is a grave sin. In this case the senior Ulama have advised repentence. Make Taubah and give something in charity.

Q. The death penalty for murder has been abolished in South Africa. There is intense argument among Muslims on this issue. Some say that it is right while others say that it is wrong. Both sides produce their Islamic grounds for their views. What does the Shariah have to say in this matter?

A. In this matter the Shariah maintains silence. South Africa is not an Islamic state. The Shariah has no say in the government of this country. This is Daarul Kufr. Muslims are not permitted by the Shariah to participate in the law-making processes of Daarul Kufr. The intensity of the argument among Muslims is surprising. Besides the death penalty, all other aspects of the law are un-Islamic. It is not only the abolition or the retention of the death penalty which falls foul of the Shariah. Everything in kufr law is repugnant to the Shariah. Whether the death penalty is abolished or retained, it is of no significance in so far as the Shariah is concerned although the abolition will make criminals more brazen in their perpetration of wanton murder. But, a person can be put to death only on the basis of Islamic evidence. But, this talk is superfluous because here is no Shar'i court or Shar'i law to consider such evidence. In short, as far as the Shariah is concerned, it does not matter whether Daarul Kufr retains the death penalty or abolishes it. Muslims should not behave stupidly. If they wish to argue this topic, they should restrict their arguments to the mundane dimension and not extend the argument into the Shariah. If they wish, they may cite, for example, the enormous increase in the number of murders and violent crimes in favour of the argument for the retention of the death penalty. But, the Shar'i dimension cannot be introduced here since this topic is beyond the scope of the Shariah in Daarul Kufr.

Q. People come into the Musjid with tight-fitting trousers and jeans, with T shirts displaying pictures and sometimes pictures of animate objects. What is the condition of their Salaat?

A. It is haraam to enter the Musjid in this evil kaafir style of garb. In fact, it is not permissible to perform Salaat with such abominable garments even in the privacy of the home. The Salaat performed in such haraam clothes is Makrooh Tahrimi and has to be compulsorily repeated.

Q. Weddings are held in Mosque halls for income to run the mosques. MIxed noisy gatherings take place in the halls. The bride and bridegroom are put up for display in the halls. What is the Shariah's view?

A. It is not permissible to hire out the Musjid halls for such haraam activities. The curse and wrath of Allah Ta'ala descend on the gathering of fisq and fujoor. The money derived is haraam. It is not permissible to use this contaminated money for the upkeep of the Musaajid. Those responsible for allowing such gross transgression and Shar'i violations are fussaaq whose presence on Musjid committees is haraam. Permitting these haraam acts in the Musjid hall is akin to committing the haraam misdeeds inside the Musjid. It is the duty of the Musjid's musallis to strive for the removal of such fussaaq trustees and administrators.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P O BOX 3393
PORT ELIZABETH

Q. I made niyyat for two raka'ts Nafl afater I had completed the two raka'ts Sunnats of Isha. While in the first raka't, I remembered that I had already performed the two raka'ts Nafl. Could I have switched over to the Witr while I had made niyyat for Nafl?

A. If during the course of a Salaat, one changes one's intention and desires to perform another Salaat, it will be incumbent to recite Takbeer. Changing the niyyat in mid-Salaat is not valid without recitation of Takbeer. This Takbeer will be the Takbeer Tahrimah for the new Salaat. It is not necessary to raise the hands. Simply recite the Takbeer when the intention of changing the Salaat is made.

Q. I am the neighbour of a spinster who lives in a large house . At night she is scared to live in the house alone and comes to me.She has an elder brother who does not show any interest in her. Is it not his duty to care for his sister?

A. It is the Islamic duty of the mahram males (brothers and other very close relatives) to care for the woman. The elder brother should regularly call on his sister; tend to her household affairs and arrange for someone to live with her. If her relatives fail to execute their incumbent duty, then you as the neighbour will gain much thawaab for aiding the spinster.

Q. In the Qur'aan, no other Nabi is discussed a as much as Isaa (alayhis salaam),not even our Nabi Muhammad (sallallahu alayhi wasallam). Why has Nabi Isaa (alayhis salaam) been singled out for such elaboration?

A. Besides Nabi Isaa (alayhis salaam), Rasulullah (sallallahu alayhi wasallam) gave a detailed account of Dajjaal. Numerous narrations on Dajjaal appear in the Books of Hadith. Hadhrat Isaa's detailed account in the Qur'aan Majeed is like Dajjaal's detailed account in the Hadith Shareef. Both Nabi Isaa (alayhis salaam) and Dajjaal will appear in close proximity to Qiyaamah and in the same age. Dajjaal's mission will be to spread kufr and anarchy on earth while Isaa's mission will be to destroy kufr and baatil. Isaa's mission will culminate in his special task of slaying Dajjaal. Dajjaal will be the chief of kufr while Isaa (alayhis salaam) will be the Leader of Hidaayat and Imaan. The Qur'aanic hikmat (wisdom) underlying the detailed account of Nabi Isaa (alayhis salaam) in both the Qur'aan and Hadith is to provide clear and precise identification of Nabi Isaa (alayhis salaam) so that when he arrives there will be no doubt whatever in identifying him. Since Nabi Isaa (alayhis salaam) is still alive in the heaven and he has still to reappear, the Qur'aan portrays him in detail to thwart any impostor who will claim to be Isaa. Such an impostor in the form of Mirza Gulaam of India had already appeared. But, armed with the detailed and precise description and circumstances of Isaa (alayhis salaam) stated in the Qur'aan and Hadith, the Ulama of the Ummat had absolutely no difficulty in proclaiming Mirza's kufr and exposing him for the impostor he was.

On the other hand, the Hadith describes in detail Dajjaal for similar reasons, namely, that the Ummah be in no doubt of this evil man when he makes an appearance.

Q. If the mutawallis refuse to remove a qawwaali poster from the Musjid , is it permissible for other Muslims to remove it without the consent of the mutawallis or Imaam?

A. It is haraam to affix to the Musjid wall a poster which advertises any immoral, haraam or un-Islamic function or activity such as qawwaali, sport, etc. The duty of the Musjid trustees is to tend to the affairs of the MUsjid. They cannot administrate the Musjid in conflict with the laws of the Shariah. If the mutawallis fail to execute the demands of the Amaanat they are holding, then they have to be dismissed from their posts of mutawalliship by the musallis of the Musjid. If they refuse to remove the haraam advert on the Musjid wall, every Muslim has the right to remove it without the consent of the trustees or the Imaam.

Q. When opening a new shop or moving into a new house, is there any Sunnah ceremony to observe? Some people organize a Qur'aan khatam, inviting friends and relatives to participate.

A. There is no ceremony for this purpose. All customs associated with such occasions are bid'ah. One is free to make dua to Allah Ta'ala to bestow safety and barkat and to protect one against the evil which may be in the shop or house, but it is wrong and in conflict with the Shariah to fabricate customs and organize functions of merrymaking for these occasions.

Q. Is it permissible to perform Janaazah Salaat in the Eidgah? The Eidgah is on Waqf land and four walls have been built around it. Only the Eid Salaat is performed here.

A. An Eidgah is not in the same category as a Musjid. According to the Hanafi Math-hab it is not permissible to perform Janaazah Salaat inside the Musjid, but it is permissible in an Eidgah.

Q. Nowadays we hear quite a lot of people are affected by black magic and witchcraft. Family people seek the aid of kuffaar magicians to bewitch their relatives because of jealousy. What does the Shariah say about people visiting magicians?

A. While sihr (magic) is a reality—the Qur'aan and the Hadith confirm it— most people suffer from the effects of imagination. Imagination is a strong form of 'magic' or deception. People should have greater yaqeen on Allah Ta'ala, keep their minds strong, submit in obedience to the Laws of Allah Ta'ala, recite the Qur'aan in abundance, recite Ayatul Kursi after every Salaat, recite the last Ruku' of Surah Baqarah every night, enter the house with the recitation of Bismillaah, every morning and every evening recite the three Qul Surahs (Ikhlaas, Falaq and Naas) three times each and make dua for protection and safety. Insha'Allah, they will be protected. We are not suggesting that sihr is imagination. But, most of the people who dabble in so-called magic are frauds and fakes out to suck money from stupid people. Be that as it may. When a person visits a saahir (magician) for enlisting his aid to perpetrate harm against another person, he loses his Imaan. Magic is a haraam and a satanic science. People of Imaan should never dream of dabbling in this filthy branch of satanism.

Q. A man has gone missing. His whereabouts have not been established. He has left considerable wealth. In his absence is it permissible to use from his money to pay for the university education of his son?

A. Only the necessary expenses for the upkeep of his family may be taken from his wealth. Unnecessary expenditure is not allowed by the Shariah. A university education, i.e. attending a university, is not permissible on account of the grave dangers for the akhlaaq and Imaan of Muslims. Universities are evil places of immorality. Even if he is not missing, his son has no Islamic right of attending university. The father has no right to send his children to university thereby paving the path of Jahannum for them. When this is the Shar'i position even when the father is present, then to a greater degree will it be prohibited to utilize the missing man's money for a process which despoils and corrupts and even destroys Akhlaaq and Imaan.

Q. A husband went on a journey to a foreign country. Two reliable persons informed his wife that he had died. Can she accept this information? If yes, can she marry after her iddat? What happens if after marrying another man, the first turns up?

A. It is permissible to accept the information conveyed by reliable persons. After her iddat-e-wafaat which is four months and ten days, she will be free to marry. If after marriage, her husband comes back, the nikah which had been entered into with the second man automatically becomes baatil (null and void). She remains the wife of her husband (i.e. the first husband), the former nikah being valid.

Q. If it is known that a part of the garment is najis, some impurity having fallen on it, but one forgot exactly which part was soiled, should the whole garment be washed?

A. Although it is not compulsory to wash the whole garment, the preferable thing to do is to wash the whole garment. If the whole garment is not washed, then Taharri (reflecting) is necessary. Try to ascertain the soiled part by thinking and then (after Taharri) wash whichever portion one thinks was soiled. This will suffice.

Q. My kurtah came into contact with dried blood which did not stain my garment. Does such contact make the cloth napaak (impure)?

A. The dried najaasat or the bloodstains do not render the garment which comes into contact with it napaak. It remains clean.

Q. Part of the trousers is affected by najaasat. Should the whole trousers be washed?

A. It is not compulsory to wash the whole garment if only a portion of it is affected with the najaasat. It is waajib (incumbent) to wash only the affected impure portion.

Q. Sometimes during sexual thoughts, a fluid is discharged. Does this discharge make ghusl waajib?

A. In the state of lust or sexual passion two types of fluids are discharged. While arousal occurs and increases, the fluid released is called mathi which breaks wudhu. Ghusl is not waajib. It is najis and the affeected part of the body and clothes have to be washed. The fluid released with shahwat (sexual passion) at the time of ejaculation or climax is called mani. Mani makes ghusl waajib. By way of naseehat we should inform you that it is not permissible to intentionally engage the mind in sexual thoughts. The mind or heart, like the tongue, should be engaged in the Thikr of Allah Ta'ala. The Mu'min should develop his mind or heart with roohaaniyat (spiritual power) by means of Ibaadat, Ta'at (obedience) and constant Thikrullah. He should not corrupt his mind with bestiality.

Q. I sell a lot of fireworks. I have been told that it is haraam to sell it. What is the position of the money I have earned from the sale of fireworks?

A. Fireworks are haraam. Selling these haraam items is aiding in haraam. The money is haraam. You should give it to charity without a niyyat of thawaab.

Save Yourself from the Illnesses and Deaths Doctors Cause

Top medical experts reveal most treatments do not work — and actually harm you!

Please read this before you submit to any surgery, take any prescription drug or undergo any "routine" test. It could save you untold pain and suffering. It may even save your life.

Outsmart doctors and learn the amazing health secrets they try to suppress.

- Screening test fails to detect cancer and may actually spread it if it's already there. National Cancer Institute says "Stop it!" but doctors continue anyway.
- Save your eyes: Harvard study shows proper diet can prevent cataracts. Thousands of operations not necessary. You won't hear it from your doctor.
- The infection (not AIDS) you have almost a 10% chance of getting from donated blood. Also: Thousands of patients given the wrong blood.
- Hormone replacement therapy linked to cancer. Does *not* produce benefits doctors claim. Your doctor won't tell you.
- Mercury dental fillings linked to allergies, MS and Alzheimer's. American Dental Association says, "Fillings are safe."
- Urgent memo to parents: Doctors don't know if long-term Ritalin use is safe. Healthy diet cures up to half of hyperactives. . .but your doctor won't tell you.

There are safe, cheap, natural alternatives to these voodoo treatments.

THE DANGERS OF MEDICAL TREATMENTS FOR HEARTH DISEASE

The risk-factor myth: Smoking, cholesterol and high blood pressure fail to account for half of all heart attacks. Scientists have no idea what causes the rest.

The cholesterol myth: There's no proven link between cholesterol and heart disease. In every major trail of cholesterol-lowering drugs, there have been more deaths in the group taking the drugs than in the group that did not.

The angioplasty myth: The popular operation to open up clogged arteries by inserting, then inflating a balloon is useless and dangerous.

The blood pressure myth: Doctors don't even agree on what high blood pressure is! Half the patients over 65 who are told they have high blood pressure probably don't!

ABSTENTION

Contrary to what modernist Muslims, enamoured with western science and technology claim, abstention from medicine and medical treatment are permissible for the rank and file. For men of greater Yaqeen, abstention will even be Taqwa. Abstention from false and destructive 'medicine' and harmful treatment is incumbent.

— THE MAJLIS —

ARTHRITIS

Conventional medicine offers little for arthritis except paikilling drugs that cause stomach bleeding and ulcers.

The FDA estimates these drugs cause 200,000 cases of gastric bleeding each year. They kill anywhere from 10,000 to 20,000 people. Doctors say there's no cure for arthritis and this is the best they can do.

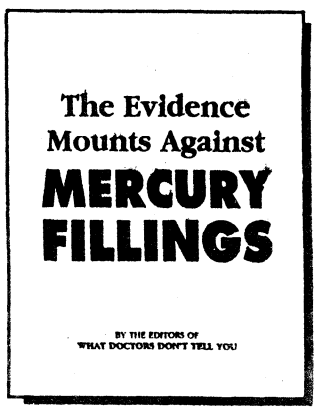
Don't believe it! Researches worldwide have traced arthritis to immune-system problems. Many patients find relief by changing their diets or avoiding chemicals in pesticides, perfumes, or even hair spray. Healing herbs and supplements can boost immunity and bring miraculous pain relief.

KILLERS

"The 1990 Harvard Medical Practise study suggested that three times as many Americans die from doctors as die from guns (nearly 100,000 per year)..."

Edgar A. Suter
Doctors for Integrity in Research and Public Policy.

The Evidence Mounts Against Mercury Fillings



Those "silver" fillings in your teeth are actually about half mercury — one of the most toxic substances known to man. Your dentist wouldn't think of putting lead in your mouth, yet mercury is more toxic than lead.

The American Dental Association insists the mercury does no harm. Yet there are more than 12,000 papers published on the dangers of mercury fillings. The evidence is overwhelming. But your dentist won't tell you. This remarkable report lays it out for you.

There's evidence that mercury is the real culprit behind Alzheimer's. Victims of multiple sclerosis and allergies report relief after having fillings out.

But don't rush to have yours removed until you read this report. It describes the proper procedures and even tells how to contact dentists who are skilled at mercury removal.

(The Report referred to here is available free when a subscription for the newsletter WHAT DOCTORS DON'T TELL YOU, is acquired.)

The truth about those drugs, tests and operations your doctor orders

WHAT DOCTORS DON'T TELL YOU

Written by our team of award-winning journalists, backed up by a panel of international doctors, What Doctors Don't Tell You is the first monthly newsletter to give you the whole truth about modern medicine — so you can take greater control of your own health and that of your family.

All medical reports and comments appearing on this page is from a brochure issued by Lynne Mc Taggart, editor of the monthly medical journal: **'WHAT DOCTORS DON'T TELL YOU'.**

POISONS AND FILTH

The cure for my Ummah is not in unlawful things (poisons and filth).

(Hadith)

Establishment doctors cut, burn and poison millions of patients with "voodoo treatments" that their own medical societies and journals tell them not to use. Meanwhile, they laugh at safe, cheap alternatives and try to have them outlawed.

- **Mammogram Scandal:** You are more likely to die from cancer if you undergo screening than if you don't. Five vitamins and minerals that help prevent cancer. Two foods known to prevent breast cancer.
- Harvard study shows proper diet can prevent cataracts. Thousands of operations not necessary. You won't hear it from your doctor.
- **Prostate Scandal:** The cure is worse than the disease. Screening is inaccurate and raises worries about harmless growths. Huge and growing number of unnecessary operations. A non-surgical alternative.
- An end to migraine misery? Clinician says he can identify problem for 85% of sufferers. No drugs involved.
- 30% of women who have hysterectomies never have sex again. 30% become infected as a result of surgery. 40% depressed Four out of five hysterectomies are not needed.
- **Antibiotic Scandal:** "Disease of the Century" caused by over-use of antibiotics. Most antibiotics prescribed for conditions they can't help. What to do instead.
- **Ritalin Scandal:** Thousands of children on drug — long-term effects unknown. Study after study shows diet cures up to half of hyperactives. Your doctor won't tell you.
- Medical procedures that cause permanent back pain.
- The infection (not AIDS) you have nearly a 10% chance of catching from donated blood. Nearly one-third of patients given the wrong blood. Alternatives to transfusion.
- **Asthma Scandal:** Don't be caught dead with an inhaler in your hand. Once rare, asthma deaths double every 15 years as more powerful drugs are used. Tips on treating asthma without drugs.
- **For women only:** the case against sterilization.
- Studies prove radical breast surgery doesn't improve survival chances. National Institute of Health tells doctors, "Don't do it." Doctors do it anyway.
- Curing adult diabetes with proper diet.
- Your doctor may be causing your eczema instead of curing it. Safe herbal remedies that solve the problem for many.
- The shocking connection between hormone replacement therapy and cancer. Promised HRT benefits don't exist. Foods and vitamins to help you sail through menopause.
- Five suppressed cancer treatments that offer hope.
- **Millions of unborn at risk:** Prenatal tests cause hideous birth defects, miscarriage. False positives lead to abortion of healthy babies.
- **Butter is better:** 20 studies link cancer to man-made fats in margarine.
- Study of 74,000 men shows definite link between vasectomy and prostate cancer.
- **More medical bungling:** Why measles is now a teenage disease. Vaccine banned in Japan.

BY THE EDITORS OF WHAT DOCTORS DON'T TELL YOU

A NEWSLETTER WHICH EXPOSES MEDICAL FRAUD

WHAT DOCTORS DON'T TELL YOU is a medical monthly newsletter which exposes the cruel frauds the western medical establishment perpetrates on the human body. This is a newsletter which is necessary for everyone who is hooked onto western medicine. It will be a worthwhile investment to subscribe for this newsletter. The subscription is 59 dollars for a year or 99 dollars for two years (a dollar is about R 4). This is an introductory offer for new subscribers. The normal subscription is 112 dollars. In addition, other free, highly beneficial medical books which laymen can understand, will be received. Send you subscription to:

The Editor: WHAT DOCTORS DON'T TELL YOU, 14 West Mt. Vernon Place, Baltimore Md 21201, U.S.A.

CRIBB DEATHS

1,000 crib deaths per year due to DPT vaccine. Estimate one child in 400 damaged. Up to one-half of whooping cough victims were vaccinated and caught it anyway.

COPYRIGHT - RESTRAINING THE WORD OF ALLAH

Allah Ta'ala says in the Qur'aan Shareef:

"They purchase with the aayaat of Allah a cheap (miserable) price. Thus they prevented from the Path of Allah...."

"And they prevent you from the thikr of Allah and from Salaat. What, will you (not) desist (from preventing from the thikr of Allah)?"

"They spend their wealth so that they could prevent from the Path of Allah."

"They devour the wealth of people in baatil (ways) and they prevent from the Path of Allah."

"They love (and give preference) to this worldly life over the Aakhirah and prevent from the Path of Allah."

While registering copyrights is unlawful in the Shariah, it is particularly abominable when applied to Deeni literature. Rasulullah (sallallāhu alayhi wasallam) was sent to earth to deliver the message of Allah Ta'ala – the Deen of Islam. Every branch of Deeni Ilm stems from the Qur'aan. It is spiritually cruel and religiously (in terms of the Shariah) haraam to attempt the prevention of the dissemination of the Deen and Words of Allah Ta'ala by any means whatever.

Since copyright is tantamount to the prevention of Allah's Thikr and strewing obstacles in the Path of Allah Ta'ala, it's prohibition comes within the purview of the aforementioned Qur'aanic strictures. While the kuffaar prevented from the Thikr of Allah and from the Path of Allah in their peculiar ways of kufr, Muslims, even Ulama, execute a similar act by employing the kuffaar concept and law of copyright to prevent the spread of Allah's Words – His Thikr which is Islam.

The sole motive underpinning this haraam concept of copyright is monetary gain. Thus, for the sake of a miserable and 'cheap' price, even learned Muslims are casting impediments in the Path of Allah Ta'ala. It is a lamentable commentary of their lack of comprehension of the issues involved inspite of them being men of Deeni knowledge. The prime function of the Ulama is the propagation and dissemination of Allah's Thikr.

When the Ulama seek the subterfuge of kuffaar concepts and kuffaar laws to place restrains on the spread of Allah's Thikr for monetary gain, they should understand that the label of ulama-e-soo' (evil learned people) will be applicable to them.

From the Fiqhi (juristic) point of view, copyrights are not saleable commodities. The sale or trading in such imaginary rights is palpably baatil (baseless, null and void) in the Shariah. Copyright is simply not a haqq (right) in the Shariah. Even true rights recognized by the Shariah are not regarded as saleable commodity (maal). When true rights cannot be subject to trade, how can an imaginary right be a commodity for trade? The kuffaar have forged this baatil as a 'right'. Since it promises haraam revenue, some among the learned men have gone out of their way to legalize this figment of kuffaar imagination. In the process, scant regard is shown for Allah's Deen. For the sake of easy money, a brake is placed on the dissemination of Allah's Kalimaat (Words). A variety of baseless arguments and false interpretations are presented for the legalization of this baatil.

The office of the Ulama demands that the Words of Allah Ta'ala be spread and given the widest publicity and distribution. While a trader working for his own pocket may be devoid of any altruistic motives, he unintentionally serves the purpose of spreading the words of Allah Ta'ala by publication and selling of Deeni literature. No one has the Shar'i right to prevent any person from reproducing any literature whatever. Those who do, are guilty of the crime of preventing the spread of Allah's Thikr.

From page 1

EVIL WEDDINGS AND ALLAH'S PUNISHMENT

rich by submitting to the haraam wishes of such people. These Ulama participate in the evil wedding functions and with their presence at such nikahs, such walimahs and such functions they endeavour to confer respectability, acceptability and legality to the satanic wedding functions and customs . In participating and aiding in the these functions of satanism, these Ulama should understand that they have abdicated their role. They no longer act as bearers of the Standard of Islam. They have betrayed Islam. They betrayed Allah and His Rasool. They have betrayed the Ummah. They have joined the ranks of the ulama-e-soo' (the evil ulama) about whom our Nabi (sallallāhu alayhi wasallam) said:

"....They will be the worst evil on the surface of the earth under the skies."

When an Aalim is aware of the haraam activities contemplated after the nikah, then it does not behove him to perform such a nikah. It is his incumbent duty to refuse. Concerned Muslims, i.e. those who are concerned with the Pleasure and Displeasure of Allah, should not participate in even the nikah of persons who will be indulging in haraam satanic activities after the nikah. Their invitation to attend their walimah functions too should not be answered. This is the minimum response which a Muslim cconscious of his Imaan should offer. Rasulullah (sallallāhu alayhi wasallam) said:

"Love is for the sake of Allah and hatred is for the sake of Allah."

When the community can no longer display and express or at least in the heart feel disgust for the haraam being perpetrated, they become lawful commodity for elimination by divine chastisement. It is the obligatory duty of a Muslim to register his/her disgust for Allah's Sake. If he does not, he should examine if he still has Imaan or not. For the sake of Allah Ta'ala severing family ties is an ibaadat of high merit.

Those who are supposed to be pious and those who are supposed to be Ulama should heed the following Qur'aanic Warning:

"Beware of the Punishment which will not overtake only the transgressors."

In fact, the first whom the punishment will and should overwhelm are the condescending ulama who have betrayed Allah Ta'ala.

Value of knowledge

Ilm-e-Deen is an honoured treasure of priceless value. It elevates the lowest person to heights which even kings envy and honour.

Hadhrat Sālim Bin Abil Ja'd (rahmatullāh alayh), a renowned Ālim and Saint was formerly a slave. After his master had purchased him for only 300 dirhams (silver coins), he (Hadhrat Sālim) engaged himself in the pursuit of knowledge of the Deen. His progress in knowledge and piety was so swift that within a year the Sultān of the time came to visit him (the slave), but Hadhrat Sālim, on account of his piety and zuhd (renunciation of the world) refused to open the door for the Sultan. His detestation for worldly pomp and arrogance which accompany kings constrained him to deny the king audience.

When Ilm is pursued solely for the Pleasure of Allah Ta'ala, man is elevated above the ranks of the Angels.

SIGNS OF RIYA

Hadhrat Ali (radhiallāhu anhu) said that riya has three signs:

i. When alone, the worshipper is indolent/careless and sits when performing nafl (i.e. when he is alone).
ii. When in public, he feels joy (because his acts of virtue are being observed by others).
iii. When he is praised, he engages more in worship and when criticized, he becomes lax in his worship.

THE ULAMA

"Ulama are the lamps of the ages. Every Alim is a lamp in his age. The people in his age derive light from him. If there was no Ālim, people would be like animals." (Hasan Basr)

The reference here is to the Ulama-e-Haqq who practise on their Ilm; who are embodiments of the Sunnah; whose zāhir (outward condition) and bātin (inward condition) conform; whose knowledge is not a means for the acquisition of material wealth; who do not hanker after earthly glory; whose only pursuit is the pleasure of Allah Ta'ala.

ISLAMIC NAVY

The founder of the first Islamic navy was Hadhrat Ameer Muāwiyah (radhiallāhu anhu). He was the first person in Islamic history to initiate naval operations against the kuffar. He developed the Islamic navy into an unrivalled force which played a vital role in the process of the Islamic conquests.

From Page 1

ATTITUDE OF THE HUJJAJ

to 'pray'. At times, Allah Ta'ala, in His all-embracing Rahmat accepts the supplications even at the eleventh hour and saves the deviates. He gives us another chance. But as soon as the impending disaster is averted by Allah's Command, the people insolently and most ungratefully lapse again into their shaitaaniyat. Portraying this type if satanic attitude, the Qur'aan Shareef says:

"When danger occurs to you in the ocean (or in the sky), then all those (and all that) which you had called on (in your play and amusement) strand you except (of course) He (Allah Ta'ala).

Then when He saves you (bringing you safely) to the land, you turn away (from Him in your disobedience). And, indeed man is most ungrateful (for the favours of Allah Ta'ala)."

"What, do you feel confident (and snug) that He will (not) destroy you by the side of the land (or at the airport while landing) of that He will (not) send against you a storm? Then you will not find for you a protector."

"Or do you feel confident that He will (not) return you to it (into the ocean or into the plane) a second time and then He will send a destructive storm (or air turbulence) against you. Thus He will cause you to drown (or to fall out of the sky in a horrible disaster) on account of your ingratitude?"

It does not behove the Mu'min, especially the one proceeding for the sacred Ibaadat of Hajj, to behave like the kuffaar. Allah's athaab (punishment) comes swiftly when His final Decree is established. Hujjaaj are required to transform the entire plane environment into an atmosphere of Thikrullaah and Ibaadat. The shaitaaniyat in which they indulge betrays their true and false motives for the journey.

When going on the Hajj journey, at least for once in your lifetime, muster up some courage against your nafs and refrain from watching the haraam television/movies being screened in the plane. In fact, the Hujjaaj or the travel agents have a duty to demand that movies not be screened while in flight to Jeddah. Hajj is an Ibaadat of Love for Allah Ta'ala. It does not behove even those who believe in the permissibility of immoral television shows, to banish Allah's thikr from their hearts to view the satanism shown in the film on the plane. Cultivate the proper attitude with Thikrullāh.

The attitude of the prospective hujjaaj indicates that Hajj-e-Mabroor or an acceptable Hajj is not for them.

Chaos on Flight 3120 – terror and drama in the air as aircraft falls like a stone for almost 1 km

Our plane is falling out of the sky!

Flight 3120 from Johannesburg to Jedda in Saudi Arabia would take six hours – just enough time for the cabin crew to feed the 270 Muslim passengers a halaal meal then screen a movie.

For the passengers in their traditional white garb it was the start of their pilgrimage to Mecca, a journey they'd long been dreaming about.

It was six on Friday, January 19. High above Africa, Captain Tom Bremner was enjoying a cooldrink while his co-pilot Andre van Rensburg handled the controls.

Suddenly the giant Boeing shuddered and jerked. Then all hell broke loose as it yo-yoed out of control, soaring 250 m upwards then plunging almost a kilometre earthwards ...

Just north of Harare the plane shuddered a few times and Captain Bremner switched on the seatbelt lights and ordered the cabin crew to stow their trollies and strap themselves in. It wasn't easy, however. Some of the air hostesses managed to get to their seats quite quickly; others battled for up to 15 minutes to get everything in order before they sat down. Meantime, the aircraft bumped along on its ccourse towards Jedda.

The radar showed more thunderstorms ahead but they didn't worry Captain Bremner and his team. What lay ahead would be no worse for the passengers than what they were experiencing now.

Chief air hostess Gene Herald stood up. "I'm going to the cockpit to find out what's going on," she told her colleagues.

In the cockpit she found Captain Bramner and his team in a relaxed mood. "How long do we have to remain seated?" asked Gene.

"Oh, about two minutes, then it should all be over," the captain reassured her. To page 12

VACCINE DAMAGE

More than 100 families who blame their children's deaths or serious injuries on the measles, mumps, and rubella vaccine have won legal aid to investigate a possible multi-million pound claim for compensation. At least eight British children who were given the vaccine since it was introduced in 1988 have died within days or months of being vaccinated. In one case, that of 3 year old Hannah Buxton, the official tribunal dealing with vaccine damage has held that the vaccine was to blame and awarded the parents £ 20 000 compensation.

Other children who were given the vaccine have been diagnosed as having a range of disorders, including brain damage, deafness, epilepsy, speech and communication problems, arthritis, and immunodeficiency diseases. Among the families hoping to sue are the Smiths of Gateshead, Tyne and Wear, whose son James, was a healthy 4½ year old before he was given the vaccine. He developed a high temperature, started having constant fits, and at 9 has the understanding of an 18 month old. He is paralysed down his right side, can walk only with support, and attends a special school.

In 1992 the Department of Health withdrew two of the three brands of the vaccine used in Britain after reports of "generally mild transient meningitis" caused by the mumps component. The two withdrawn brands, Immravax, made by Merieux UK, and Pluserix, made by SmithKline Beecham, contained a strain of mumps virus linked with a 1 in 11 000 risk of meningitis, according to the department. The third brand, MMR-II, manufactured by Merck Sharp and Dohme, used a different strain with a lower risk.

Claims may be launched against the Department of Health and the government's drug watchdog, the Committee on Safety of Medicines, as well as the manufactures. The two firms carrying out the research—Dawbarns of King's Lynn, Norfolk, and Freeth Cartwright Hunt Dickins, which is based in Nottingham—want to know why the vaccines were withdrawn two years earlier in Canada, why vaccines using that strain of virus were apparently never used in the US, and why all measles, mumps, and rubella vaccines have been banned in Japan.

Some 200 families whose children developed serious problems after being given measles, mumps, and rubella vaccine have contacted JABS, a self help group for parents. "The parents told similar stories—the same initial symptoms, such as high temperatures, rashes, and fits, and the same long term problems," said Jacqueline Fletcher, of Goldborne, near Warrington, Cheshire, who runs the group.

Her son, Robert, who is nearly 3, suffers from epilepsy, language and communication problems, and an immunoglobulin deficiency. "I was told by a consultant, who said he would deny it if asked, that the vaccine had caused measles, which led to encephalitis, which has caused Robert's epilepsy and speech and communication problems," she said.

Reproduced from: BMJ Middle East, Dec. 94

CHILDBIRTH IN HOSPITAL 'LIKE RAPE'

CHILDBIRTH in hospitals is like rape because women become powerless and are often physically violated, a Sydney conference heard yesterday.

One expert told the international home birth conference that women were treated as though they had a disease when taken to hospital.

All power was stripped from them and given to doctors.

Sheila Kitzinger, a social anthropologist and childbirth expert from Oxford University, said giving birth was a "violation and mutilation" for many women.

"They are disempowered and afterwards they feel cheated," Ms Kitzinger said.

"They grieve for an experience which has been denied them – that is the experience of giving birth – and instead a baby is wrenched from them."

Women often suffered the same depression and anguish after childbirth that they would if they had been raped.

"This unhappiness can last for months and sometimes years," Ms Kitzinger said.

Women often had flashbacks and nightmares just as they would had they been raped.

US childbirth educator Elizabeth Davis said women should be allowed to rely on their intuition when giving birth, instead of being subject to other people's orders.

She said women knew what to do in childbirth naturally because pregnancy released hormones which increased intuition.

Ms Davis, who has written a book titles Women's Intuition, said women should have the power to choose how they wanted to give birth.

Reproduced from: The Daily Telegraph Mirror.

WOMEN'S INGRATITUDE

On the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) saw that most of the inmates of Jahannum (Hell) were females. On enquiring from Jibraeel (alayhis salaam) the reason for this, he was informed:

"They curse in abundance and are most ungrateful to their husbands."

These two diseases are common in women. In spite of them being naaqisaatul aql (deficient in intelligence), Allah Ta'ala has endowed them with sufficient Aql and adequate willpower to overcome the base desires and satanic emotions of their nafs. However, in view of the lack of true piety, they give full expression to their emotional desires and exhibit their ingratitude to their husbands and curse just anyone and anything for no rational reason.

Few women truly appreciate the goodness their husbands render them. They will deliberately forget all the goodnesses and all the labour and love their husbands shower them with at the slightest disapproval which their husbands validly register for any of their acts or wishes. If the husband is unable to comply with a wish or for some good reason he deems it inappropriate to comply, the wife's reaction is ingratitude which she registers with a long, sulky face and biting words of ingratitude. It is this attitude which paves her path to Jahannum more than anything else.

VACCINATION - AN EVIL MYTH

VACCINATION is the injection of disease in healthy persons on the baseless assumption that thedisease injected will protect one against a possible attack of a disease in the future. The substances injected into the body are poisons and filth.

The poisonous and harmful effects of vaccination have been discussed in detail and proven by innumerable western medical experts who reject immunization as a myth.

Islam does not permit such a destructive practice. Muslims should not voluntarily accent to be vaccinated. The theory on which the edifice of immunization has been reared is downright stupid and an insult to the intelligence.

The theory of the efficacy of vaccination as a prevention of disease has been thoroughly debunked by copious medical facts and data which non-Muslim experts of western medicine have complied in many volumes. The claim that diseases were eliminated by immunization has also been medically and factually refuted by experts of medicine. The refutation of the claims and theories tendered by the protagonists of immunization is the accomplishment of qualified western medical physicians, not homoeopathist as some doctors like to claim. Every theory of the fraudulent concept of immunization has been thoroughly demolished. Any person with a little intelligence and an open mind, after studying the colossal pile of evidence against vaccination will accept that immunization is an evil myth which has been hoisted on the unwary and ignorant by hungry seekers of money.

Islam can never condone this evil and disastrous practise.

LEADERSHIP

Only the ignorant, the avaricious and those totally unconcerned and forgetful of life's destiny and goal crave for ppositions of leadership and government. A man who hankers after governmental and leadership posts is defective in intelligence since he has become enchained to the desires of his nafs.

The responsibilities and dangers associated with government and leadership make these posts reprehensible and bitter to men of piety and intelligence.

A Sahaabi once saw Ameerul Mu'mineen Hadhrat Umar (radhiallahu anhu) in a dream two years after his (Umar's) demise. He saw in his dream Hadhrat Umar wiping the perspiration from his brow and looking fatigued. Surprised, the Sahaabi enquired of his condition. In response Hadhrat Umar said that he had just now been released from his reckoning. This was two years after his death.

Hadhrat Muslim Bin Qutaibah (rahmatullah alayh) said:
"We have seen such men who regarded government to be the worst calamity. But now we observe such people who search for these posts. When any friend of these pious and noble men would acquire a post in the government, the pious ones would pray:

"O Allah! Efface us from their minds so that they do not recognize us nor we recognize them."

FORGIVENESS AND SAFETY

Hadhrat Abu Bakr Siddique (radhiallahu anhu) said in his Khutbah:

"O People! Pray to Allah for forgiveness and safety. After Islam there is no greater bounty for the Mu'min than forgiveness (for sins) and safety (from sins and divine wrath)."

ACCEPTED DUA

"According to the Hadith Shareef, the dua made for one by a brother Muslim has greater maqbuliyat (acceptability) than one's own dua. Therefore, do ask others to supplicate for you." (Hakimul Ummat)

IBRAT

The Shariah requires the Muslim to view the pleasures of the world with ibrat, not with muhabbat. *(Ibrat: to derive lesson. Muhabbat: love.)*

When someone asked Hadhrat Haatim Asam (rahmatullah alayh): "When will it be said that a man is gaining ibrat from the world?, he said:
"When he understands that everything in the world is destined for annihilation and the ultimate end of man is dust."

Although everyone does believe that everything will one day perish, this belief is extremely remote in the mind. This idea lacks the vivid reality so necessary for keeping man on the Straight Path. While people accept that they will die and perish, they lack the true understanding of this truth. This belief will become a reality only by reflection. Hence Rasulullah (sallallahu alayhi wasallam) commanded: "Remember death in abundance."

It is also necessary for cultivating Fikr-e-Aakhirah (true concern for the Hereafter) that one adopts the practice of taking stock of one's daily actions. Rasulullah (sallallahu alayhi wasallam) said: "Take a reckoning (of yourself) before a reckoning will be demanded from you."

Without the adoption of this prescription given by Rasulullah (sallallahu alayhi wasallam), it is not possible to cultivate true piety and concern for the Hereafter.

LUQMAN'S ADVICE

Counselling his son, Hadhrat Luqmaan (alayhis salaam) said:

"O my son! I have carried steel and stones, but nothing is heavier than (the Amaanat of) Deen.

I have experienced comfort and pleasure, but nothing is more pleasurable than safety.

I have tasted bitterness of all kinds, but nothing is more bitter than dependence on others."

LAUGHTER

Rasulullah (sallallahu alayhi wasallam) prohibited loud laughter and said that it kills the heart. Imaam Auzaai (rahmatullah alayh) enumerated qahqahah (loud laughter) among the Kabāir (major sins) since the effect is hardening and killing at the spiritual heart. When this occurs, man becomes completely oblivious of the purpose of life on earth. The world becomes his goal and the actual Goal, the Ākhirah, becomes irrelevant.

MARTYRDOM

Rasulullah (sallallahu alayhi wasallam) said that the rank of shahaadat (martyrdom) will be conferred on a person who dies in the state of wudhu.

Every Muslim yearns for shahaadat. It is his one-way ticket for immediate entry into Jannat. For the attainment of such a lofty rank, no one should be so unfortunate as to deprive himself/ herself by indifference and laziness. With a slight effort one can develop the habit of being constantly with wudhu. When wudhu breaks, muster up the courage to renew it.

DARKNESS OF THE HEART

The following three symptoms are signs of a spiritually darkened heart:

① *The fear of sin leaves the heart.*
② *The heart loses the capacity to incline to obedience.*
③ *Naseehat (good counsel) does not influence the heart.*

IBRAT

When a man fails to gain ibrat (lesson) from the Janaazah which leaves from his home, neither knowledge nor wisdom and naseehat will benefit him. (Haatim Asam)

"SLAUGHTER MERCIFULLY"

(RASULULLAH - SALLALLĀHU ALAYHI WASALLAM)

Qur'bāni or the Sacrifice of animals on the 10th, 11th and 12th Zil-Hajj, is a very lofty ibādat decreed by Allah Ta'ala in commemoration of Nabi Ibraahim's supreme sacrifice of his son Ismaail (alayhis salaam) at the altar of Allah's Command. The father offering the sacrifice of his little boy for the Love of Allah Ta'ala was not a jocular affair nor an occasion of play or amusement. The noble father and Khaleel (friend) of Allah Ta'ala was ordered to slit the throat of his beloved son with his own hands. He passed his trial in the highest degree of success and Allah Ta'ala substituted a ram for Ismaail (alayhis salaam). It is to commemorate this wonderful and supreme sacrifice of Nabi Ibraahim (alayhis salaam) that we have to sacrifice animals each year on the occasion of Eidul Adhā.

Keeping in mind what this ibādat is all about, when the Muslim is about to slaughter or have his animal slaughtered, he should bring to his mind Hadhrat Ibraahim (alayhis salaam) slaughtering his son Hadhrat Ismaail (alayhis salaam). But this thought is furthest from the minds of most people who make the Qur'bāni.

One of the gravest acts of transgression committed in negation of the spirit underlying Qur'bāni is the gross maltreatment met out to the sacrificial animals. Animals are dragged, kept hungry and thirsty in fear. They are slaughtered at times with blunt knives and by incompetent persons who instead of effecting the Thabah with a clean cut, saw at the neck of the animal. This cruel act – zulm – is a major sin which destroys much of the thawaab of the Qur'bāni.

Animals are slaughtered and skinned in the presence of other live animals. The skinning process begins even before the slaughtered animal has become motionless. While some signs of life remain, workers commence skinning the animals. All these acts are reprehensible, cruel, un-Islamic and haraam.

- Rasulullah (sallallāhu alayhi wasallam) said:

"Verily, Allah Ta'ala has decreed kindness for everything. Therefore, when you kill, then effect the killing kindly, when you slaughter, then slaughter kindly. Sharpen your knife and be merciful to the animal."

(Muslim, Ibn Mājah, Nisāi)

- Hadhrat Ibn Umar (radhiallahu anhu) said:

"Nabi (sallallāhu alayhi wasallam) commanded that the knife be sharpened and that it (the knife) be concealed from the animal, and he said: "When anyone of you slaughters, he should make haste."

(Ibn Mājah)

This hadith in fact informs us of the understanding which the animal posses. The sight of the knife can produce fear in the animal. It should, therefore, not be displayed in its presence. The animal should not be kept lying down unnecessarily. It should be put on the ground only at the precise moment of slaughter. After laying it down facing the Qiblah, there should be no unnecessary delay in slaughtering it.

In one hadith Rasulullah (sallallāhu alayhi wasallam) prohibited dragging of the animal. He ordered that the animal be held by the neck. Nabi-e-Kareem (sallallāhu alayhi wasallam) also forbade that the animal be kept hungry and thirsty while it awaits to be slaughtered.

Once Hadhrat Umar (radhiallahu anhu) saw a man sharpening his knife after he had laid down the animal. Hadhrat Umar (radhiallahu anhu) struck the man with his whip and exclaimed:

"Do you want to cause many deaths to the animal?"

In other words, creating fear in the animal was like multiplying death for it.

Those who maltreat animals and perform cruelly when sacrificing them should remember that Rasulullah (sallallāhu alayhi wasallam) said: **"Beware of the dua (curse) of the mazloom, for there is no barrier between it (the curse or call of the mazloom) and Allah."**

Any person or animal who is oppressed or wronged or brutalized is a mazloom. So beware of the curse which emanates from the hearts of even these dumb animals. They are Allah's makhlūq (creation). No one is entitled to perpetrate zulm on them. Those making Qur'bāni should take note of the undermentioned essential requirements:

a) The knife must be very sharp.
b) The animals should be properly fed if they have been acquired some time before slaughter.
c) An animal must not be slaughtered in front of another animal.
d) The animal brought for slaughtering should not see the blood of the other animals.
e) Animals should not be skinned while there is any sign of life visible in them.
f) An animal taken for slaughtering should not be led pass animals which are being skinned.
g) The animal should be caught and brought only when the slaughterer is ready for slaughtering. Usually workers grab hold of the animal well in advance. They hold the animal captive while the slaughterer is still engaged in slaughtering another animal.
h) The animal should be laid down facing the Qiblah.
i) The neck of the animal should not be sawn. Clean cuts should be effected.

Rasulullah (sallallāhu alayhi wasallam) said: **"He who shows no mercy, mercy will not be shown to him."**

IMPORTANCE OF QURBAANI

The importance of the *Qurbaani* may be understood from the following statement of Rasulullah (sallallāhu alayhi wasallam):

"He who does not make the Qurbaani in spite of having the means to offer it, should not attend our Musallaa."

The *Musallaa* or Eid Gah is the vacant ground on the outskirts of the town where the Eid Salaat is performed.

This Hadith does not prohibit the culprit from going to the *Musallaa* and performing the Eid Salaat. In fact, it is necessary for him to perform the Eid Salaat even if he has wilfully neglected this great *ibaadat* of Qurbaani. Rasulullah (sallallāhu alayhi wasallam), in this Hadith rather emphasises the importance of the *Qurbaani* and the evil of deliberately omitting it. One who wilfully ignores the performance of the Qur'baani is like one who has dissociated himself from the general body of the Ummah, hence Nabi-e-Kareem (sallallāhu alayhi wasallam) criticizes him so severely to jolt him into realizing the evil of his neglect.

skin of the qurbani animal

The skin of the sacrificed animal may either be sold or retained for one's own use. If sold, the money has compulsorily to be given to the poor. The money derived from the sale of qurbaani skins cannot be used for Musjid purposes or for other acts of charity. It is necessary to give the money to such people who qualify to accept Zakaat.

DEFECTS

For the validity of the Qurbaani it is essential that the animals are free of defect. The Qurbaani will not be valid if a defective animal is sacrificed. The following faults will be regarded as defects for the purpose of Qurbaani:

1. Blindness in both or one eye.
2. A third or more of an ear cut off.
3. A third or more of the tail cut off.
4. Total lameness in one or more legs. However, if the animal is partially lame or the leg is not so severely injured and it is able to walk with it although limping, then the animal will be valid for Qurbaani.
5. Extremely emaciated and weak.
6. The majority of teeth having fallen out. If the number of teeth has fallen out is greater than the number of remaining teeth, the animal is not valid for Qurbaani.
7. An animal born without ears.
8. A horn broken off at the base or root. If the horn is only partially broken off, the animal will be valid for Qurbaani.

The above faults render the animal defective and unfit for Qurbaani.

A castrated animal is valid for Qurbaani and so is an animal born without horns.

THE DAYS OF QURBANI

The days of Qurbāni are the 10th, 11th and 12th Zil-Hajj. The actual time commences from after the Eid Salaat and lasts just until before sunset on the 12th Zil-Hajj. Although it is permissible to make Qurbāni during the night, it is not advisable.

The best day for the Qurbāni is on the day of Eid, the 10th, then on the 11th and then on the 12th.

Qurbāni made before the Eid Salaat is not valid.

QURBANI MASAA'IL

- It is best that the Qurbāni animal be procured at least a few days before the day of Eidul Adhaa. The animal should be well cared for and treated affectionately. In so doing one will be imbued with the sprit of sacrifice to a greater degree. The Shariah commands us to honour the Qurbāni animals and to treat them well.
- If an animal is specified for Qurbāni, its milk, wool, hair, etc., if removed, have to be given in charity to the poor or it may be sold and the money compulsorily be given to the poor.
- If an animal which has been specified for Qurbāni gives birth, the young animal too has to be sacrificed.
- On the day of Eid one did not possess the Nisaab value which makes Qurbāni *Waajib*. Qurbāni will therefore not be obligatory on one. However, before sunset on the 12th of Zil-Hajj one obtained wealth equal to or more than the Zakaat Nisaab value. Qurbāni will now be *Waajib* on one.
- Qurbāni is not obligatory upon a *musaafir* (one who has undertaken a journey of 48 miles or more). However, should the *musaafir* return home before sunset on the 12th Zil-Hajj or should he make the intention of staying over for 15 days at a place where he has halted on his journey, Qurbāni becomes *Waajib* upon him.
- It is best that a person slaughters his own Qurbāni animal if he has the ability of making *thabah*. If he is unable to slaughter another may do it for him.
- It is *mustahab* (preferable) for one to stand in the presence of the Qurbāni animal when it is being slaughtered. Females, however, should not be present if ghair mahram males happen to be around.
- It is *Waajib* to make Qurbāni only for oneself and not on behalf of one's children. Even if one's minor children happen to possess sufficient wealth, Qurbāni is not obligatory on them nor is it compulsory on their parents to make Qurbāni on behalf of their children. Should parents decide to make Qurbāni for their minor children, such Qurbāni will be a *Nafl* sacrifice and parents will have to use their own money for this purpose. It is not permissible to make Qurbāni for minors out of their (minors') wealth.
- In a cow, camel, or buffalo are seven shares. The seven shares may be taken by a single person or seven persons. Qurbāni of more then seven people in an animal of this kind is not valid.
- If at the time of purchasing an animal in which there are seven shares, the niyyat was to make Qurbāni of the whole animal (the seven shares) on behalf of oneself, then it is best to make the Qurbāni as intended without taking partners in the Qurbāni. However, if after having made this *niyyat*, partners are taken into the Qurbāni, it (the Qurbāni) will be valid only if Qurbāni was *Waajib* on the partner/s. If Qurbāni was not *Waajib* on any of the partners, it (the Qurbāni of the whole animal) will not be valid.
- When distributing the meat among the shareholders in a Qurbāni animal, the meat must be distributed by weight and not by estimating. Distribution of the meat by estimate is not permissible. The shareholder who takes the head, trotters and skin will have to take less meat than the other shareholders, and there is no fixed measure for this. As long as the meat is less than that of the other partners, the distribution will be valid.

NB *Distribution of the meat by weight here refers to the distribution among the partners in the Qurbāni animal and not to general distribution to non-partners.*

- If one on whom Qurbāni is not *Waajib* purchases an animal with the intention of making Qurbāni, then Qurbāni will become *Waajib* (compulsory) on him.
- Qurbāni was *Waajib* on someone, but the days of Qurbāni passed by without the Qurbāni being made. There is now no alternative other than giving the price of a Qurbāni animal in *Sadqah* to the poor. If one had procured an animal for the purpose, the very animal must be given in *Sadqah* to the poor.

If the Qurbāni was executed in fulfilment of the *Wasiyyat* of one who has died and such Qurbāni was made from the money of the deceased's estate, it is then *Waajib* to give all the meat in *Sadqah* to the poor.

NIYYAT

When a man writes a book or an article, his niyyat should be Nusrat-e-Deen (to aid the Deen). Never should he intend to be praised as a writer/author. (Abu Dawood Tiyālasi)

ISLAM - CULTURE OF IBAADAT

Islam is a culture of Ibaadat. Ibaadat is not confined to spiritual affairs. Every mundane act and activity of the Muslim has to be brought within the purview of Ibaadat which is the original purpose of man's creation. The Qur'aan Majeed says:

"I have not created jin and man except that they worship Me."

The Sunnah of Rasulullah (sallallahu alayhi wasallam) regiments the daily life of the Mu'min in a way which transforms his entire day into Ibaadat. From the morning when his eyes first open, he is required by the Sunnah to recite a dua; when he enters the toilet, he has to recite a dua; when he emerges from the toilet, a dua; when he dresses, a dua has to be recited; when he looks in the mirror, a dua has to be recited; when he commences to eat, a dua has to be recited. In short, when commencing, ending and during the course of an act, any and every act, the Sunnah requires the Mu'min to recite a dua. Special short duas for the numerous occasions and moments of life have been instructed by Rasulullah (sallallahu alayhi wasallam).

Then besides these duas, the Mu'min is required to abandon his mundane activities and occupations five times a day to go into seclusion for Salaat. He has to observe the introductory measures such as wudhu for Salaat. Besides the five Fardh (compulsory) Salaat, he is required to perform Ishraaq Salaat, Dhuha Salaat, Awwaabeen Salaat and Tahajjud Salaat. In addition, he is required to perform Tahyatul Wudhu immediately after having made wudhu or ghusl. On entering the Musjid, Tahyatul Musjid has to be executed. Then there are the other occasional Salaats such as Istikhaarah, Taubah Salaat, Salaatul Khauf, Salaat on the occasion of an eclipse of the sun and moon, Taraaweeh Salaat, Salaatul Tasbeeh, Salaatul Haajaat, Eid Salaat and Janazah Salaat.

Most of these acts are daily routines. But, this is not all. The Sunnah requires the Mu'min to spend daily some time in Tilaawat of the Qur'aan. In addition to his quota of tilaawat in the morning, there are lengthy Masnoon Surahs to be recited after each Salaat, viz., Surah Yaaseen after Fajr, Surah Fatah after Zuhr, Surah Naba' after Asr, Surah Waaqiah after Maghrib and Surah Mulk after Isha.

To complete the list, is the constant and perpetual Thikr commanded by the Qur'aan:

"(The People of intelligence are) those who make the Thikr of Allah while standing, sitting and reclining...."

Many verses and ahadith exhort and command perpetual Thikr. The Rooh of the Mu'min can develop correctly only by means of perpetual Thikr, all day long, in all walks of life. One does not require wudhu or any other special condition for perpetual thikr. But, such thikr is the Purpose of life on earth.

When the Mu'min consciously endeavours to reduce his worldly life into subservience of Islam, he will then strive to comply to the Culture of Ibaadat which the Sunnah actually is. When his heart becomes alive with perpetual Thikr, he will becomes conscious of his transgressions, failings and defects. When this realisation dawns on him, he will make an attempt to purify himself morally and seek ways of spiritual elevation. He will then search for the Saaliheen who can guide him along the path to Allah Ta'ala. It is for this reason that the Qur'aan commands:

"And, join the company of the Saadiqeen (i.e. the Auliya)."

REIGN OF BENEVOLENCE

Once Hadhrat Muāwiyah (radhiallāhu anhu) enquired from Hadhrat Hasan Bin Ali (radhiallāhu anhuma): "What are the obligations on us rulers?"
Hadhrat Hasan (radhiallāhu anhu) said:
"That which Nabi Sulaimān (alayhis salaam) exhorted."
Hadhrat Muāwiyah (radhiallāhu anhu):
"In form me."
Hadhrat Hasan (radhiallāhu anhu): "He said to one of his companions – The obligations devolving on a king, the observance of which prevents damage to the kingdom are:

- Fear of Allah in both public and private.
- Justice in both adversity and prosperity.
- Abstention from seizing the property and possessions of others.

As long as the ruler heeds these requisites, he will not be harmed (i.e. his reign will be benevolent and prosperous)."

HASAN'S GENEROSITY

Hadhrat Hasan Ibn Ali (radhiallāhu anhuma), the grandson of Rasulullah (sallallāhu alayhi wasallam) was renowned for his generosity. Once passing by an orchard he observed an Abyssinian slave eating a piece of bread. Nearby a dog was sitting. The slave would eat a piece of bread and give a piece to the dog. Each time he ate a piece, he would give another piece to the dog. In this way, the slave had ate half of the bread and had given the other half to the dog.

Hadhrat Hasan: "Why don't you chase away the dog?"
Slave: "Looking in its eyes I feel ashamed (and detest eating alone)."
Hadhrat Hasan: "Who are you?"
Slave: "The slave of Aabān Bin Uthmān."
Hadhrat Hasan: "Whose orchard is this?"
Slave: "Aabān Bin Uthmān's?"
Hadhrat Hasan: "Don't leave until I return."

Hadhrat Hasan (radhiallāhu anhu) went to Aabān Bin Uthmān and purchased both the orchard, and the slave. Returning to the orchard, Hadhrat Hasan (radhiallāhu anhu) said to the slave: "I have purchased you."
Standing up in respect for his new master, the slave said: "My master! I am ready for the service of Allah, His Rasool and my master."
Hadhrat Hasan: "I have also purchased this orchard. I free you in the path of Allah and present this orchard as a gift to you."
Slave: "I give this orchard in the path of the Being (Allah Ta'ala) for Whom you have emancipated me."

GHEEBAT

According to the Qur'aan, the punishment for gheebat will be the flesh of dead human bodies which will be forcibly fed to those indulging in gheebat (scandalising back-biting).

DEEDS ARE THE PRODUCT OF TAUFEEQ

Man is able to practise righteousness only by the grace and mercy of Allah Ta'ala, not by his will-power and effort. In this regard Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:
"Expend all effort in the process of self-reformation (islah-e-nafs). Whatever righteousness one is able to render, consider it to be the product of Allah's taufeeq and His Ni'mat regardless of how defective the deeds may be. Understand that we lack the ability to render even defective deeds."

One should, therefore be constant in the practise of even defective deeds of righteousness and along with the endeavour to improve the quality of our ibādat and obedience, supplicate for Allah's aid. Always keep in sight your own weakness and deficiency while hoping for His aid.

AIDING A MUSLIM

Hadhrat Hasan Ibn Ali (radhiallāhu anhuma) narrated that Rasulullah (sallallāhu alayhi wasallam) said:
"He who accompanies a brother Muslim to attend to a need (of the brother Muslim), gains the reward of a Hajj and an Umrah if the need is fulfilled. If the need remains unfulfilled, he gets the reward of an Umrah.

THE QURBANI MEAT

The *Mustahab* (best) method of distributing the qurbaani meat is to divide it into three equal parts. One part should be given to the poor, one part to one's relatives and friends and one part retained for one's own family. However, it is permissible to distribute all the meat to the poor or to any persons of one's choice even if they are not among the poor. One may also retain all the meat for one's own use.

Although it is permissible to retain all the meat for one's own use, the intention of the Qurbaani should not be the eating of meat. If one's intention is the meat, then the Qurbaani will not be valid since the purpose of Qurbaani is neither eating nor feeding. The purpose is to gain the Pleasure of Allah Ta'ala. It is therefore imperative that the *niyyat* is examined and purified.

It is not permissible to sell the Qurbaani meat nor is it permissible to give any part of the meat or of the animal to the labourers as wages for their labour.

Qurbaani meat may be given to non-Muslims as well.

SIGNS OF QIYAMĀH

Among the signs of Qiyāmah according to the Hadith are:

Ābideen (worshippers) will be jāhil (ignorant). Ulama will be fāsiq (flagrant violaters of the Shariah).

IMPORTANCE OF THE ISLAMIC HEADGEAR

In Tafseer Ma-aariful Qur'aan, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh), the then Grand Mufti of Pakistan, explains in the exposition of the aayat:

"O the Sons of Aadam! Adopt your beauty at the time of every Salaat....." (Aayat 31, Surah A'raaf).

"From this aayat it is obvious that just as the compulsion of concealing the satr is based on the command in this verse, so too is based the significance and merit of donning good and clean garments according to one's means and ability.

.....Since only concealment of the satr is not adequate for Salaat, but the adoption of zeenat (beauty) is also commanded, therefore it will be Makrooh for a man to perform Salaat with bare-head, bared shoulders and exposed elbows, whether he has donned a short-sleeved shirt, or has rolled up his sleeves."

Islamic headgear is an integral part of the Sunnah, so much so, that a turban will be described as Islamic only if it is worn ontop of a qalansawah (topi). Abandoning this Sunnah is a sign of Imaani disaster. It is indicative of the Muslim's drift from Seeraatul Mustaqeem. There can be no other meaning for a Muslim who detests or regards as insignificant and unimportant the donning of Islamic headgear. While abandonment of any Sunnah invites the Wrath and Curse of Allah Ta'ala, adoption of the Sunnah brings in its wake great reward. and creates vitality and Noor in the heart of the Mu'min. In this regard, Rasulullah (sallallāhu alayhi wasallam) said:

"Whoever protects my Sunnah, Allah honours him with four qualities: He becomes endeared to pious people, evil people fear him; increase in Rizq and steadfastness in Deen."

In Al-I'tisaam, Imaam Zuhri (rahmatullah alayh) narrates that Imaam Malik (rahmatullah alayh) said:

"The Sunnah is like a ship. He who embarks on it is saved, while he who remains behind (stranded in the ocean) will drown."

Thus, those who have adopted the process of abandoning the Sunnah will soon find themselves drowning in the raging ocean of kufr, immorality and baatil. Diversion from the Deen and abandonment of the Sunnah is an incremental process. It commences with the abandonment of the Aadaab (etiquettes), progressing to the abandonment of Mustahab acts, then deteriorating to the abandonment of Sunnatul Muakkadah, then Waajib acts and finally it leads to the neglect of Fardh acts.

NO CURE IN NAJASAT

Rasulullah (sallallāhu alayhi wasallam) said:

"Allah did not create cure for my Ummah in things which have been made haraam for them."

Blood is najis (impure) and haraam for any use whatever. But kuffaar think only along the lines of kufr, haraam and najaasat. It is for this reason that they have a natural inclination for seeking cures and medicine in haraam and filthy substances such as blood, faeces, urine, slime, etc.

The hold these kuffaar exercise over the minds of westernized Muslims is so strong, that Muslims have become convinced that without haraam substances and najaasat, there can be no cure and no medicine. All along Muslims have swallowed the falsehood of the imperative need to submit to blood transfusions. The comments of an expert appear on this page. Top doctors and medical experts who can be said to be 'mujtahids' in the field of Western medicine prove that blood transfusions are not only unnecessary, but actually harmful and disease-causing.

BLOOD TRANSFUSION

"Your doctor will tell you that blood transfusions are safe and routine. Your doctor won't tell you that you have almost a 10% chance of catching a hepatitis infection from donated blood. He also won't tell you that it's common to give patients the wrong blood. A third of hospitals admit they've done so.

The hepatitis risk is in addition to the AIDS risk. That's still a problem even though the medical establishment insists the blood supply is safe. You see, almost one AIDS victim out of ten doesn't show up positive on the blood tests that supposedly detect the disease. They can donate blood and no one will know they've got AIDS!

Most important of all, he won't tell you it's very easy to avoid blood transfusions. In most cases there's no need for them, if doctors would do their jobs better." (Lynne McTaggart - Editor of

What Doctors Don't Tell You!

TIME FOR REPENTANCE

Allah Ta'ala calling the Mu'mineen, says in the Qur'aan Shareef:

"What, has the time not arrived for the Mu'mineen, for their hearts to become tender (and incline) to the remembrance of Allah and to that which He has revealed of the Haqq (Truth)?"

Elaborating a bit, Hadhrat Ahmad Bin Harb (rahmatullah alayh) said:

"What, has the time not arrived for transgressors to repent (make taubah)? Their sins are recorded in their Book of Deeds; tomorrow they will be overwhelmed by calamities in the grave and the Angels will be dragging them to Jahannum.

The Mu'min is under obligation to reflect and understand that the time for repentance and remembrance of Allah Ta'ala is long overdue. He has to make haste in correcting his relationship with Allah Ta'ala before the arrival of Maut which is constantly hovering over his head.

With each passing day, with each passing hour life is becoming shorter. There is no stability and no true pleasure and comfort in this worldly life. Wealth, women and children are all temporary and extremely defective pleasures which bring nothing but worry and agitation in their wake. It is not proper for the Mu'min to be deceived by the short life he has on earth.

Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is he (or she) who makes preparations for the journey and abode of the Hereafter. Thus, in response to Allah's query (which is in fact His Command) the Mu'min should make haste with his Taubah and Obedience.

WORST THAN THE SIN

Justifying or vindicating a sinful act or an evil attitude is worse than the actual act/ attitude of transgression. People, on account, of their pride and vanity usually rush to justify, vindicate or interpret their wrongful acts. In so doing the taufeeq (holy ability) of repentance is eliminated. They lose the taufeeq for taubah which results in the rooh darkening with the sin which clings to the spiritual heart.

Taubah effaces the darkness created by the sin. Justifying the sin, while at times being kufr, darkens and contaminates the heart. Man thus drifts further from Allah Ta'ala and the Purpose for which he was sent to earth.

When a sin is committed or when someone informs you of your wrongful deed, it behoves you to reflect and repent and make amends. This is the minimum demand of humility. Acting in conflict will be an exhibition of the attribute of pride (takabbur) which shaitaan had displayed when Allah Ta'ala admonished him regarding his misdeed of disobedience. Those who suffer from the ailment of justifying their misdeeds follow hot in the footsteps of shaitaan in his attribute of pride and kufr.

TOLERATION

Hadhrat Ka'b Ahbaar (rahmatullah alayh) said: **"A husband who tolerates the indiscretion of his wife will gain the reward (similar to the reward) of Nabi Ayyoob (alayhis salaam), and a wife who patiently bears the injustice of her husband will gain the reward of Hadhrat Aasiyya (rahmatullah alayha)."**

(Hadhrat Aasiyya was the Muslim wife of Fir'oun. Allah Ta'ala speaks highly of her in the Qur'aan Majeed.)

Toleration of the wife's indiscretion is a noble attitude. It is a great virtue which is lacking in most husband's.

Tolerating the wife's indiscretion should not be understood to mean acceptance of her acts of transgression against the Shariah which bring about the Anger of Allah Ta'ala. Her indiscretion with regard to the husband's fancies and desires should be tolerated, not her violations and of the Shariah.

MAN'S INTELLIGENCE

Hadhrat Ahmad Bin Harb (rahmatullah alayh) said:

"I have not seen anything weaker than man's intelligence. He seeks shade on earth against the heat of the sun, but for salvation from Jahannum he does not seek Jannat."

THE HEARTS CROOKEDNESS

The Qur'aan Kareem teaches us to supplicate as follows:

"O Our Rabb! Do not make crooked our hearts after You have guided us. Bestow to us from Your Side Rahmah (mercy). Verily, You are the Bestower (of Rahmah and all Goodness)."

A development of extreme danger is to go astray after having attained hidaayat (guidance). The acquisition of hidaayat is many faceted. The highest hidaayat is the hidaayat of Imaan by means of which Najaat (Salvation) in the Aakhirah is secured.

Then, there are lesser types of hidaayat such as the achievement of moral reformation after a life of corruption; knowledge after ignorance; obedience after disobedience, etc. In short, every good Deeni (moral or spiritual) state acquired after a previous condition of evil, corruption or transgression signifies guidance by Allah Ta'ala. Diversion from a good state to a bad state signifies crookedness of the heart after guidance. This is a most fearful state. It is the state of Shaitaan whose heart was rendered crooked after he was on hidaayat. After his initial good state, he fell and slid into transgression.

Sometimes a person fired by a sudden burst of enthusiasm engages in abundant ibaadat. After a while he abandons all ibaadat and drifts into indolence and transgression. This signifies that his heart has been made 'crooked' after he had acquired hidaayat. Sometimes a person truly and honestly sees the need for his moral purification. He strikes up an association with a Shaikh/ Aalim. He explains his moral state of defect and weakness and he gains instructions from the Shaikh. For some time he practises and endeavours to improve his moral and spiritual life. He attends the talks of the Shaikh or guide and derives spiritual benefit. Then suddenly he falls by the wayside, abandoning his endeavours. This indicates that Allah Ta'ala has for some reason diverted his heart or made his heart crooked after having bestowed hidaayat to him.

On most occasions such crookedness of the heart (or diversion after guidance) is the product of pride and self-esteem. The person feels that he is no longer in need of the naseehat or that he can aacquire the naseehat better or at least in same measure by making a personal study of books on the subject. Shaitaan has succeeded in ensnaring this person. Just as shaitaan fell from grace, so too this person falls from divine grace. He spiritually destroys himself while he is deceived by his notion of personal achievement. The Mashaaikh warning against this destructive development said that 'khoed raai' (self-conceit, self-opinion) is a robber of hidaayat.

To be saved from this grave and disastrous spiritual condition, always supplicate as indicated in the aforegoing Qur'aanic verse and fear. Never allow conceit and self-esteem to impel you to make decisions regarding your spiritual and moral development. Seek the advice of those who know.

A LESSON FOR WOMEN

Hadhrat Aishah (radhiallahu anha), the beloved wife of Rasulullah (sallallahu alayhi wasallam), said about Hadhrat Saudah (radhiallahu anha), also one of the wives of Rasulullah (sallallahu alayhi wasallam):

"I never yearned to be like any woman except like Saudah."

The fairness, righteousness and high spiritual integrity of Hadhrat Aishah (radhiallahu anha) are displayed in this observation made by her. It is not normal for a woman to speak in praise of other women, especially if the other woman happens to be a wife of her own husband. In this holy yearning and expression of praise for the husband's other wife, is great lesson for our women. The stories of the pious people of former days are narrated to impart lesson (ibrat) with a view to induce amal (practise) in us. It is for this reason that the Qur'aan Majeed commands:

"(O Muhammad!) Narrate to them the stories (of the former people) so that they reflect."

The purpose of reflection is not to pass time, but to assess one's own defects and weakness and resolve to make one's islaah (moral reformation). Women should thus assess the state of their hearts and nafs by reflecting on the attitude of Hadhrat Aishah portrayed in her praise for her husband's other wife.

While hasad (jealously) is a natural condition in all people, both men and women, it is more marked in women. As long as the emotion of envy (hasad) is restrained and maintained fettered in its natural state, i.e. denying it freedom of expression or refusing to act in accordance with its dictates, no harm will result nor is the emotion sinful. The sin results only when expression is given to the emotion. It is imperative to restrain the hasad by speaking well, by praising and by making dua for the woman (or man) against whom the hasad is directed.

Our womenfolk should not destroy their ibaadat by displaying their unbridled jealousy which leads to criticism, vilification, slander and abuse of other women. Finding fault with other women is a common and an evil past-time when two women sit together. The best remedy is to limit association with others to the bare need. This will afford the nafs lesser occasion to wag the tongue.

ACTS OF RUIN

Hadhrat Abu Saeed Khudri (radhiallahu anhu), an eminent Sahaabi, said that among the acts which physically, morally and spiritually ruin people are:

- *Excessive (lawful) sexual relations.*
- *Hunting. (Hunting and fishing for sport and passing time are not permissible.)*
- *Gambling.*
- *Abundance of sins.*

While total abstention from sins is obligatory, moderation in lawful and natural desires and [illegible] is necessary. Excess in even lawful wants result in both physical and spiritual destruction.

A GRAVE ERROR

A great error ccommitted by most Shaikhs (spiritual guides) of the present age is to prescribe athkaar and ashghaal (special, non-Sunnah forms of spiritual exercises and forms of Thikr) to beginners or those who have just been initiated (accepted as mureeds). These Shaikhs by this attitude display their lack of understanding. In so doing they reveal that they, while acting in the capacity of spiritual guides, have failed to understand the first and foremost function of their office.

The Shaikh's first duty is to attend to the Islaah (moral purification) of the mureed. Tasawwuf is not a mysterious or mystic concept or path as is exhibited by ignorant modernist writers who lack in the knowledge of even the basic rules of Tahaarat. Tasawwuf is nothing other than the science of purifying the nafs from moral filth and corruption. Tasawwuf is not a cult of mysterious rituals and incantations. But, the present-day crop of shaikhs by their actions convey this very impression. They thus bring disrepute to Tasawwuf.

When a morally corrupt person is loaded with athkaar and ashghaal while he reeks of moral filth, the Shaikh only aids him in furthering his moral degeneration. The unpurified mureed engaging in athkaar and ashghaal becomes an ideal target for shaitaan and the nafs. Such a mureed falls easily into the snare shaitaan spreads for him. His conditions of evil, i.e. his Akhlaaq-e-Razeelah (evil attributes) gain prominence and greater domination. By virtue of the ostensible acts of 'ibaadat' which the inexperienced shaikh has imposed on him, the mureed will soon become swollen with arrogance, self-esteem, show, etc. His own 'holiness' will become embedded in his mind in direct conflict with the Qur'aanic prohibition:

"Do not regard yourself to be pious."

The shaikhs who are involved in the system of initiating mureeds should, therefore, understand the dangers to which they are exposing the mureed who in entirety lack in the comprehension of moral and spiritual matters. The concentration must necessarily be on Islaah, not on athkaar and ashghaal. Along with emphasis on Islaah-e-Baatin, only pure Sunnah forms of Thikr such as the Masnoon Nawaafil Salaat, abundance Tilaawat, Durood and constant thirk while walking, working, sitting and reclining should be prescribed. Only after a mureed has achieved a degree of moral purification and Fikr-e-Aakhirah (Concern for the Aakhirah) should a special form of Thikr in small measure be prescribed.

It should be well understood that the aim of the special Auraads of the illustrious Mashaaik is to strengthen concentration and reflection. The purpose is not Ibaadat. Ibaadat is confined to the Qur'aan and Hadith. But, nowadays, these special forms of Ashghaal are considered to be the maqsood (the goals to strive after). This is a [illegible] of Allah. Beware and blocks the path of the [illegible] understand.

DROWNED IN SIN

When a man derives no happiness from fasting and Salaat during the night, it is a sign of him being drowned in sin. (Hasan Basri)

QUESTIONS and ANSWERS

Q. What is the meaning of a ghair muqallid?

A. A ghair muqallid is a person who refuses to follow the Sahaabah. Although he does not brazenly say that he does not follow the Sahaabah, he rejects what the great Students (the Fuqaha) of the Sahaabah taught. The Shariah which the Fuqaha and Aimmah-e-Mujtahideen acquired from the Sahaabah is ensconsed in the four Math-habs which the ghair muqallid rejects. Thus, the ghair muqallid is one who blindly follows his opinion and nafsaani desires. He has deviated from the Path of the Sunnah. Ghair muqallids are also referred to as La Math-habis. They wander aimlessly and rudderlessly following their hawaa-e-nafsaani (vain and false opinions of their nafs.)

Q. When two Janaazahs have arrived, how will the Janaazah Salaat be made?

A. Although it is preferable to perform each one's Salaat separately, it is permissible to perform a single Janaazah Salaat for both or for any number of Janaazahs. The one Janaazah should be placed parralel to the another so that the Imaam is infront of them all in the same position.

Q. The modern Muslims here in America argue that it is permissible for Muslims to eat the meat of the Christians and the Jews because they are the People of the Book and the Qur'aan says that their meat is halaal. Is this correct?

A. While the Qur'aan does say that the food of the Ahl-e-Kitaab is halaal, it does not mean that the haraam meat of the Christians and the Jews is halaal for Muslims. In the early days the Ahl-e-Kitaab would slaughter in the same way as Muslims slaughter. They would invoke the name of Allah Ta'ala and effect the thabah correctly. But, in the present age, Christians have totally abandoned thabah. Their meat can, therefore, never be halaal. If a Christian strangles an animal, how can any intelligent Muslim claim that such strangled meat is halaal simply because the strangler happens to be a member of the Ahl-e-Kitaab? Even if a Muslim strangles an animal, the meat will be haraam. If even a Muslim deliberately neglects the recital of the Tasmiah at the time of slaughter, the animal will be haraam. How then can the animal be halaal when a Christian or a Jew refrains from taking the name of Allah? The meat of the Ahl-e-Kitaab will be halaal only if they slaughter correctly according to their original religious rites which conform to the Islamic system of thabah.

Everyone can understand that the meat of Muslims is halaal. But, this does not mean that if a Muslim shoots an animal or clubs to death an animal, the meat will be halaal. It only means that if a Muslim slaughters correctly, in accordance with Islamic Thabah rules, will the meat be halaal. This will apply with greater emphasis to the Ahl-e-Kitaab. Thus, it is highly erroneous to aver that just any meat offered by the Jews and Christians is halaal. Since Christians have completely abandoned Thabah which demands the taking of Allah's Name, the meat they offer is haraam. As far as Jewish meat is concerned, it is improper to claim that all kosher meat is halaal. If it is established that a Jew or certain Jews do slaughter the meat i.e. Thabah does take place, then (reprehensible) permissible, albeit Makrooh to eat if Muslim slaughtered meat is available.

Q. Is it permissible to sell cigarettes?

A. Cigarettes are highly destructive for the health of man. It is not permissible to smoke cigarettes. Likewise it is not permissible to sell cigarettes. It is not permissible for sell anything which is injurious to the health of man.

Q. Many Muslims sell tinned haraam meat in their shops. They argue that since the meat is tinned, it can be sold. Is this right?

A. The meat whether in packets or tins, remains haraam. The container does not render the meat halaal. Regardless of the type of container in which haraam meat is packed, it is haraam to sell it. In fact it is not permissible to feed even dogs with haraam meat.

Q. A man divorced his wife by giving her one talaaq baa-in. After the talaaq they reconciled and nikah was again performed. Is the woman entitled to ask mehr again?

A. Yes, she is fully entitled to asked mehr again. It is incumbent on the man to pay the mehr which they mutually agree on.

BANK CHARGES

Contributors of Sadqah, Zakaat, etc. to the Mujlisul Ulama Zakaat Organizations are reminded that bank charges for their deposits are quite high. It will, therefore, be appreciated if every contributor when making a deposit into our account, adds a few extra rands to cover the bank charges.

The bank's charge for deposits is 60 cents per R100. Jazaakallaah.

WORRY

"When afflicted by worry, the recitation of HASBUNALLAAHU WA NI'MAL WAKEEL is very beneficial. It should be recited in abundance.

From page 7

Chaos on Flight 3120 – terror and drama in the air as aircraft falls like a stone for almost 1 km

Our plane is falling out of the sky!

The next moment his glass of cooldrink shot into the air above his head. It seemed like a small hurricane had hit the cockpit, sending maps and documents flying all over the place.

Gene was thrown to the floor as the plane shot up 250 m. She hit her head on the emergency exit as the plane suddenly dropped again — for almost a kilometre ...

The same nightmare was repeated a few seconds later. The plane first soared upwards then plummeted hundreds of metres towards the earth.

The passengers were panic-stricken. Were these their last moments? Would they ever get to see Mecca?

Those not wearing seatbelts were plucked from their seats and hurled head-first against the baggage compartments above them, before falling heavily onto other passengers or on the back-or arm-rests of seats.

"Do not let their wealth(prosperity and technology) enamour you." (Qur'aan)

THE SUFFERING UMMAH

Rasulullah (sallallanu alayhi wasallam)said:

"SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Send your contribution to:

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JAZAAKUMULLAAH!

YOUR BRUTALIZED AND SUFFERING BROTHERS AND SISTERS

While Muslims the world over are basking in their wealth, affluence, comforts and luxuries, hundreds of thousands of Muslim refugees from Arakan (Burman), Tajikstan and Kashmir are languishing in the most cruel condition of hardship and suffering.

Hundreds of thousands of Muslims forcibly displaced by rape and torture by the brutal government of Burma living in heart-breaking conditions of suffering in mountainous terrain along the borders of Bangladesh. The conditions are most horrible. Death by starvation, disease and extreme weather conditions are the order of the day. These unfortunate brothers and sisters have been forcibly robbed of their worldly homes and possessions and the modesty and honour of numerous of our sisters have been ravaged by the kuffar brutes — the Communists in Tajikstan and the Buddhists in Burma.

While these Muslims could tolerate the looting of their worldly possessions, the looting of the honour of their wives and daughters by the kuffar savages was unbearable. Thus hundreds of thousands of our brothers and sisters are suffering under horrid conditions of misery, squalor, disease, hunger and destitution.

A crying appeal is hereby being made to Muslims to open their hearts to this heart-rendering plight of our suffering and brutalized brothers. When you are in the warmth of your homes, think of the many Muslim babies dying of the cold in the icy weather conditions on mountain slopes. When you are enjoying the wonderful bounties of delicious food, think of your hungry brothers, sisters and babies crying in misery.

Knock at Allah's Door of Maghfirat for your own good by opening up your heart to assist your suffering and broken brothers and sisters. Your sincere contribution for the aid of your suffering brothers and sisters will extinguish the Wrath of Allah — a Wrath invited by our wanton transgressions.

Allah Ta'ala has blessed us with an abundance of worldly wealth. We squander the rimat of wealth in sinful pleasures. Waste and sin are consuming our wealth and our rooh (soul). Look at the luxuries around your home. Look at your happy and healthy children and offer shukr to Allah Ta'ala — then for a moment try to reflect on the misery of these innumerable suffering Muslims. They are far from your gaze, therefore your hearts do not melt. The hardest hearts will be reduced to tears if the suffering of these Muslims is physically witnessed.

The Mujlisul Ulama of South Africa is actively involved in aid programmes for these suffering Muslims, albeit in a very small way on account of the lack of funds. Millions and millions of rands are also grossly inadequate to cater for even the very basic needs of our suffering brethren. Only Allah Azza Wa Jal can adequately cater for this gigantic problem. It is His responsibility to care for His Creation. Our aid cannot solve a problem nor eliminate the catastrophes enacted by the command of Allah Ta'ala.

We as Muslims simply have to do our share by opening our hearts for our suffering brothers and sisters. This appeal is directed to you in the name of Allah Ta'ala. Contribute generously from the abundance bestowed to you by Allah Ta'ala. This is not a one-time appeal. Keep in your heart your suffering brethren — think of the suffering babies and children and contribute weekly and monthly so that a constant fund is generated for the aid of the suffering.

During this auspicious month of Ramadhan look deep into your heart — open your heart and give generously. While we shall be adorning ourselves with beautiful and expensive garments on the Day of Eid, there will be innumerable empty stomachs in the Ummah elsewhere.

Zil Qa'dh 1416

Zakaat Nisaab R 500

MAHR-E-FATIMI R1460

"Verily, that is shaitaan. He scares his friends. Do not fear them. Fear Me if indeed you are Believers." (Qur'aan)

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The Majlis

"VOICE of ISLAM"

P. O. BOX 3393, PORT ELIZABETH, SOUTH AFRICA, 6056 VOL. 12 NO. 4

WHAT! Do they search for the LAW OF IGNORANCE? -QUR'AN

PRESCRIPTIONS OF THE QUACKS

The Ummah abounds with a variety of quacks, frauds, ignoramuses and unqualified personnel who wish to portray themselves as doctors of the Ummah. Each one of these deviates conjectures his own ideas for the ills of the Muslims. A favourite pastime of these unqualified and devious persons is the organization of conferences supposedly arranged to discuss and remedy the ills and problems of the Ummah. National and international conferences are organized at huge costs. A variety of persons of different kufr and baatil persuasions participate. All these incompetent speakers and lecturers present their personal ideas and theories as cures for the Ummah's ills.

While these conferences have become a regular feature, they have thus far not been able to offer the slightest cure for the problems and ailments of the Ummah. The speakers and lectures, the doctors and professors, the modernist maulanas and deviated sheikhs attending these un-Islamic conferences only serve the nafsaani purpose of seeking self-acclaim. Nothing but hollow resolutions are the product of these wasteful outings.

Thousands of resolutions have been passed by such conferences with no practical effect. What have they achieved so far? What has happened to all their resolutions? They get together for a couple of days—men and women—eat and drink and making merry. Each one rattles off some words of personal and nafsaani opinion to soothe his/her own whims and fancies. Resolutions are passed and public statements issued and the stupid party is over. Tens of thousands of rands are squandered in these futile, childish and wasteful projects and get-togethers. If the conference happens to be an arrangement of some Muslim government, the expenditure can run into millions while the aim is only to extract maximum political publicity for the government concerned, e.g. the many conferences of Saudi Arabia.

At a recent 'international' conference held in South Africa, attended by a mixture of kufr, baatil and modernist elements, the same hollow themes of nonsense were bandied by the participants. Shiahs, women without hijaab, ghair muqqllideen and other varieties of deviation were the speakers who had set themselves up as the 'doctors' of the Ummah. While Muslims are suffering and being brutalized by the kuffaar in many parts of the world, these elements of modernism who ostensibly and loudly proclaim their feeling for the Ummah, indulge in eating and drinking—in merrymaking—spending thousands and thousands of rands in travelling, accommodation, and merrymaking expenses. Instead of making a contribution of the tens of thousands of rands for direct aid to the suffering segments of the Ummah, they congregate in a party to squander the money in. They should understand and be told that the Ummah is not befooled by their titles of doctors, maulanas, sheikhs and professors. They lack in intelligence and they are victims of their hawaa and nafsaniyat, hence they behave so childishly and stupidly.

CONFERENCES

These silly conferences cannot offer any remedies for the Ummah. Innumerable such conferences have been held without ever having achieved anything good for the Ummah. Which of their resolutions did any of these conferences implement?

Allah Ta'ala says in the Qur'aan Majeed:

"It is He who creates love in their hearts. Even if you (O Muhammad!) had to spend whatever (wealth, etc.) there is on earth, never would you have been able to create love in their hearts. But, it is Allah Who creates love in them."

In this aayat Allah Ta'ala informs Rasulullah (sallallahu alayhi wasallam) that the cause of love and unity in the Ummah is the Act of Allah Ta'ala. Such love and unity of the Ummah, so vital for its progress and power, are dependent on obedience to Allah Ta'ala. Obedience to Allah Ta'ala is not hollow speeches, high-sounding slogans and passing of resolutions proclaiming the 'altruism' and 'philanthropy' of the lecturers at the conference. In reality they are devoid of true altruism and philanthropy. Obedience to Allah Ta'ala is submission to the Shariah and the Sunnah in every detail of one's daily life.

As long as Muslims cannot understand that they are required to think and act like Muslims who have been created for the Aakhirah, they will tend to behave and live like kuffaar. Even these misguided 'doctors' of the Ummah behave, think, and act like the kuffaar. Western lifestyle and western-thinking are their guiding factors. It is for this reason that all their activities, be it religious, are always cast in a western mould.

THE SLOGAN OF UNITY

A monotonous theme which all these deviates sing at their conferences is the hollow slogan of unity. Yet they are wholly incapable of comprehending the causes of disunity and the way achieving unity in the Ummah. They recite the Qur'aanic aayat:

"Hold on to the Rope of Allah, all of you, and to not split up (onto disunited groups)."

While they recite the verse, making it the pivot of their theme, they fail to understand the meaning of the aayat. They harp on 'Do not split up', forgetting that the splitting up or disunity is the consequence of having cast aside the Rope of Allah, i.e. the Shariah and the Sunnah. Without clinging to this Rope, unity of the Ummah will remain a remote dream. While they offer a variety of prescriptions, they always ignore the Qur'aanic prescription of 'Holding onto the Rope of Allah'. They never seem to understand the imperative need for following the Shariah and for the introduction of the Sunnah in the daily life of the Ummah. Since they themselves are westerners, they mortally fear the Sunnah. The orthodox lifestyle of the Sahaabah is intolerable for their western palates. They, therefore, require a brand of Islam which can accommodate western liberalism. Such an 'islam' precludes from holding onto the Rope of Allah.

THE QUR'AANIC REMEDY

The Qur'aanic remedy for the corruption and ailments of the Ummah have ingredients such as:

- Islaah-e-Nafs (Moral reformation)
- Adoption of Sunnah culture in all departments of life—in eating, dressing, speaking, walking, learning, looking, hearing, etc., etc.
- Ibaadat (Worship), not only performance of the Fardh Salaat.
- Fikr-e-Aakhirah or concern for the Aakhirah.

But, these vital essentials of Islam are never discussed by the self-appointed 'physicians' of the Ummah. These ingredients are never suggested or

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KHILĀFAT

In the following Qur'aanic aayat, Allah Ta'ala pivots political power and supremacy on earth onto Imaan and A'maal-e-Saalihah (righteousness):

"Allah has promised those who believe and practise righteous deeds that He will grant them khilaafat on earth just as He had granted khilaafat to those before them."
(Surah Noor, Aayat 55)

HOSPITALITY

Once Hadhrat Ali (radhiallahu anhu) was found crying profusely. When asked for the reason of his grief, he said: **"For seven days no guest visited my home. I fear that Allah Ta'ala may have disgraced me."**

Hospitality to the guest is an act of thawaab and an attribute of Imaan.

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THE SWORD OF ISLAM

This Ummah will take a beating, suffer and bleed, but the world will burn with its resistance. After all, the fire of Imaan throbs in the veins of Muslims. While the governments saddled over Muslims in Muslim countries are kuffaar and satellites of America, the masses despite their moral decadence do understand at least this fact that they are the Ummah of Muhammadur Rasulullah (sallallahu alayhi wasallam). Thus, while plodding their deviated and divergent ways in the quest for honour and success, they will always at least possess the capability of making life one hell for the kuffaar who

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ARAKĀN MUJĀHIDEEN

Over the past three months, in several skirmishes and ambushes, the Mujaahideen of Arakaan have killed over a hundred Burmese troops while only one Mujaahid was wounded. This is purely the grace of Allah Ta'ala. The Ummah is requested to make dua for the success of the Mujaahideen.

DECEPTIVE PEACE PLANS

For days Israel was battling the Hizbullah Mujaahideen without achieving its objective of eliminating them. Inspite of the brutal bombardment on Muslim civilians, the Mujaahideen sustained their rocket barrage into Israel.

Experience has shown that whenever the kuffaar find themselves in a tight corner, their allies come to their rescue with calls for a truce to save face. America is adept in the policy of presenting 'peace' plans whenever its allies are not making headway against the Muslims. When Israel initiated its brutal onslaught bombarding mercilessly Muslim women and children America and her allies were silent. They all were hoping for the sudden and swift obliteration of the Mujaahideen. When Israel's plan failed to achieve its objective, and the signs indicated that Israel would become bogged down in a protected campaign, America came to its rescue by presenting a 'peace' plan and calling for a 'truce'.

Experience has also shown that since Muslims have abandoned the Sunnah, their mental perception is deranged to a degree. They therefore fall quickly into the snares of the western powers. They are quickly drawn to the conference tables of western conspiracy and allow themselves to be enmeshed by the diplomacy of the kuffaar. But, Allah Ta'ala warns the Mu'mineen in the Qur'aan:

"Do not lose courage and do not be grieved. You will be victorious if indeed you are (practising) Mu'mineen (i.e. those who follow the Sunnah)."
(Surah Aal-e-Imraan, Aayat 83)

In another aayat in Surah Muhammad, the Qur'aan says:

"Do not lose courage nor call to peace. You will be victorious. Allah is with you. Never will He allow your good deeds to be destroyed."

It is essential for the Mujaahideen to sustain the pressure of their attacks against the kuffaar. The peace plans of the west are designed for bringing about kuffaar domination. There is no goodness in their peace plans. Such plans are fraud and deception. The kuffaar do not understand any language other than the Sword of Jihaad. But, the Muslims will only learn to wield this Sword once they have gained Divine Proximity by means of moral reformation. In the present situation, Muslims are wielding the Sword of Jihaad like a drunken man. When the intoxication of kufr concepts and kufr emulation wears off and the Ummah has sobered up, nothing will be able to stand in the Path of this glorious Sword. The Americans and the British know this, but Muslims remain ignorant of their latent power.

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Q. Is it permissible to make qur'baani of animals whose tails have been cut off? While we have always been told that the tail has to be intact, some Ulama are now saying that it is permissible to sacrifice sheep without tails.
A. If a third or more of the animal's tail is cut off, the animal will not be valid for Qur'baani. It is not permissible to sacrifice a defective animal. Those who claim that it is permissible to make qur'baani of sheep without tails are in error. Their arguments are baseless. They claim that sheep with tails are not available, hence it is permissible to sacrifice sheep whose tails have been cut off. They further argue that farmers cut off the tails for health reasons. Thus an animal without a tail is not defective. But, these arguments are baseless. Firstly, it is false to claim that animals with tails are not available. Even sheep with tails are available in South Africa. Many farmers who are aware of Muslim requirements for Eidul Adha, retain the tails of sheep. If an adequate number of valid sheep is not available or if sheep with tails are not at all available, goats are plentiful There is no shortage of goats. The Shariah states clearly that an animal whose tail has been severed is defective for the purpose of Qur'baani. Therefore, the argument based on the claim of the kuffaar farmers' view cannot be accepted. A Shar'i mas'alah cannot be abrogated on the basis of such a flimsy argument. The desire to slaughter only sheep, whether the Shariah condones it or not, is motivated by percuniary and worldly interests. Those who offer defective animals should understand that their Qur'baani is not valid.

Q. In what position should the hands be held when going into Sajdah and when coming out of Sajdah towards the Qiyaam position?
A. When going into Sajdah, the hands should be held loose, not on the knees as many people mistakenly do. When coming out of Sajdah towards Qiyaam, the hands should be placed on the knees.

Q. I have a friend whose father got married again. The father now has children by his second wife. However, my friend refuses to speak to his step-brother and step-sister. But he sat in I'tikaaf during Ramadhaan. Please comment on his attitude.
A. It is a grievious sin to refrain from speaking with any Muslim for no valid reason. The sin is compounded if the Muslim happens to be one's own brother or sister. Severing family ties for no valid reason is a total disaster. Allah Ta'ala will destroy such a malicious person. He does not derive benefit from his I'tikaaf. For your friend, speaking to his step-brother and step-sister is infinitely superior than to sit in I'tikaaf. During one of the I'tikaaf nights is the Night of Qadr. But even on this auspicious night, Allah's special Rahmat which descends for all people and all sinners, bypasses the malicious person who does not speak to another Muslim for no valid reason. This reprehensible attitude of your friend is a kabeerah (major) sin.

Q. What is the status of a Muslim woman who works as an air hostess?
A. Her status is that of a prostitute in terms of the Shariah. She prostitutes her haya (shame) for the sake of monetary gain. Rasulullah (sallallahu alayhi wasallam) said:

"A woman who applies perfume and passes by a gathering of males, is like that and like that (i.e. like an adultress)."
Zina (adultery) is of varying degrees. Zina of the eyes, zina of the ears, zina of the hands, zina of the heart, zina of the feet and finally the actual act of adultery. An air hostess is involved in these various categories of zina. She is a most lewd woman. Every vestige of shame and modesty has to be abandoned. She is taught in the art of seduction. Every requirement of her shameless job demands full exposure and abandonment of shame (Islamic haya). She has to mingle with a variety of males—kuffaar and fussaaq. She has to wait on scoundrels, fussaaq and kuffaar men who cast filthy lascivious gazes at her. The La'nat of Allah and His Malaaikah settles on a Muslim woman who has abandoned her Imaan and Hayaa to work as an air hostess.

Q. When a Muslim works as a cashier in a supermarket, is it permissible for him/her to handle and sell the haraam products such as haram meat, wine,etc., which customers bring to the check-out?
A. It is not permissible for a Muslim to handle and sell any haraam products even if the sale is executed on behalf of non-Muslims. It is therefore not permissible for Muslims to work in such business establishments where they will be compelled to handle haraam products.

Q. Is it permissible for women to go to a madrasah hall to participate in congregational forms of thikr?
A. It is not permissible for them to come to even the Musiid for Fardh Salaat. How can it then be permissible for them to go to a madrasah hall to participate in a function which is not even an ibaadat in the Sunnah? They are plodding the path of deviation and bid'ah.

Q. What is the Islamic view of masturbation?
A. Masturbation is haraam. Rasulullah (sallallahu alayhi wasallam) said that the masturbator is 'mal-oon' (accursed). Allah's curse settles on him. Imaam Suyuti (rahmatullah alayh) said that it casuses sexual weakness. Prolonged practise of this unnatural act of immorality can lead to sexual impotency. It also causes mental distress and weakness in the mind.

Q. In the United States of America rages a controversy on the direction of the Qiblah. Some say that the Qiblah from America is north-east while others claim that it is south-east. What is the correct view?
A. The direction of the Qiblah in U.S.A. is south east, not north east. Even non-Muslim authorities on geography whom the modernists follow say that the direction of Makkah from the U.S.A. is south east. The National Geographic Society of Washington says:
"You will see that the great circle route is not a straight line, but rather an arc that begins its ascent going northeast and eventually descends going southeast. By contrast, a straight line from Washington to Mecca follows a straight path is an east southeast direction. This is best proven on a flat map."
"Saudi Arabia is to the southeast of Washington D.C."
The Arab Institution of Navigation says:
"The precise direction of Makkah for the people of North America is South East."
The University of British Columbia says: "From Vancouver, the true bearing to Mecca is S 78° E (East southeast), or equivelantly, the azimuth is 102°."
In another letter the University of British Columbia states:
"Having read over the letters presented to me....., I am even more confident that the true direction one must face from North America to Mecca is the bearing, which for North Americans is East Southeast. If a tower were to be built in Mecca that could be viewed from North America, that tower would appear on the East Southeast horizon." The bearing is a constant direction, whereas the route that airlines take, for example, is one that constantly changes although it may be the shorter route."
The McGill University (Department of Geography) of Montreal, U.S.A., says:
"The rhumb line direction from Montreal to Mecca is 104° 30' from true north, or 14°30' south of east."
Similar views have been expressed by the National Research Council (Canada), Department of Astrophysics and by Concordia University of Montreal. This should suffice to prove that the Qiblah in U.S.A. is southeast.

Q. What should a person do if his wudhu breaks during the first raka't of Jumuah Salaat?
A. He should leave the Salaat area and make fresh wudhu. On his way to make wudhu and while making wudhu and returning, he should not speak to anyone nor engage in any act which normally invalidates Salaat, e.g. eating, drinking water, going to the toilet, etc. After completing wudhu, he should join the Jamaat and start performing the raka'ts he has missed. If he finds the Imaam in the second raka't after Ruku' (of the second raka't), then he has missed both raka'ts. Nevertheless, he has to make his first raka't, then his second raka't. If after completing his two raka'ts he links up with the Imaam in the Tashahhud, then well and good. If he is unable to link up with the Imaam, he simply completes the Salaat. Since he is still regarded as a muqtadi, he will not recite Qira't in any of the raka'ts, but will stand a short while and then go into Ruku', etc. This muqtadi is termed a Laahiq. His Jumuah is valid. However, if after having broken his wudhu, he did an act which invalidates Salaat, then when he joins the Jamaat again, he will be a Masbooq or a late-comer. He will join the Salaat in whatever position he finds the Imaam. After the Imaam's Salaam, he will rise and complete his missed raka't/s. He will recite Qira't. If he happens to join the Jamaat after the Imaam has made one Salaam, then his Jumuah is not valid. He has to perform four raka'ts Zuhr Fardh.

Q. Is it better to perform Eid Salaat in the local school ground or in the Musiid?
A. It is better to perform Eid Salaat in the Musiid if there is no proper Eidgah. The schoolground is not a proper Eidgah. It does not have preference over a Musiid.

Q. During the Hajj months a person performs Umrah, then goes to Madinah for ziyaarat. From Madinah he returns to Makkah, performs Umrah again and on the 8th dons Ihraam for Hajj. Is his Tamattu Hajj valid?
A. Yes, his Hajj Tamattu' is valid.

Q. Is it permissible for ladies to change their clothes during the five days of Hajj? **A.** It is permissible.

Q. Is it correct that in Makkah there are no Makrooh times for Shaafis?
A. For followers of the Shaafi Math-hab there are no Makrooh times in the entire Haram area.

Q. A man has no valid reason for preventing his wife from visiting her parents. He simply has an aversion for her parents. Is he justified to prevent his wife from visiting her parents because of his aversion?
A. Although the husband has greater say over his wife than her parents, he is unjust and cruel in unnecessarily preventing her

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from visiting her parents. If there is no valid Shar'i reason, it is not permissible to deny her Shar'i right once a week. It is callous to do so. How will this man feel if one day the same treatment is meted out to his daughter? Only if there is a true Shar'i reason, may he forbid her.

Q. The set-up at the City Deep Abbatoir of Johannesburg is as follows:

* Although the slaughterers are Muslims, I observed, do not verbally recite the Tasmiah—either they are Shaafis or perhaps very tired from the considerable slaughtering.

* The abbatoir is run and managed by non-Muslims.

* The two Jamiat representatives are not and cannot be at both the cattle and sheep slaughter points at all times.

* The cattle are stunned prior to slaughter. A stungun is used. The gun is placed on the bull's forehead and a metal pipe/bolt 5cm long and 2 cm in diameter, is shot into the head. The bolt comes out immediately. This leaves the animal completely motionless. According to the Jamiat representatives, the animal remains alive after stunning for about 3 minutes.

All the butchers in Transvaal buy this meat. If a person abstains from eating this meat, what should he do when invited by friends and close relatives? Refusal to eat their food will cause offence. Please advise me what to do in this situation.

A. Apart from the stunning factor, the meat is haraam if Tasmiah is not recited at the time of slaughter whether the thaabih (slaughterer) is a Shaafi, Hanafi, Maaliki or Hambali. The Math-hab of the thaabih does not matter in the matter of reciting the Tasmiah. All Math-habs require the Tasmiah to be recited. While according to the Shaafi Math-hab, the meat will be halaal if a Muslim who slaughters has not recited the Tasmiah, it is Makrooh Tahrimi to eat such meat if the negligence of the Tasmiah is deliberate. Intentional abstention from the Tasmiah is not permissible according to any Math-hab. Even if there appears to be a degree of latitude in the permissibility according to the Shaafi Math-hab, there is absolutely no such latitude according to the Hanafi Math-hab if Tasmiah is not recited. The meat is maitah (carrion) and haraam. Since you have observed that the slaughterers do not recite Tasmiah, the meat at City Deep Abbatoir is Haraam. It is waajib to refrain from consuming the maitah. When someone invites you, decline the invitation. Tell them clearly, but respectfully that the meat is haraam or at least Mushtabah (Doubtful), hence you cannot eat. Be concerned with the pleasure and displeasure of Allah Ta'ala, not with the whims and fancies of people. The Muslim's first allegience is to Allah Ta'ala. Muslims should make a little effort and slaughter their own animals individually. This is not too much of an inconvenienece. Everyone has time for pleasures, picnics, outings, holidays and a variety of other futile and even haraam activities. They can spare some time to go to a nearby farm, purchase an animal, slaughter it and have sufficient halaal and tayyib meat for several weeks. Allah Ta'ala has blessed most people today with deep freezers. There is no excuse for consuming the haraam and mushtabah meat and carrion which the butcheries sell. There is also the real danger of the animal dying before slaughter after the metal bolt has pierced its skull to enter the brain. The three minutes time mentioned by the Jamiat representative is indeed an eyeopener. After the bull drops down and then hoisted onto the line in preparation for slaughter, precious time is lost. The animal may well be dead by the time its throat is slit In fact, according to the Shaafi Math-hab and some other Math-hab, the animal will be haraam even if it has some life in it at the point of slaughter. The stunning is a mortal wound which causes death within a couple of minutes. It is such a wound inflicted from which the animal cannever recover. It must die after this wound. Hence, according to the Shaafi Math-hab, the meat will be haraam since death will be attributed to the stunning, not to the thabah.

HARAAM ACTS

Wounding an animal prior to thabah (slaughter) is haraam. It is a major sin to inflict any type of injury to the animal before slaughtering it. The Shariah allows only the swift act of Thabah. Thus stunning the animal (as described in the question), applying electrical shocks, etc., are all haraam acts. The meat of such animals is spiritually contaminated. It is not permissible to eat meat, even if halaal, which has been subjected to a number of haraam acts, among which are the following:

* Brutal stunning which pierces the skull and irreparably damages the animal's brain.
* Electrically shocking the animals before slaughtering.
* Wilful abandonment of Tasmiah.
* Hanging the animals upside down by the leg.
* Abandonment of the Sunnah of facing the animal towards the Qiblah when slaughtering.

The commercial considerations of the lovers of the world are not grounds for the abandonment of the Sunnah and the Shariah requirements. There is absolutely no valid reason for the introduction of the brutal, cruel and un-Islamic methods outlined above.

Q. What should one do if one is under the evil influence of sihr (magic)? How should one protect oneself?

A. One will only know if one is diagnosed by a qualified aamil. If a qualified person has not diagnosed one, how will one know that one is under the influence of sihr? If an aamil diagnosis sihr, he should remedy it as well. Daily recitation of Aayatul Kursi after every Salaat, the last Ruku' of Surah Baqarah every night and three times each Surah Ikhlaas, Surah Falaq and Surah Naas, morning and evening are protection against Sihr. One should refrain from eating food in the homes of kuffaar, especially idol-worshippers. When entering the home, never enter without reciting Bismillaah. Remain always in the state of wudhu. While these are protective measures, if Allah wills otherwise, nothing can help.

Q. What is the position in the Shariah of a person who pays a saahir (sorcerer) to perpetrate evil sihr on another Muslim?

A. He loses his Imaan by indulgence in this kufr practice.

Q. On the way back home from a journey, I am a few kilometres outside the town's boundary. Within a few minutes I can reach home and perform Zuhr Salaat as there is still ample time. Is it permissible to perform Qasr outside the town?

A. It is permissible. As long as you have not entered the precincts of the town, you may perform Qasr Salaat.

Q. A person claims that his murshid (spiritual guide) is the greatest (buzrug) in the world today. Is it proper to hold such a belief about one's shaikh?

A. It is childish and narrow mindedness to entertain such a belief. What is known for a fact is that Rasulullah (sallallahu alayhi wasallam) is the greatest of Allah's creation. Next in rank of greatness are the Ambiya without anyone knowing who among them is greater than the other. After them comes the rank of Hadhrat Abu Bakr, then Hadhrat Umar, then Hadhrat Uthmaan and then Hadhrat Ali (radhiallahu anhum). Thereafter no one knows who is greater than who While a mureed should believe that in his own knowledge his shaikh is the best spiritual guide for him, he should not become so illogotted and childish as to claim that his shaikh is the greatest buzrug in the world. Did he get wahi from Allah Ta'ala? Such claims smack of arrogance and self-esteem.

Q. A Muslim merchant was placed under liquidation. He owes several million rands to a number of creditors, both Muslim and non-Muslim. He requested the creditors to give him five years time to pay his debts. All the creditors including the non-Muslim bank agreed save one Muslim creditor who refused. Now the merchant will be closed down and all his assets will be given away. The creditors will receive perhaps 10 cents in the rand. This huge loss to the merchant and the creditors is the direct consequence of the obstinacy of one Muslim creditor. This creditor as well as the others are covered by insurance, hence they will lose very little even if they receive nothing from the liquidated merchant. After liquidation, do the creditors still have a claim over this merchant according to the Shariah?

A. The intransigent and hard-hearted creditor who is the cause of the debtor's assets being given away for a song will have no claim since he was instrumental in destroying the assets of the debtor. The other creditors will have their respective claims. The stubborn creditor is liable for all the loss which the debtor suffers in the liquidation.

Q. Sometimes I do not eat in the morning. If by 10 or 11 in the morning I have not eaten and I want to fast, will the fast be valid?

A. The fast will be valid as long as the niyyat is made before Nisfun Nahaar. Nisfun Nahaar is mid-day in terms of the Shariah. It is not 12 noon. Nisfun Nahaar is determined by dividing by two the time duration from Subh Saadiq to sunset, and adding the result to Subh Saadiq time. The following example illustrates this:

Example:
Subah Sādiq 5.30 a.m.
Sunset 5.35 p.m.
Time duration from Subah Sādiq to Sunset:
12 hrs. 5 mins divided by 2
= 6 hrs. 2 mins.
Add this result to Subah Sādiq:
5.30 + 6.02 = 11.32 a.m. = Nisfun Nahār

If niyyat is made before 11.32 am. (in this example). the fast will be valid. Even if one is unable to calculate nisfun nahaar. a safe time will be about 11 am.

Q. During the night time I intended to fast the next day. However, in the morning, i.e. when I woke up after Subh Saadiq. I decided not to fast. Do I have to make qadha for not having fasted?

A. No. there is no qadha since you did not begin the fast.

Q. If a qadha fast is broken, should qadha of the broken qadha also be kept ?

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A. There is no qadha for having broken a qadha fast.

Q. After making a niyyat for Nafl fast, I broke the fast a few minutes after sunrise. Is there qadha for this fast?
A. Qadha has to be kept. Once the fast is started after having made niyyat, qadha will have to be kept if it is broken.

Q. The Imaam of our Jamaat at the prison location here in the U.S.A. has excommunicated a brother who is accused of having committed immoral crimes. The only evidence to support the allegations is the testimony of two non-Muslims who themselves indulge in drugs and acts of immorality. The brother has been banned from attending Jamaat Salaat and Ta'leem classes. Does the Imaam have this right? Is this act of excommunication proper according to the Shariah?
A. It is highly improper. A man cannot be debarred from Jamaat Salaat and Ta'leem. Performing Salaat in Jamaat is compulsory. It is also compulsory to learn the necessary masaa-il pertaining to one's daily life. A man cannot be debarred from executing these incumbent duties on account of his sins. Even if the accusations are proven by correct Islamic evidence, then too no one has the right to prevent the sinner from Jamaat Salaat. Furthermore, the testimony of kuffaar and fussaaq is not reliable and is totally unacceptable.

Q. If there are one adult and one child in the Jamaat, how should they stand behind the Imaam?
A. The adult and the child should form a saff (row) behind the Imaam.

Q. In our Musjid, people gather after Isha every night to recite Yaseen. In some other Musjids they gather every Thursday night after Isha to recite Yaseen loudly in congregational form. What is the Shar'i ruling on these practices?
A. It is not permissible to innovate practices of 'ibaadat'. These congregational and public acts of 'ibaadat' have no origin in the Sunnah. They are bid'ah. Whoever wishes to recite the Qur'aan may do so alone, silently and without creating a special public form for his personal act of ibaadat as these bid'atis are doing. Whenever people seek to supersede the Sahaabah in ibaadat, they fall into dhalaal (deviation). There is no goodness in acts which are given the status of ibaadat, but which have no origin and sanction in the Sunnah.

Q. In both the Musjids in Madina and Makkah, a man recites the Takbirs after the Imaam has recited. What is the point in having this person to recite the Takbirs when everyone can hear the Imaam reciting the Takbirs and the Salaam? The public address system is about the best in the world and there does not appear to be a need for having a person to recite the Takbirs when the Imaam changes positions.
A. It is a **point of riya**(show). There is absolutely no need to have a person to recite the Takbirs. It is a redundant exercise. In the unanimous ruling of all the Math-habs it is prohibited to appoint a mukabbir (a man to recite the Takbirs) unnecessarily.

Q. In Makkah and Madina they only make one Salaam to the right in Janaazah Namaaz. Is this a valid practise of any Math-hab? What should Hanafis do when performing Janaazah Namaaz behind the Imaam?
A. According to the Hambali and Maaliki Math-habs, only one Salaam is made in Janaazah Salaat. Hanafis should make both Salaams even if performing behind a Maaliki and Hambali Imaam.

Q. Is it permissible for a Muslim to kill a murtadd in a non-Muslim country?
A. It is not permissible. Even in a Muslim country it is not permissible for members of the public to kill a murtadd. In Daarul Islam (Islamic country) the murtadd will be tried by the Qaadhi. The Qaadhi will decide on his execution. If found guilty and sentenced to death, it is permissible for only the state executioner to carry out the execution. Killing a murtadd in a non-Muslim country solves nothing. It only brings greater fitnah (strife and anarchy). Although musical instruments are haraam, Imaam Abu Hanifah (rahmatullah alayh) says that it is not permissible for members of the public to destroy the musical instruments of another person. This is the function of the Islamic State. The agencies of the State will confiscate and destroy haraam items. The wisdom underlying Imaam Abu Hanifah's fatwa is avoidance of public strife. There will be no strife if the State confiscates and destroys the haraam instruments. But, great fitnah can result in any such action by members of the public. To a greater degree will it be improper for members of the public to take the life of a murtadd.

Q. A woman breast-fed a boy and a girl during infancy. The girl was breast-fed by the woman when she was a few months old. The boy was breast-fed by her when he was over two years old. He was brought to her at the age of two years two months. Now that both the boy and girl are big they want to get married. Can they be married? There is much argument among the relatives in this regard.
A. Although it is permissible in this instance for these two to marry, Taqwa demands that they do not. According to Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhima)—who are next in rank after Imaam Abu Hanifah (rahmatullah alayh)—the breast-feeding period is two years. If they were suckled within this period, marriage is not permissible nor valid between the two. This is the view of these two Imaams and the Fatwa of the Hanafi Math-hab is on this view. However, according to Imaam Abu Hanifah (rahmatullah alayh) the breast-feeding period is 30 months. Hence, the milk-relationship has been established between this boy and girl. it is, therefore, haraam according to Imaam Abu Hanifah (rahmatullah alayh) for this boy and girl to marry.

THIKRULLAH

"O People of Imaan! Remember Allah (i.e. engage in Thikrullah) in abundance and recite the Tasbeeh of Allah morning and evening."
(Qur'aan)

Thikr in abundance and constant Thikr are essential for moral improvement and spiritual elevation. If a person caught up in the traps and tricks of the nafs engages in constant and abundant thikr with ikhlaas (sincerity), the concern and taufeeq for his islaah (moral reformation) will be cultivated. Thikr will create the yearning for moral purification and the bandah (Allah's slave) will be constrained to follow the path of moral rectitude. Without constant thikr, the heart hardens and shaitaan becomes man's constant companion. Stating this, the Qur'aan Majeed says:

"Whoever refrains from the Thikr of Allah, We appoint for him a shaitaan. Thus, he (the shaitaan) becomes for him (the one who refrains from thikr) a constant companion."

Q. I have read in the Majlis that it is not permissible for an ex-wife to claim any money from her ex-husband after her iddat is over. I now understand that the money which a non-Muslim court orders a man to pay to his ex-wife is haraam for her. I am very worried because for years, I have been using such money which I have received from my ex-husband in an out-of-court settlement. Is the out-of-court settlement also the same as an order of the court? Was this money halaal for me? If not, how should I make amends? I do not want to face my Creator as an usurper of another's haqq.
A. May Allah Ta'ala increase you in the understanding of the Deen. This realisation which has dawned on you is a sign of hidaayat from Allah Ta'ala. When He desires to do good to a person, He endows that person with Deeni understanding. The out-of-court 'settlement' is not a Shar'i settlement. It was the lesser of the evils as far as the man was concerned. He had no option but to settle with you otherwise he may have suffered greater monetary loss if he had pursued the matter in court. Thus, the money was haraam for you. You have to pay back to him every cent or gain his pardon. If he forgives you, well and good. If not, you have no alternative but to pay him. It is better to start paying now, bit by bit, than to face Allah Ta'ala on the Day of Qiyaamah as a robber, a thief, an usurper of rights and an extorter. Cleanse the haraam from your spiritual system by taubah and making proper amends. If you sincerely resolve to discharge your obligations, Allah Ta'ala will aid you.

Q. Are the Ashaab-e-Kahaf still alive?
A. There are two views. One version is that these Youths in the Cave had already died after having slept over 300 years in the Cave. Another view is that they are alive. They had again fallen asleep after they were aroused from their 300 year slumber, and they will emerge from the Cave in close proximity to Qiyaamah. Allah knows best.

Q. In a four raka't Nafl Salaat, if one forgetfully recites Durood after Tashahhud in the second raka't, should Sajdah Sahw be made?
A. No, Sajdah Sahw is not necessary. In this case, when beginning the third raka't first recite Thana, then Ta-awwuz, then Tasmiah, then Qira't. But, if the same error happens in Fardh, Witr and Sunnatul Muakkadah Salaat, then Sajdah Sahw is compulsory, and Thana and Ta-awwuz will not be recited in the third raka't as mentioned above in relation to Nafl Salaat.

Q. A man was offered a gift of money sufficient for Hajj and for his family during his absence, but he refused it. Some people say that Hajj became compulsory on him because he had the means. He should not have refused. Did he sin by refusing the gift? Is Hajj Fardh on him?
A. Hajj is not Fardh on him. He is under no obligation to accept the gift. The offering without acceptance does not make Hajj compulsory. He is entitled to refuse acceptance of a gift.

Q. Some people when entering the Musjid will remain standing if the Athaan is being called. Is this correct according to the Sunnah?
A. It is not Sunnah to stand while the Athaan is being recited. If one enters the Musjid while the Athaan is in progress, one should sit down.

Q. It is said that Nafl Namaaz is not permissible in the place where Eid Namaaz is performed, whether before or after the Eid Namaaz. Does this mean that if one enters the Musjid where Eid Namaaz was performed, one cannot perform Tahyatul Musjid or any other Namaaz? Or does this ruling apply only to the Eid Gah?
A. The ruling applies to both the Eid Gah and the Musjid where Eid Salaat was performed. If the Eid Salaat is performed in a Musjid, then it is not permissible to perform any Nafl Salaat in that Musjid until Zawwaal time. After Zawwaal, one may perform Nafl Salaat in that Musjid.

Q. Some people had made their Tawaaf Ziyaarat on the 12th Zil Hajj. Since they had already come out of ihraam on the 10th, they naturally were without ihraam when they made Tawaaf Ziyaarat and the Sa-ee thereafter. Do they have to pay the Dum for having made the Sa-ee without ihraam?
A. Ihraam is not conditional for the validity of Tawaaf Ziyaarat nor for the Sa-ee which follows it. Therefore, the Dum penalty does not apply.

Q. On the 8th night after donning ihraam a Nafl Tawaaf was made. After this Tawaaf, Sa-ee was made for Hajj. Is one absolved of the Sa-ee following Tawaaf Ziyaarat by virtue of the Sa-ee which was made after the Nafl Tawaaf on the 8th night?
A. Yes, one is absolved of the Sa-ee which is usually made after Tawaaf Ziyaarat. The Sa-ee made after the Nafl Tawaaf on the 8th suffices.

Q. I have been told that loudspeakers are not permissible in Salaat because the sound emitted by the loudspeakers is not the original voice of the Imaam. The musallis are actually following a mechanical instrument, hence their Salaat is not proper. Please throw more light on this issue.
A. Initially there was the argument of the amplified voice being the original voice of the Imaam or a reproduction of his voice. The experts themselves differed in this issue. Anyhow, it is beyond any doubt that the amplified sound cannever be the voice or original voice of the Imaam. But this is not the issue. It is Makrooh Tahrimi to use a loudspeaker in Salaat because it constitutes an introduction of an unnecessary measure in an act of Ibaadat. It tempers with the Salaat. It is not permissible to introduce anything extraneous in Salaat. The use of a loudspeaker in most Musaajid of the world and in every Musjid of South Africa is superfluous. It is unnecessary. The Musaajid here are not so big as to require loudspeakers. But the practice in most Musjids is to use a loudspeaker even if there is half a saff of musallis. Besides wasteful expenditure it also smacks if riya. The Fuqaha have ruled that it is not permissible to unnecessarily appoint even mukabbireen for the Salaat. (Mukabbireen are those persons who are appointed to relay the Takbeers for changing Salaat positions in a very large Musjid where the people at the back simply cannot hear the Imaam).

Q. Is it permissible to make Sajdah Tilaawat at the Makrooh times?
A. It is not permissible. The Makrooh times are sunrise, sunset, zawwaal (when the sun is directly overhead) and about 20 minutes before sunset when the rays have become cool and dull.

Q. After completing my Salaat I discovered that I was facing the wrong direction. Do I have to repeat my Salaat?
A. If you had believed that you were facing the Qiblah when you had performed your Salaat, then there is no need to repeat the Salaat.

Q. A man missed the Ramadhaan fasts due to severe illness. He paid the compensation of the

QUESTIONS and ANSWERS

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fitrah amount for each fast. Now that he has recovered from his illness, does he have to make qadha? What happens to the compensation he paid?
A. Since he has recovered and is able to fast, it is incumbent for him to make qadha of the missed fasts. The fidyah (compensation) which he had given becomes Nafl charity. Fidya is not valid when one has the ability to fast.

Q. If Asr Salaat was started only about three minutes before sunset and while completing the last raka't the sun sets, is the Salaat valid?
A. Yes the Salaat is valid. If this delay was caused by neglect, a grave sin has also been incurred. The Asr Salaat should be performed long before sunset at least thirty minutes before sunset.

Q. Can Zakaat be given to a person who has the nisaab amount, but a year has not yet passed?
A. It is not permissible to give Zakaat to a person who has the nisaab amount even if he has just obtained the amount a few minutes ago.

Q. A woman and her relatives are denying her ex-husband access to see his four year old daughter. Their argument is that the father is a bad man. The father claims that it is his Shar'i right to see his child even if he is a bad man. But his ex-wife and her relatives are adamant and are denying him access. What is his right according to the Shariah?
A. Even if the father is a bad man, he cannot be denied the right to see his child. While custody can be denied to an incompetent parent, right of access cannot be denied. The woman and her relatives are committing agrievous sin by denying the man his Shar'i right. They are being callous and cruel and showing no respect for either the feelings of the man or for the Shariah.

Q. When one raka't of the Eid Salaat is missed, how should it be made with the missed takbeers?
A. After the Imaam's Salaam, rise and perform one raka't as usual. Before going into Ruku' recite the three takbirs which were missed in the first raka't.

Q. It is said that on the Day of Eid it is not permissible to perform Ishraaq and Dhuha Salaat. Is this correct?
A. On Eid days it is not permissible to perform any Nafl Salaat before the Eid Salaat whether in the Eidgah or at home. Even women who do not attend the Eid Gah should notperform any Nafl Salaat before the Eid Salaat. After the Eid Salaat Ishraaq/Dhuhaa or any Nafl may be performed at home, but not in the Eid Gah.

Q. Is it permissible to listen to Qaseedah (Islamic song) cassettes in which the qaseedahs are sung with the beat of a drum?
A. It is not permissible. The music created by the rhythmic beat of a drum is haraam. Any song sung with such music is likewise haraam. The duff (drum) is permitted during times of war and for announcing nikahs. But then it is not beat in a way to create music.

Q. How many revealed Books came to the various Ambiya?
A. Revealed Books and Manuscripts (Kitaabs and Saheefahs) were 104 in number. All have disappeared. Only the Qur'aan remains.

Q. From some books of Tasawwuf it seems that all Sufis did not follow the Sunnah. Were all Sufis Muslims?
A. The books of Tasawwuf which you have read are in all probability the writings of modernists who do not have the haziest idea of the meaning of Tasawwuf and Sufi. They translate the works of the Auliya into English without having understood the meanings of the terms which the Auliya use to describe certain experiences of ecstasy and spiritual elevation. Tasawwuf is nothing other than the ta'leem of the minutest details of the Sunnah of Rasulullah (sallallahu alayhi wasallam). While Fiqh deals with the external dimension of Islam, i.e. with the external rules of Salaat, Saum, Zakaat, Hajj, etc., Tasawwuf concerns itself with the baatin (the spiritual heart, soul and the nafs). It is the science of moral reformation and spiritual elevation along the lines taught by Rasulullah (sallallahu alayhi wasallam) and by the Qur'aan Majeed. A man who does not follow the Sunnah cannot be a Sufi. A Sufi is one who concerns himself with his moral purification and spiritual progress as envisaged in the Qur'aan and Sunnah. Any brand of tasawwuf which diverges from the Qur'aan and Sunnah, is not Islamic Tasawwuf. It is satanism.

Q. If a woman takes her hands out her Namaaz burqah when raising the hands for Takbir Tahrimah, is her Salaat valid?
A. She should not bring her hands out of the burqah when raising them for Takbir Tahrimah. However, her Salaat remains valid because the palms of her hands are excluded from the Satr. (Satr, i.e. that part of the body which has to be compulsorily covered).

Q. During the time of Rasulullah (sallallahu alayhi wasallam) did the Christians and Jews recite the Name of Allah when they slaughtered animals?
A. They used to take the Name of Allah and slaughter correctly, hence their thabeeah (slaughtered animals) were halaal. But this is no longer the position with them nowadays.

Q. What are the duties of Musjid mutawallis?
A. The duty of the mutawallis (trustees) is to see all the affairs of the Musjid. The repair, cleaning, appointment of Imaam, etc., are among the duties of the mutawallis. If the Musjid has no funds to hire cleaners, the mutawallis will have to clean the Musjid, including the Musjid's toilets, themselves. In short, all the affairs and requirements for the proper functioning of the Musjid are the duties of the mutawallis.

Q. A prominent, wealthy man who performs five Salaat regularly is a mutawalli of the Musjid, but he shaves his beard. Can such a person be a Musjid mutawalli?
A. It is not permissible to appoint such a flagrant transgressor as a Musjid mutawalli. His prominence in society and his wealth are no qualifications for mutawalliship. A man who shaves his beard is a faasiq, hence it is not lawful to appoint him to a position of trust.

WOMAN AND JOURNEY

Rasulullah (sallallahu alayhi wasallam) said that it is not lawful for a woman who believes in Allah and the Last Day to undertake a journey of one day and one night.

Q. What time does Tahajjud Namaaz end?
A. Tahajjud expires when Subh Saadiq sets in. Subh Saadiq is the time when Fajr Salaat time begins. If, for example, Subh Saadiq is at 5 a.m., then Tahajjud ends at 4.59 a.m.

Q. If there is one adult and a number of children, how will they form the saff with the Imaam?
A. The adult and the children will form a single saff behind the Imaam.

Q. While performing Tahajjud Salaat, one hears the Fajr Athaan. What should be done?
A. Complete the Salaat which you are performing even if Fajr has begun.

Q. A man in his eighty's has many years qadha Salaat to perform. He can sit and perform Salaat, i.e. he sits on a chair and performs Salaat. He wants to pay fidyah for his qadha Salaat. How should he do this?
A. He must make wasiyyat for the payment of his fidyah. If by the time he dies he has not yet discharged his qadha obligation, it will be incumbent on his heirs to pay the fidyah from one third of his estate. He has to begin immediately offering Salaat. As long as he can sit and perform Salaat, He will be obliged by the Shariah to fulfil as much of his missed Salaat as is possible. Meanwhile he can start paying fidyah as well since the chance of him completing all his qadha in time are remote. But, he must continue offering qadha. By the time he dies and there is still qadha remaining, payment of fidyah will be less since he had already paid part of it during his lifetime.

Q. During the Walimah (wedding feast) the Imaam will make a dua. All present lift their hands and join in the dua. Is this a Sunnat practise?
A. No, it is a bid'ah. Such a collective dua is not part of the Walimah. It is an innovation, hence not permissible. After eating, everyone should make their own dua silently without lifting the hands. The usual Masnoon dua which is recited after eating should be recited.

Q. When moving into a new house is it Sunnat to have a khatam?
A. It is not Sunnat. In fact it is bid'ah. There is no custom and no ceremony when moving into a new house. The individual should simply make dua to Allah Ta'ala to grant him the goodness of the house and to protect him against its evil.

Q. Is it necessary to give the Mehr-e-Faatimi amount or could a lesser amount be given?
A. It is permissible to give a lesser amount. However, if one can afford Mehr-e-Faatimi, it should be given since this is the Sunnah.

Q. What should be done on the seventh day when naming the baby? Is there a special custom of the Sunnah to observe? If the Imaam of the mosque is not available, who should name the child?
A. There is no ceremony for this occasion. There is no need for an Imaam. On the seventh day simply start calling the baby by the name chosen for it. On the seventh day the baby's hair should be shaved and its equivalent in weight in silver or its price should be given in Sadqah to the poor (if one can afford). If one is by the means, the Aqeeqah of one sheep/goat for a girl or two for a boy should be fulfilled. But there is absolutely no ceremony. People should not be invited and no feast should be organized. All customary activities on this occasion are bid'ah which money-seeking imaams strive to perpetuate by playing on the ignorance of people.

Q. Whose right is it to name the child?
A. The right to name a child is that of the parents—both the mother and the father have this right.

Q. On the morning of the 9th Zil Hajj the Hujjaaj leave for Arafaat. We are told to leave after sunrise from Mina for Arafaat. Some Hujjaaj in our group left after Fajr Salaat, i.e. before sunrise. Do they have to pay the dum for this action? Is there any wrong in leaving before sunrise?
A. According to the Hanafi Math-hab it is not permissible to leave Mina before sunrise. It is Sunnatul Muakkadah to leave after sunrise. Although the dum penalty does not apply for this transgression, nevertheless it is sinful to unnecessarily forgo a Sunnat act. Taubah should be made.

Q. Is it permissible to smoke while one is in Ihraam? What is the compensation to offer if smoking in Ihraam is not permissible?
A. Even if one is not in the state of Ihraam, smoking is not permissible. To a greater degree will it not be permissible in Ihraam. However, there is no compensation/penalty to pay if one smokes during the state of Ihraam. Taubah should be made. It is despicable to resort to this filthy and injurious practise during Ihraam.

Q. When facing the Holy Grave of our Nabi (sallallahu alayhi wasallam), is it permissible to rise the hands and make dua?
A. No, it is not permissible. It conveys the impression that dua is being made to Rasulullah (sallallahu alayhi wasallam). In fact, ignorant people and the Ahl-e-Bid'ah direct their dua to Nabi-e-Kareem (sallallahu alayhi wasallam). They even pray to the Auliya who have passed away.

Q. It is permissible to touch and kiss the tomb?
A. No, it is not permissible.

Q. Will it be permissible to keep photos of family members in an album without displaying it?
A. It is not permissible. Pictures of animate objects are haraam. Not only is the display of these pictures haraam. Making the pictures, keeping the pictures and viewing them with pleasure are all haraam. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyamah the worst-punished persons will be the picture-makers, and that the Angels of Rahmat do not enter homes wherein there are pictures.

Q. I come for a temporary stay in a city which is a few hundred kilometres from my hometown. It is my intention to stay at my place of work in the city for a week at a time only. Every weekend I sleep at a relative's home about 20 kilometres away in another suburb of the same city. An Aalim told me to perform Qasr Salaat as long as I do not make a niyyat to stay 15 days at the place where I work in the suburb. Although I live for several months in the same city, he says that I remain a musaafir because I do not live for 15 days in one suburb. Please let me know if I have to make Qasr Salaat?
A. A suburb is not a city or town apart from the main city. All suburbs are part of the same city. Moving from one suburb to another suburb in the same city does not negate Iqaamat (residency). If it is your intention to stay 15 days or more in the city then you will not remain a musaafir. You will become a muqeem (resident) of that city even if you stay one week in a suburb and sleep two nights in another suburb of the same city. You are a muqeem in the city where you are working. You have to perform Salaat in full, not Qasr. You have to make qadha of the Salaat which you had performed as Qasr.

UNISEX GARMENTS

Rasulullah (sallallahu alayhi wasallam) cursed a man who dresses like a woman and a woman who dresses like a man."
(Abu Dawood)

THE GRAVE-WORSHIPPERS

A Mausoleum is a monument or an impressive sepulchral construction built inmemory of someone.

In its undated letter, the Imam Ahmed Raza Academy of Durban made an attempt to legalize the erection of mausolea by citing the following Qur'ānic verse:

"Some said: Construct a building over them.' Their Lord knows best about them. Those who prevailed over their affairs said: 'Let us surely built a place of worship over them.'

In accordance with the commentaries of this verse of the Qur'ān, which is found in Surah Hashiyah, Imam Bayzawi says: From this it is understood that to erect a Mausoleum for the special people, i.e. Pious Saints and Ulema, is permissible."

Firstly, there is no Surah in the Qur'ān Majeed named Hashiyah. Secondly, this verse cited by the Raza Academy is verse 21 of Surah Kahaf. Thirdly, the tafseer which the Raza Academy attributes to Imam Bayzawi is not to be found in Bayzāwi's commentary of the verse under discussion. Imām Bayzāwi does not say in the commentary of this verse that erection of mausolea for the Saints and Ulema is permissible. Presenting the tafseer (commentary) on this āyat, Imām Bayzāwi says:
"A group said: 'We shall build over them a building so that people may live in it and that they establish (by) it a village.' Others said: 'Most assuredly we shall erect over them a Musjid for performing Salāt (Prayers) therein.' Then they built nearby a Musjid."

The Raza Academy then cites the tafseer of Imam Fakhruddin Razi. However, the following passage is omitted:

"Verily, the kuffār said: 'They (Ashāb-e-Kahaf) were on our religion. Therefore, we shall erect over them a building (i.e. a mausoleum). And, the Muslims said: 'They were on our Deen. We shall, therefore, erect over them a Musjid.'"

The dispute in the episode of Ashāb-e-Kahaf was a dispute between Muslims and Kuffār. While the kuffār wanted a mausoleum to be built in memory of the Youths of the Cave, the Muslims wanted to erect a Musjid nearby in which to worship Allah Ta'ala. The word عليهم (over them - literally), here means nearby. Thus, Bayzāwi translates it as ثمه (near to it). Tafseer Bayānul Qur'ān translates it: انکےپاس (near by them). The term عليهم (over them) is mentioned in both instances, i.e. in the kuffār's expression of constructing a mausoleum and in the Muslims' expression of erecting a Musjid. However, a mausoleum is built literally over the grave, hence the term عليهم in relation to the kuffār's proposal refers to the construction of a mausoleum over (literally speaking) the graves. This would have been possible when considering the interpretation that the youths had died and were then buried. If the interpretation of their disappearance is considered then a mausoleum built near to the location of their disappearance would still be said to be 'over them'. Circumstances could not permit building of a mausoleum over their graves in view of their disappearance from the scene. But, it is correct to translate the word عليهم (over them) literally in relation to the construction of mausolea because mausolea are in fact built over the graves.

But, this term (عليهم) mentioned in the āyat in relation to the erection of a Musjid means "near to them" or 'nearby at the mouth of the cave'. It cannot and does not mean "over" the graves of the youths. Firstly a Musjid's purpose is different from the purpose of a mausoleum. The function of a Musjid is for the ibādat (worship) of Allah Ta'ala. Stating this difference in the meaning of عليهم , Hadhrat Ibn Abbās (radiallāhu anhu), the Leader of the Mufasireen, said:
"They (the Muslims and the Kuffār) disputed regarding the building. The Muslims said: 'We shall build <u>near to them</u> (عند هم) a Musjid because they were on our Deen and died as Muslims.' The Mushrikeen said: 'We shall build <u>over them</u> (عليهم) a building (i.e. a mausoleum)" (Tafseer Mazhari).

In the attempt to justify the erection of a mausoleum over a grave, the Raza Academy presents a Qur'ānic verse which in fact negates the erection of mausolea. The proposal for building a mausolea, according to this verse (āyat 21 of Surah Kahaf), was the desire of the Kuffār and Mushrikeen while the proposal for building a Musjid was the desire of the Muslims. Imām Razi in his tafseer explicitly states that it was the kuffār's desire to erect a mausoleum, but according to the Qur'ān the wish of the Muslim prevailed and a Musjid was built.

Sensing this negation of the erection of a mausoleum, the Raza Academy translated the word بنيان appearing in verse 21 of Surah Kahaf as 'a building'. It avoids the word mausoleum because this very same Qur'ānic āyat negates the mausoleum proposal by stating the prevalence of the Muslims desire of building a Musjid. However, in order to extract substantiation for its mausoleum desire, the Raza Academy unhesitatingly translates the word appearing in the Mirqāt text as "mausoleum". Thus it says:

'Concerning the erection of a Mausoleum, it is also recorded in Mirqat Shara Mishqaat: 'The previous scholars said that it is permissible to erect mausoleums for the graves of the Pious, Saints, Ulema, etc. so that people visit their Mausoleums and sit therein conveniently."

In the Mirqāt text the word البناء which means building is translated 'mausoleum' by the Raza Academy. But, in the Qur'ānic āyat a similar word, viz. بنيان which also means building is translated by them as 'building'. The difference in the Raza Academy's translation is on account of the Qur'ānic negation of the erection of a mausoleum which was the proposal of the kuffār.

The statement from Mirqāt has been selectively extracted by the Raza Academy inspite of the fact that it (the permissibility) is in conflict with the express prohibition issued by Rasulullah (sallallahu alayhi wasallam). The Hadith prohibiting the erection of mausolea appears on the very page from which the Raza Academy cites the permissibility. The Hadith of prohibition is:

"Jābir narrated that Rasulullah (sallallahu alayhi wasallam) forbade that the grave be built and that (a building) be built over it and that (anyone) sits on it." (Muslim)

Presenting the tafseer of this Hadith, Mulla Ali Qāri states in Mirqāt:

"It is said in Al-Azhār: 'The prohibition of building graves is on account of reprehensibility. And this includes البناء (i.e. mausoleum)

The prohibition with regard to the building (البناء) is on account of karāhat (reprehensibility) if in one's own property. And, it (the prohibition) is on account of hurmat (being haraam) if in a public cemetery. Demolition (of the mausoleum) is compulsory even if it is a Musjid (i.e. if the mausoleum is used as a Musjid)."

The permissibility of some Mashā-ikh on which the Raza Academy relies is no ground for the erection of a mausoleum in a graveyard. The factors rejecting the mausoleum proposal are:

I) The permissibility view is in conflict with the express prohibition of building mausolea stated by Rasulullah (sallallahu alayhi wasallam).

II) The overwhelming majority of the Shariah's authorities uphold the prohibition and refute the permissibility.

III) The Qur'ān in verse 21 of Surah Kahaf rejects the idea of a mausoleum as explained earlier.

IV) The minority view of permissibility isrelated to a situation totally devoid of kufr and shirk practices. In today's scenario, almost every mausoleum, if not all, is a haunt of kufr and shirk practices including other acts of immorality – fisq and fujoor – such as opium-smoking and prostitution for which the Urs customs are notorious.

V) Any view which contradicts the Qur'ān and Hadith has to be put aside even if it is the view of reliable Mashā-ikh.

VI) When corruption, kufr and shirk become associated with Ibāhat (permissibility), the permissible act becomes forbidden in terms of the principles of the Shariah. This is a unanimous principle of Islamic Law.

Likewise, the view cited by the Raza Academy from Shāmi, is a minority view chosen very selectively from the many other views of prohibition. The six factors explained above apply also to the minority view appearing in Shāmi. Regarding the prohibition, the following appears in Shāmi:

A) *"And, a building (i.e. mausoleum) shall not be raised over it (the grave): i.e. it is harām if for adornment and Makrooh (i.e. Makrooh Tahrimi - forbidden) if for the purpose of rites (to be executed) after burial."*

B) *"Regarding (the erection of a) building over the grave, I have not seen any (Scholar) who has adopted its permissibility."*

C) *"It is narrated from Abu Hanifah that it is forbidden to build over the grave any building whatsoever, be it a room, a dome or the like because Jābir (radhiallāhu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) forbade the plastering of graves; writing on graves and that buildings be erected over graves. Narrated by Muslim and others."*

The view from Shāmi cited by the Raza Academy is an unknown minority view, hence Shāmi uses the word قيل , (it has been said). The permissibility which the Raza Academy cites from Shāmi, is incorrectly and partially reproduced and the translation is misleading. The translation offered by the Raza Academy is:

"If the deceased is from amongst the Masha'aikh (Great Predecessors), Ulema (learned Muslim Scholars) and Sayeds (descendants of the Holy Prophet) then to erect upon their graves is not undesirable."

However, the correct translation of the full statement is:

"And it has been said that a building is not undesirable when the deceased is from among the Mashā-ikh, the Ulama and the Sadāt (Sayyids). I say: But this (permissibility) applies to a place which is not a public cemetery. This fact is not hidden (from understanding or from the obvious)."

This permissibility in the minority view which is unsubstantiated as the term قيل (it has been said) conveys, applies only in private ground, not in a public cemetery. Furthermore, the six factors negating this permissibility, mentioned earlier, are applicable here as well.

Regarding mausolea over graves, Imam Shāfi said:
"I saw the Aimmah in Makkah commanding the demolition of buildings erected over graves." (Kitābul Umm).

Muhaddith Allamah Ali Qāri Hanafi Makki said:
"And it (acts of bid'ah) which the Aimmah of the Muslims have rejected, are such as buildings (mausolea) over graves and plastering of the graves." (Mirqāt)

Shāmi further states:
"It is not proper (i.e. not permissible) to bury the deceased inside a house even if it is small. This way (of burying inside a house) is exclusive with the Ambiya."

This explicit ruling refutes the validity of the permissibility view. In view of the fact that burying inside a building is exclusive with the Ambiya, the minority and unsubstantiated opinion of permissibility is unacceptable. It should also be reiterated here that even the minority and conflicting views applies to only private property, not to a public cemetery.

The Raza Academy's attempts to confer permissibility for the mausoleum proposal by citing Hadhrat Maulana Shabbir Uthmani's tafseer is ambiguous and deceptive. Hadhrat Shabbir Uthman did not speak on the permissibility of erecting mausolea. He simply explained the dispute between the two parties regarding the type of construction to be built near the cave. The Muslim will of erecting a Musjid prevailed. Thus, Tafseer Uthmāni states:

"However, those who were influential and powerful (i.e. the Muslims) in the city, decided to build a place of worship (Musjid according to the Qur'ān) near the Cave." (Brackets ours).

The people of "deep devotion" who wanted to erect a mausoleum were in fact the kuffār. The rejection of this idea is stated in the very passage from Tafseer Uthmani cited by the Raza Academy:
"Yet, those laden with grief and those with competent power, decided upon the building of a place of worship (Musjid) near the Cave."

Thus, the decision was to build a Musjid, not a mausoleum. The aims and purpose of a Musjid are

AND THEIR MAUSOLEUM

widely different from those of a mausoleum.

Regarding their citation of Hadhrat Maulana Ashraf Ali Thanvi's statements, namely,
"The Hadith forbade all buildings on the grave but did not forbid a grave in the building.", we have not been able to locate this. If we have the full context in which the statement was made, we shall be in a better position to comment.

Assuming the statement has been correctly cited, we make the following observation:

i) As mentioned earlier, 'a grave inside a building' is exclusive with the Ambiya. Only a Nabi may be buried inside a house.

ii) Hadhrat Thanvi's statement (as cited by the Raza Academy) is explicit in stating the prohibition of erecting mausolea, hence it says: "The Hadith forbade all buildings on the grave."

The Bid'atis' desire to erect a mausoleum in the cemetery is "a building on the grave" which according to Hadhrat Thanvi is forbidden.

iii) If Hadhrat Thanvi had in fact meant that anyone can be buried inside a building, then it will be unacceptable since this view will then be in conflict with the Hadith and the Jamhoor Fatwa of prohibition.

The statement of Hadhrat Thanvi will have a suitable interpretation, but never can it substantiate the argument in favour of mausolea. In fact even the bid'atis refute the permissibility of a mausoleum over the grave of laymen. Stating this, the letter of the Raza Academy says:

"Ordinary Muslims: The creation of a mausoleum for an ordinary Muslim is forbidden"

iv) Hadhrat Thanvi is well-known for his anti-bid'ah, anti-graveworship and anti-mausolea stance. It is therefore scraping the very bottom of the barrel to attempt to salvage substantiation for the permissibility of mausolea from any statements of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi.

In the tafseer of āyat 21 of Surah Kahaf in which the preference of erecting a Musjid is stated, Tafseer Qurtubi says in volume 10:
**"Thus, erecting Musjids over the grave and preforming Salāt in them and building (mausolea) over them, etc. among the things coming within the scope of the Sunnah's prohibition, are forbidden and not permissible because Abu Dawood and Tirmizi narrated that Ibn Abbās said: 'Rasulullah (sallallāhu alayhi wasallam) cursed women who visit the graves and those who erect Musājid (or mausolea) over the graves and those who (decorate the graves) with lights.'
Tirmizi said: 'On this subject are (also) the narrations of Abu Hurairah and Aishah. The Hadith of Ibn Abbās is Hadith Hasan (i.e. a hadith classification). Bukhāri and Muslim narrating from Aishah said that Umme Habibah and Umme Salmah were speaking of a church which they had seen in Habshah Abyssinia). In it were pictures. Rasulullah (sallallāhu alayhi wasallam) said: 'Verily, those people, when a pious man among them died, they would build a place of worship over his grave and draw those pictures therein. They will be the worst of creation by Allah Ta'ala on the Day of Qiyāmah."**

**Tafseer Qurtubi continues:
"Our Ulama said:
It is haraam for Muslims to make the graves of the Ambiya and the Ulama places of worship (Musājid)..... Therefore, Nabi (sallallāhu alayhi wasallam) warned against acts like this and he closed the avenues which lead to it (idolatry).**

**He thus said:
'Allah becomes greatly wrathful on people who make Musājid of the graves of their Ambiya and their saints."**

"Regarding the high elevated buildings (mausolea) as (the people of) Jāhiliyyah (pre-Islam period of ignorance) would erect for the purpose of honouring and venerating, these (the mausolea) shall be demolished and destroyed. Verily in it (mausolea) is the utilization of worldly adornment in the first stage of the stages of the Ākhirah and also (in it is) emulation of those who venerate and worship the graves (like the Qabar Pujāris). With regard to these meanings and the text of the prohibition, it is appropriate to say: It is Haraam." (Qurtubi, vol. 10)

In a baseless bid to prove the permissibility of erecting mausolea, the Raza Academy says:

"One of the proof that is usually given by those who object to the erecting of mausoleums is that in Islam, it is not permitted to build on the grave thus to erect "mausoleum is not permissible".

In refutation of this claim we must say that the prohibiters of mausolea do not base the prohibition on the prohibition of تجصيص القبر (building - more correctly, plastering the grave). Such plastering on top of the grave is a separate haraam act apart from the erection of mausolea. The plastering on top of graves is forbidden whether a mausoleum is erected over a grave or not. The prohibition of erecting mausolea is based on the following factors:

1) The express prohibition stated by Rasulullah (sallallāhu alayhi wasallam) in the Hadith narrated by Hadhrat Jabir (radiallāhu anhu), which reads:

"Rasulullah (sallallāhu alayhi wasallam) forbade that the grave be plastered (i.e. flattened and plastered over) and that (a building) be erected over it." (Muslim)

The authorities of the Shariah clearly state that ان يبنى عليه means 'to build a building over the grave.' Thus the prohibition of mausolea is clearly stated by our Nabi (sallallāhu alayhi wasallam).

2) In Sahih Bukhari, under the heading, 'The section on building a musjid over the grave', the following hadith is narrated:

"Aishah (radhiallāhu anha) said: 'When Nabi (sallallahu alayhi wasallam) became ill, some of his wives talked about a church they had seen in the land of Habshah, which was named Māriyah. Umme Salmah and Umme Habibah (radhiallahu anhuma) had come from the Land of Habash and they explained about the beauty of the church and (they mentioned about) the pictures in it. He lifted his head and said:
'Those people, when a pious man among them died, they would build over his grave a place of worship, them draw those pictures therein. They are the worst creation by Allah.'

In another hadith Hadhrat Aishah (radhiallahu anha) says:
'Nabi (sallallahu alayhi wasallam) said during his illness in which he had died: 'May Allah curse the Yahood and Nasārā – they make the graves of their Ambiyā Musjids."

In otherwords, it was the practice of the kuffār to erect buildings, mausolea and places of worship over the graves of the Pious people. They then made these tombs and mausolea places of worship perpetrating kufr and shirk just as the Ahl-e-Bid'ah and Graveworshippers of our age are doing. It was for this reason that Rasulullah (sallallāhu alayhi wasallam) invoked the la'nat (curse of Allah) on the builders of mausolea.

3) The Qur'ānic verse no. 21 of Surah Kahaf negates the proposal of erecting a mausoleum. Preference was given to the erection of a Musjid near to the Cave.

4) An additional factor of prohibition apart from the first three primary factors is the irrefutable fact that ALL mausolea are haunts of bid'ah, shirk and other evil practices. Islam has no relationship with institutions of polytheism (shirk).

Presenting another utterly baseless argument in favour of tomb-structures (mazaars/mausolea), the Raza Academy says:

"The other objection made by those who are objecting to the Mazaars is usually this, that Muslims going there prostrate to graves. It is not a common practice for Muslims to prostrate or bow before graves. Neither do Muslims make Tawaaf of the graves. This is a baseless and flimsy accusation and if anyone acts in such a un-Islamic manner, then this is not an argument to substantiate that Mausoleums should not be erected. As a matter of fact due to sheer ignorance, some Muslims even act un-Islamically in the Mosques. Does this mean that Mosques should not be built?"

No, this does not mean that Mosques should not be built. The aforementioned statement of the Ahl-e-Bid'ah does betray that it acknowledges that acts of grave-worship do occur at the mausolea although (according to them) they are not common. The truth is that the various acts of worship mentioned in this statement are, not only common, but are essential acts of worship associated with the mazaars of the Ahl-e-Bid'ah or the Qabar Pujāris. Only people who have absolutely no respect for the truth can deny these realities of grave-worship taking place at the mazaars. One can only dismiss the claim made in the statement with scorn and contempt for its blatant falsity.

The analogy which the Raza Academy draws between Mosques and mausolea is highly erroneous. While Musājid are among the maqāsid (aims and objects) of Islam, mausolea are objects of curse. While Islam commands the erection of Musājid, it denounces the erection of mausolea. Even in the minority view with certain conditions for the permissibility, the erection of mausolea is not commanded. The only thing that is averred in this view (which is anyway not accepted by the Jamhoor) is: 'It is not abominable.'

In Islam there is absolutely no encouragement for the erection of mausolea in even the minority and negligible view. On the other hand, there is considerable emphasis and great merit for the erection of Musjids. Since Musjids are integral institutions of Islam, they cannot be abandoned on account of the accretion of un-Islamic factors. On the contrary, mausolea have no significance in Islam. They lead to acts of graveworship, kufr and shirk, hence they are accursed. In view of these facts, they are banned even prior to their erection to prevent the spread of idolatry which is the very antithesis of Tauhid. It is thus extremely false to argue the case of the mausoleum on the basis of the Musjid.

The Raza Academy alleges:
"These Mausoleums date back to the early days of Islam."

The "early days of Islam" in relation to the Shariah are the days of the Sahābah and their immediate successors. None of the Sahābah had ever erected a mausoleum. On the contrary, Hadhrat Ibn Umar (radhiallāhu anhu) once ordered the removal of a tent placed over a grave. The illustrious Fuqaha among the Tābieen did not teach the erection of mausolea. People of ignorance and bid'ah, much later erected mausolea over the graves of great Auliya and Mashā-ikh.

The claim that "learned Muslim scholars were responsible for the erection of Mausoleums" is devoid of truth. Ignorant men of bid'ah were responsible for these accursed haunts of shirk and kufr.

The country's charter of Freedom of Religion has no validity in the Shariah. It cannot decide what is halaal and haraam – what is kufr and Imaan. The sole criterion for such issues is the Shariah.

The claim that the righteous Ulama of India, Pakistan, etc., etc., support the erection of mausolea is baseless and false. Those so-called ulama aligned to the Qabar Pujāri sect are the ones who support the structures of shirk and kufr known as mausolea or "Mausoleums" to the Raza Academy of Bid'ah.
To Summarise:

1) The Qur'ān refutes the erection of mausolea.
2) The Hadith invokes Allah's curse on those who erect mausolea.
3) The Authorities of Islam from the time of the Sahābah reject mausolea.
4) Mausolea are not Islamic structures.
5) All four Math-habs condemn mausolea.
6) Mausolea are associated with kufr and shirk which are inseparable from the institutions of mazaars operated by the Grave-worshippers.

The Ahl-e-Bid'ah should also understand that they cannot eke out substantiation for their desires of shirk by producing any seemingly conflicting statements of our Ākābireen (Senior Mashā-ikh), whether it be Hakimul Ummat Hadhrat Maulana Ashraf Ali or Muhaddith Abdul Haq Dehlwi. The instruction of our seniors is to discard any of their statements which appear to clash with the Proofs of the Shariah. Furthermore, the Bid'ah groups is adept in the art of quoting out of context, presenting half-truth and attributing even blatant lies to the Ulama-e-Haq.

We say to the Qabar Pujari jamaat:
Present your arguments on a common platform, namely, the Qur'ān, Sunnah, Ijma and Qiyās. Any opinion in conflict with these Dalā-il (Proofs) stands

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THE INSTITUTION OF THE ULAMA

"Verily, We have revealed the Thikr (Qur'aan) and verily, We are its Protectors."
(Qur'aan)

Regardless of the numerous and intensive onslaughts which the diverse elements of bid'ah, kufr and modernism direct against the Shariah of Islam, the pristine and beautiful purity of this Deen will never be effaced because Allah Ta'ala, Himself has undertaken the responsibility of protecting Islam as the above mentioned Qur'aanic aayat declares. Further, the Qur'aan Majeed proclaims:

"They (the elements of bid'ah, kufr and modernism) desire to extinguish the Noor of Allah (i.e. Islam/the Sunnah) with their mouths, and Allah will complete His Noor even though the kaafiroon detest it."

ULAMA AND HUFFAAZ

The worldly agency which Allah Ta'ala has created for the protection of the Qur'aanic text is the institution of the Huffaaz. By means of this institution the sacred text will remain pure and unadulterated until the Day of Qiyaamah.

The worldly agency which Allah Ta'ala has created for the protection of the meaning of the sacred text, viz., the Shariah and the Sunnah, is the institution of the Ulama-e-Haqq. Placing the seal of his authority on this Institution, Rasulullah (sallallāhu alayhi wasallam) declared:

"The Ulama are the Heirs (or the Representatives) of the Ambiya."

ULAMA'S FUNCTION

The prime function of the Ulama is to safe-guard the Shariah. The originality of the Deen and the preservation of the Sunnah are the sacred duties which have to be discharged by the Office of the Ulama. But, alas! In the present age most learned men known as Ulama are either ignorant of their sacred duties or they have been deflected from their true course by worldly motives and thus have entered into the ranks of the ulama-e-soo' (the evil ulama) who follow the ways of the ulama-e-soo' of Bani Israeel whom the Qur'aan Majeed castigates in this aayat:

"Why do their Auliya and Ulama not prevent them (Bani Israeel) from their sinful statements and their ea ting of haraam?" Indeed evil is it that they perpetrated."
(Surah Maaidah, aayat 144)

Generally the Ulama of Bani Israeel were guided in their interpretations and fataawa by mundane motives. Wealth and worldly glory were their main motives for concealing the Haqq of the Shariah. They betrayed their sacred Office for the sake of the miserable gains of this ephemeral life. This lamentable state of corruption has afflicted numerous of the Ulama of Islam in this age. Kitmaanul Haqq (Concealing the Truth) is practised widely by many Ulama. They deceive themselves with a variety of seemingly holy but baseless arguments to bolster their suppression of the Truth – their abandonment of the Shariah

ADVICE FOR THE ULAMA

It does not behove the Ulama to employ fiqhi or juristic technicalities for worldly considerations. Even if there is fiqhi scope for an act which can lead to future corruption either for themselves or for the Ummah, they should exercise caution, adopt Taqwa and be motivated by only Divine Pleasure.

The disease of accommodation—accommodation of baatil—is having disastrous consequences on the Akhlaaq (moral character) and Imaan of Muslims. When Ulama fall prey to western and libertine influences, they seek justification for all the moral corruption and ills which the kufr cultures have spawned. They then search for the flimsiest juristic technicality to legalize the ways and the cults of the kuffaar to satisfy their own nafs as well as those who follow them.

SOME SPECIFIC EXAMPLES

Some specific examples of the malpractice of Ulama will be cited by way of Naseehat. Perhaps they will reflect, heed the Naseehat and seek the Pleasure of Allah Ta'ala by honouring the role which Allah Ta'ala has ordained for the Ulama.

- Their participation in haraam wedding functions. Some learned men even attend the hall where un-Islamic activities take place on wedding occasions. They sit in that haraam place and devour the contaminated food on which the curse of Allah has settled. The practice of the Ulama-e-Haqq and the Mashaaikh has always been to refuse to eat the food of such a wedding feast (walimah) which has been corrupted by haraam activities.

When an Aalim is aware of the haraam activities which will be executed after the nikah, it is not proper for him to perform the nikah. He is under Shar'i obligation to decline. He should register his disgust by rejecting the invitation to attend the walimah and by refusing to perform the nikah. The Hadith commanding 'Hatred for the sake of Allah' and 'disgust for transgression' demands that the Ulama boycott all functions which transgress the Law of Allah Ta'ala.

The argument of severing family ties is utterly baseless and is nothing but a classical example of talbees-e-iblees or deception of shaitaan who whispers such stupid arguments into the hearts of those ulama who incline towards nafsaaniyat. Severance of family ties for the sake of Allah Ta'ala is an obligatory duty and an ibaadat of high merit.

- Their kitmaanul haqq or concealment of the truth. In order to avoid any controversy or be saved from criticism or to curry the favour of the rich or to be in the good books of western 'intellectuals' and fussaq political leaders, some ulama conceal the truth of the Shar'i requirements. Not only do they conceal it, but they actively suppress it in collusion with baatil elements. They even attempt to use their positions of authority to brow-beat laymen who in their simplicity and sincerity raise queries or objections when they (the Ulama) deviate from the Straight Path. Just recently it has been reported to us that when a brother placed on the Musjid board a pamphlet exposing the baatil and evil of a recent conference of juhala, the Maulana in charge or in authority removed the pamphlet and concealed it in a cupboard. This is a grave act of kitmaanul haqq. The conference was one of total baatil. Shiahs and modernist women with several concomitant un-Islamic factors accompanied this conference. Yet the Maulana deemed it appropriate to passively advocate the feasibility of Muslims attending such a vile gathering. Exposing the Imaan of laymen to kufr was tolerable to this Maulana, but dissemination of the Haqq was not tolerable.

This is not an isolated incident. The general trend in learned circles today is to conceal the truth of the Sunnah; to speak against the Sunnah and to suppress the Shariah to appease the demands and requirements of western modernity.

- Their opposition to those Ulama who proclaim the Haqq. Not only do they miserably fail in the execution of their sacred duty of Amr bil Ma'roof Nahy anil munkar (Commanding righteousness and prohibiting evil), they go a step further by opposing other Ulama who by the Fadhl of Allah Ta'ala endeavour to proclaim the Haqq. When they see their own inertia and failings, they become consumed by hasad (envy) for those who maintain aloft the Standard of Islam. The hasad destroys their mental equilibrium and then they recklessly strive to cast impediments in the path of the Ulama-e-Haqq. They will slander the Ulama-e-Haqq, cast aspersions on their integrity, join the ranks of the juhala by branding the Ulama-e-Haqq to be fanatical, etc. In this approach and attitude they invoke the curse of Allah Ta'ala on themselves.

- Their violations of Hijaab. Inspite of being Ulama, they either speak out against the strict restrictions of the Shariah in the matter of Hijaab or find some weak and baatil explanation to interpret away the applicability of the Hijaab regulations in this age. They search for and conjecture up such arguments which will appeal to the public and be palatable to their nafsaani tastes. They present arguments with a superficial Deeni façade to bamboozle laymen into accepting their un-Islamic practices.

In this regard it is seen that Ulama in charge or teaching at some Madrasahs associating freely with female teachers (Apas). They also impart lessons to female teachers with no intervening Hijaab screen. They freely strike up telephone relationships with female teachers and female pupils ostensibly to discuss Deeni masaail when the actual purpose is to discuss nafsaani 'masaail' or the politics of the bestial nafs. While they engage in these un-Islamic relationships presenting a Deeni façade as a subterfuge for their nafsaaniyat, they know deep down in their hearts of the tricks and stunts they are up to. The Qur'aan Majeed calls them to attention:

"But, in fact, man has insight into his nafs even though he puts forth excuses." (Surah Bayyinah)

While the Ulama are aware that all our senior Ulama-e-Haqq and Mashaaikh and Fuqaha are unanimous in the prohibition of women attending the Musjid, they have fallen victim to liberal and fisq influence by calling out women from the homes to attend not only the Musjid, but lectures in public halls and even thikr sessions in public places.

Much of the decadence of the Ummah is squarely the fault of the Ulama who have by far and large abandoned their sacred role, albeit clinging to the Office of Ilm simply because of the honour and authority the divine institution of the Ulama enjoys in the Ummah. They hanker so much for the worldly honour that even such persons who had acquired their Deeni education at the Madaaris and qualified as Aalims but who later became murtadds by subscribing to the kufr which they subsequently accepted in their 'postgraduate' university careers running after the stupid degrees doled out by the kuffaar universities, clinging to the title 'Maulana'. They do not wish to relinquish such Deeni titles because they crave for recognition. The Muslim public does not recognize as Islamic leaders those who lack in Islamic Knowledge. Those who are not Ulama can never enjoy any platform of prominence and authority in the Ummah. It is this prominence which they pursue. In such pursuit they destroy their Aakhirah.

About the ulama-e-soo' Rasulullah (sallallāhu alayhi wasallam) said that they will be the "worst of creation under the sky and above the surface of the earth"

Allah Fashions the Well-Formed and the Malformed

"IT IS HE (ALLAH) WHO FASHIONS YOU IN THE WOMBS AS HE WISHES. THERE IS NO BEING WORTHY OF WORSHIP EXCEPT HE WHO IS THE MIGHTY, THE WISE."
(Surah 3, Aayat 6)

Every Muslim believes in the truth of the Qur'aan. Every Muslim does understand that refutation or denial of any aayat of the Qur'aan is kufr which expels the denier from the fold of Islam. While Muslims verbally claim the truth of the Qur'aan and state their belief therein, their attitude and actions sometimes belie their verbal testification.

In the aforementioned verse, Allah Ta'ala categorically declares that it is only He who creates. He fashions and develops the foetus in its mother's womb. Whether the foetus develops into a well-formed healthy baby or into a malformed, sickly one is the decree of Allah Ta'ala. Since a deformed child is the product of Allah's Decree which is based on many wisdoms which people with defective faith are unable to fathom and comprehend, it is haraam for anyone to intervene the intention of terminating a pregnancy.

Termination of a pregnancy known as abortion, after 120 days is absolutely haraam since life enters the foetus on the 120th day. It is henceforth a living being and Islam does not consider any reason valid for the murder of an innocent human being. Evil doctors operating as agents of shaitaan usually advise people to perpetrate such murder when in their defective diagnosis and nafsaani opinion the approaching child will be deformed or be a bearer of some physical ailment. They justify their exhortation to commit murder by the presentation of 'medical' advice. But in so doing they should remember that:

- They are displaying their kufr because they advise others to commit murder.
- They ignore and by implication deny the Qur'aan's declaration that it is Allah Ta'ala Who has fashioned the foetus into a deformed child.

It is Allah's Wisdom which has decided to present a deformed child to its mother and father. This too is Allah's Ni'mat and favour on the parents. It does not behove the parents to accept shayaateeni advice, murder their child and rebuff Allah's Favour with kufr (ingratitude and rejection).

A malformed child is not by some accident. It is by the Wise Choice of Allah Ta'ala. This is explicitly confirmed by the Qur'aanic verse cited above.

"Know that your wealth and your children are a trial (fitnah)." (Qur'aan)

THE DRESS OF THE AMBIYA

The social life and the mode of dress of the Ambiya and all other aspects of their lives are subservient to the Noor (spiritual illumination) of their Taqwa and Tahaarat, their Sabr, Qana'ah, their Zuhd and their Raghbat fil Aakhirah. The effect of their excellent attributes radiate from their garments. Their lifestyle is abstemious and contented.

Added to the contentment of their heart is their strong bond with Allah Ta'ala. The consequence of this holy lifestyle is their austerity and simplicity in food and dress. There is, therefore, neither extravagance involved in their dress styles nor pride and show. On the contrary, humility, abdiyat (being a slave of Allah) and submission exude from their dress and external appearance. Thus, the dress of the Ambiya (alayhimus salaam) is subservient to the morality of their baatin (spiritual heart), not subservient to the styles of nations and countries (as modernists and pro-west Muslims attempt to convey).

Precisely for this reason was the dress of all Ambiya uniform. Regardless of the nation or culture or age they were born in, the dress of the Ambiya (alayhimus salaam) always consisted of a rida' and izaar (a lower sheet covering the lower part of the body from the navel to just above the ankles. This is the izaar; a sheet draping on the upper part of the body around the shoulders. This is called the rida'). This suit of simplicity of the Ambiya (alayhimus salaam) is termed Hullah.

The Hullah is the hallmark of zuhd (abstentious) and Qana'at (contentment). There was no greater Zaahid (Renouncer of the world) on the surface of the earth than a Nabi. The Saheeh Hadith confirms that the dress which Isaa (alayhis salaam) will be donning on the occasion of his descent from heaven will be the Hullah. Inspite of Isaa (alayhis salaam) being a Nabi among the Bani Isareel and having been raised in the Land of Shaam, his dress will be the same as the dress which was worn by the Arabian Nabi, Muhammad (sallallāhu alayhi wasallam). Inspite of Shaam being a colder land than Hijaaz, the dress of Hadhrat Isaa (alayhis salaam) and Rasulullah (sallallāhu alayhi wasallam) is the same. This confirms that the dress of the Ambiya (alayhimus salaam) is neither influenced nor determined by the cultural or social conditions prevalent in his country.

The dress of Hadhrat Ismaail (alayhis salaam) too was the Hullah. Commanding the people to abandon alien dress styles, Hadhrat Umar Faarouq (radhiallāhu anhu) commanded Muslims:

"Adopt the izaar and rida'. Make incumbent on you the dress of your father, Ismaail (alayhis salaam)."

Finally the Hullah was chosen by Allah Ta'ala to be the dress for the Hujjaaj. It is among the obligatory requirements of Hajj.

Once Hadhrat Abdullah Ibn Umar (radhiallāhu anhu) had donned saffron coloured robes (izaar and ridha'). When Rasulullah (sallallāhu alayhi wasallam) saw him in these garments, he commanded:

"Verily, these are among the garments of the kuffaar. Do not wear them."

Hadhrat Abdullah Ibn Umar asked:
"Shall I wash them (i.e. remove the colour)?"

Rasulullah (sallallāhu alayhi wasallam) responded:
"No, burn them."

This Hadith as well as many others refute the modernist contention that there is no such thing as Islamic dress. They advocate adoption of the dress style of the community in which one lives. The Shariah rejects this idea. Rasulullah (sallallāhu alayhi wasallam) himself classified certain dress styles as the 'garments of the kuffaar'. When he prohibited Muslims from donning the dress style of the kuffaar, it follows that they are bound to adopt Muslim dress style.

A KING, A ZĀHID AND A CONTEMPTIBLE MAN

The following discussion once took place between a man and Hadhrat Ibn Mubarak (rahmatullah alayh).

Man: Who is a pious man?
Ibn Mubārak: A sincere practising Ālim.

Man: Who is a king?
Ibn Mubārak: He who is a zāhid on earth.
(Zahid is a saint who has renounced the pleasures and pursuits of the world.)

Man: Who is a contemptible man?
Ibn Mabārak: He who earns the world by means of his Ilm, (knowledge) amal (virtuous acts) and Deen.

NIFAAQ

There are different categories of nifāq (hypocrisy). The worst and highest kind of nifāq is the nifāq of the munafiqeen who lived during the age of Rasulullah (sallallāhu alayhi wasallam). They verbally professed Imān while their hearts brimmed with kufr. Their verbal proclamation of Imān was merely to deceive the Muslims. Such munāfiqeen are kuffār and only Allah Ta'ala is aware of them.

A lesser degree of nifāq is the nifāq of a Muslim whose practical life conflicts with his verbal assertions of piety and virtue. He publicizes his supposed goodness while his practical life conflicts with his claim.

In virtue, both man's zāhir (external state) and bātin (internal state or heart) should be the same. The mu'mins acts should not lead to his disgrace in either this world or the hereafter.

Some people project images of piety, virtue and good character outside the home with outsiders, but at home, with their families they exhibit their devilish attitudes. While they pretend to be paragons of virtue in public, they demonstrate their hypocrisy in privacy. This is particularly the condition of political leaders who advertise their supposed altruism and philanthropy by means of a plethora of high-sounding slogans which are devoid of truth. Their private lives are in diametric opposition to the slogans they profess.

When the renowned Khalifah Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) visited Madinah Munnawwarah, he sought the counsel (naseehat) of Hadhrat Abul Abbās Al-Khidhr (radhiallāhu anhu). Hadhrat Al-Khidhr said:

"O Umar! Beware of externally pretending to be the friend of Allah while internally you are His enemy. He whose zāhir and bātin do not conform is a munāfiq (hypocrite), and the munāfiqeen will occupy the deepest pit in Jahannum."

This advice reduced Hadhrat Umar to tears.

Hadhrat Abu Abdullah Antāki (rahmatullah alayh) discussing the state of man, said:

"A sign of a man's sainthood is that his bātin (internal state) is superior to his zāhir (outward state). When the zāhir and bātin are alike, it is a sign of adal (justice). When the zāhir is better than the bātin, it is zulm (injustice/oppression)."

Hadhrat Mālik Bin Dinār (rahmatullah alayh) admonished:

"Beware of being an angel by day and a shaitān by night."

In other words, one's private and public life should not be conflicting. Truth and virtue should be adhered to in both public and private.

It is essential to constantly examine one's nafs to detect its hypocrisy and to recite Istighfār in abundance. The Mu'min should always strive to eliminate the conflict between his zāhir and bātin or the double standards he adopts in public and private life.

MINES OF TAQWA

According to the Mashā-ikh, the mines of Taqwa are the hearts of the Auliya. True piety is acquired from the company of the pious. Hadhrat Ahmad Bin Harb (rahmatullah alayh) said that there is nothing more efficient for the reformation of the heart than association with the pious. On the contrary there is nothing more destructive for the heart than association with fāsiqs.

Association with the pious engenders love for Allah Ta'ala. Hence, the Qur'ān commands:

"Be with the Sādiqeen (i.e. the Auliya)."

"Follow the path of those who lead to Me (i.e. Allah)."

In this regard parents have to be exceptionally cautious of the type of friends and company their children adopt. Evil friends utterly and permanently damage and ruin the moral character.

TRUE ULAMA

In the Qur'ān Majeed, Allah Ta'ala describing the true Ulama says:

'Ar-Rāsikhuna fil-Ilm' (they are those well-grounded in Knowledge).

Giving the tafseer of this phrase, Imām Mālik (rahmatullāh alayh) said:

"They are such learned men who act on their knowledge. Nothing is more honourable than Ilm (Deeni Knowledge). The man of Ilm rules even kings."

KUFR OF THE WEDDING DRESS

Rasulullah (sallallāhu alayhi wasallam) said:

"Whoever emulates a nation becomes of them."

Muslims have drifted so far from the Path of Imaan that they no longer have the slightest inhibition in adopting the kufr styles of Allah's enemies. Consider the kuffaar custom of bridal or wedding dresses. Today Muslims don such satanic and kufr garments with pride, little realising the Wrath and La'nat of Allah Ta'ala which accompany such garb.

The wedding dress of the kuffaar has connotations of shirk and kufr. Regarding this kufr mode of dress, the Encyclopedia Britannica says:

Liturgical vestments have developed in a variety of fashions, some of which have become very ornate. The liturgical vestments all have symbolic meaning. In the Orthodox Church the liturgical vestments symbolize the wedding garments that enable the liturgists to share in the heavenly wedding feast, the Eucharist. The *epitrachēlion*, which is worn around the neck and corresponds to the Roman stole, represents the flowing downward of the Holy Spirit. (For a fuller treatment of liturgical vestments, see RELIGIOUS DRESS AND VESTMENTS.)

(Eucharist means Holy Communion which is representative of Christ's death on the cross as the Christian kuffaar believe.)

Wearing these bridal dresses are therefore haraam akin to kufr.

INDEPENDENCE

Istighna (independence) is the incumbent attribute of Ilm. It means that the Ālim of Deen depends only on Allah Ta'ala. He is devoid of any desire for the wealth of others. He does not cultivate the friendship of affluent people and of rulers. He has absolutely no hope on others and he neither fears them. An 'Ālim' whose heart hankers after the company of the wealthy is not a true Ālim – he is not an Ālim at heart.

Once the governor of Basrah said to Hadhrat Mālik Bin Dinār (rahmatullah alayh):

"Do you know what has emboldened you to speak harshly to us (rulers) and the reason for our inability to oppose you? The reason is your independence, you have no design and desire on our wealth."

CARRION

Rasulullah (sallallāhu alayhi wasallam) said:

"The world is carrion, (i.e. dead and rotten meat)."

It is for this reason that the Auliya are neither attracted to the wealth of the world nor do they become happy with its possession.

Since this world with all its possessions is a trial and a means of subsistence in this temporary mundane life, Muslims should reflect before plunging headlong in its pursuit. If a man is driven by starvation to consume carrion, he will eat only that amount which is necessary to save himself from perishing. In a similar way should the Muslim behave when pursuing worldly wealth.

We have come into this miserable world only to depart again after a brief stay. It is therefore the height of ignorance to destroy our everlasting life of happiness of the Ākhirah by blindly plunging into this worldly quagmire in a futile and ruinous quest for carrion which will, after all, not remain with us.

If a man is spiritually weak and feels unable to restrict himself to the necessary amount of material wealth, then he should at least ensure that his pursuit of the world remains within the strict confines of the Shariah. This is an absolute necessity. Transgression of the limits of the Shariah brings about disastrous consequences in its wake, both in this world and in the Ākhriah.

KHAUF

Khauf or Fear for Allah means the attitude which prevents the Muslim from transgressing the limits of Allah Ta'ala. It does not mean shedding of tears. While shedding of tears in fear of punishment or when regretting one's sins is commendable and meritorious, it is not the Khauf which Allah Ta'ala commands His servants to observe. True Khauf prevents from the commission of sin and impels towards ibaadat and taa-at (obedience).

INCUMBENCY OF TAQLEED

Taqleed in the Shariah, as opposed to Admut Taqleed, means to follow the Qur'ān and the Sunnah as understood, interpreted, practised and transmitted to the Ummah by the Sahābah (Companions) of Rasulullah (sallallāhu alayhi wasallam).

Taqleed which literally means to be fettered; to be tied and to follow, refers to a special and specific type of following in Islam. It refers to the rigid following of the Qur'ān and Sunnah as commanded by Allah Ta'ala Who says:

"O People of Imān! Obey Allah and obey the Rasool....."

Numerous Qur'ānic āyāt (verses) and Hadith narrations command this strict obedience and following which are known as Taqleed in the terminology of the Shariah.

The attainment of Allah's Pleasure is possible only by means of obedience and submission to His laws which consist of innumerable details and particulars related to numerous concepts and commands. It goes without saying that the abundance of rules of the Shariah is the product of divine revelation and inspiration to the sole repository of Allah's law, viz. the blessed heart of Rasulullah (sallallāhu alayhi wasallam). Hence, the Qur'ān says:

"He (Muhammad) does not speak of desire (or baseless opinion). It (his speech) is only Wahi which is revealed."

Personal opinion has no scope in the determination of the rules pertaining to the transcendental concepts and institutions of Islam. When man abandons Taqleed (following the Qur'ān and Sunnah) he enslaves himself to his personal opinion which is the product of his *hawā* (nafsāni desire). Criticizing the slaves of desire, Sayyiduna Umar (radhiallāhu anhu) said:

"Verily, the votaries of opinion are the enemies of the Sunnah."

That Taqleed (following) is an Islamic fact and a Qur'ānic command is undeniable. The Qur'ān Majeed says:

"Ask the people of Thikr (Knowledge) if you do not know."

"Follow the path of those who turn to Him."

In the first and foremost instance, the People of Thikr and those who have turned to Allah Ta'ala refer undoubtedly to the Sahābah (Companions) of Rasulullah (sallallāhu alayhi wasallam). Both the Qur'ān and Hadith are emphatic on this assertion. The Qur'ānic verses in this regard cited here glowingly praise the Sahābah and confirm their rank by Allah.

"Those who are ahead, the first ones among the Muhājireen and Ansār and those who followed them with virtue, Allah is pleased with them and they are pleased with Him....."

"Verily, Allah became well-pleased with the Mu'mineen (i.e. the Sahābah) when they gave you (Muhammad) the oath of allegiance (bay't) under the tree....."

A famous Hadith specifies that the Path of salvation and rectitude is the way of the Sahābah. Once Rasūlullah (sallallāhu alayhi wasallam) said that of the 73 sects into which his Ummah will be split, only one will be on the path of righteousness and salvation. When asked about the righteous sect, Rasūlullah (sallallāhu alayhi wasallam) said:

"That Path on which I and my Sahābah are."

The Qur'ān and Hādith categorically state and command that the Ummah adopts the Taqleed of the Sahābah. Any taqleed (following) which diverges from the Taqleed of the Sahābah is taqleed of *hawa* (nafsāni desire) and shaitān. It should therefore be understood that those who abandon the Taqleed of the Sahābah are in reality adopting the taqleed of shaitān.

Let us now see what this path of the Sahābah is – the Path, the Taqleed of which the Qur'ān and Hadith command, and without which Najāt (salvation) in the Ākhirah is not possible; without which adherence to the Qur'ān and Sunnah is not possible.

THE QUR'ĀN AND SUNNAH REACH US BY TRANSMISSION

Everyone knows that Wahi (Divine Revelation) terminated with Rasūlullah (sallallāhu alayhi wasallam). Thus, the only passage for the transference of the Qur'ān and Sunnah to the successive generations of the Ummah is the Golden Chain of Transmission emanating from Rasulullah (sallallāhu alayhi wasallam), the very first link being the noble Sahābah. Rasulullah (sallallāhu alayhi wasallam) transmitted Islām to his Sahābah who in turn transmitted it to the next generation, namely, the Tābi-een. The Tābi-een transmitted Islam to the next succeeding generation, known as the Tab-e-Tābi-een. In this manner Islam reach us in the present age by reliable transmission from one generation to another, and in this very same manner will it be transmitted to the end of time.

Islām did not reach us by way of books nor by the way of the teaching of geniuses who do not form links in the Golden Chain of Transmission which links up with Rasulullah (sallallāhu alayhi wasallam) via the medium of the Sahābah who constitute the link which unites the Aimmah-e-Mujtahideen and Fuqaha with Rasulullah (sallallāhu alayhi wasallam).

This Golden Chain of Transmission is the Institution established by Allah Ta'ala for the protection and preservation of Islam. Preservation of Islam in its pristine purity is a Divine Promise. The Qur'ān says:

"We have revealed the Thikr (Qur'ān) and verily, We are its Protectors."

This Golden Chain of Transmission has been maintained intact by the institution of Taqleed. Enemies of Islam in diverse forms and methods have always conspired to break this sacred Golden Chain by attacking the Islamic practice of Taqleed. Once the pernicious aim of these enemies is achieved, the Ummah's link with true and original Islam will be broken. However, since Allah Ta'ala Himself has undertaken to protect Islam, the nefarious plots of the enemies will be thwarted and neutralized by the forces of Haqq.

While the followers of the four Math-habs have accepted the entire edifice of the Shariah as inherited from each preceding generation which commenced with the Sahābah, the first generation or link in the Chain of Transmission, all other sects subject the Qur'ān and Hadith to personal opinion and whimsical interpretation. Thus, while the Muqallideen are following Islam in the form it was acquired from the Sahābah, the deviant sects have no hesitation in rejecting any Shar'i opinion if it does not agree with their own understanding of the Qur'ān and Hadith.

Since their own interpretation of the Qur'ān and Hadith plays a dominant part in their acceptance or rejection of the Shariah, they fall beyond the confines of the Ahlus Sunnah whose Shariah is not the product of personal opinion, but is the Shariah acquired from the Sahābah by way of reliable transmission. Submission to this Shariah is known as TAQLEED. Admut Taqleed is dhalāl (deviation). It is in fact the blind following of the lowly nafs. Such blind following which is the result of abandoning taqleed of the Sahābah is a great deception. A superior Taqleed is renounced for accepting a grossly erroneous and deceptive taqleed, viz. the taqleed of the nafs.

AMR BIL MA'ROOF

"And beware of a calamity which will not befall only the transgressors among you. Know that verily, Allah is most stern in punishment."
(Aayat 25, Surah Anfaal)

Just as it is imperative to attend to one's own islaah (reformation) so too is it necessary to be concerned with the islaah of others by way of Amr Bil Ma'roof Nahy anil munkar (Commanding righteousness and prohibiting evil). If one refrains from commanding righteousness and offering naseehat (admonition) when one has the ability, power and authority, one will be guilty of condoning transgression, hence the Qur'aan warns that the calamity of Allah's punishment will not be confined to the actual indulgers in sin, but will engulf all those who silently condoned the acts of transgression even though they had the ability and authority to speak out and offer good counsel to the wrongdoers.

Everyone has some ability and some authority for executing the duty of Amr Bil Ma'roof. The parents' obligation is to counsel and admonish their children. They are under Shar'i obligation to direct every activity of their children. If the parents fail in their obligation of Amr Bil Ma'roof to their children, they will be held responsible for the sins and evils which their offspring perpetrate. They will be overtaken by the same calamity which will overtake their children. When the Ulama fail to execute their sacred obligation of Amr Bil Ma'roof, they too will be overwhelmed by the national and communal disasters which will engulf the people when Allah's Decree of Athaab (Punishment) materializes.

Primarily, Amr Bil Ma'roof in relation to the community devolves on the Ulama who have the sacred duty to call the Mu'mineen towards righteousness and prohibit them from evil. But, overwhelmingly, the Ulama are failing in this obligation. The policy of dubious diplomacy employed by many learned people constrains them to

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OBEDIENCE IS LIFE

"O People of Imaan! Answer Allah and His Rasool when they call you towards that which will instill life into you. Know, that verily Allah forms a barrier between man and his heart. And (know) that verily, unto Him will (all of) you be gathered (in Qiyaamah)."
(Ayat 24, Surah Anfaal)

Answering the Call of Allah and His Rasool is waajib (obligatorily) at all times. The meaning here is both literal and figurative. Literally it applied to the Sahaabah when Nabi-e-Kareem (sallallahu alayhi wasallam) despatched a messenger to call anyone. Once Rasulullah (sallallahu alayhi wasallam) sent someone to call Ubay Bin Ka'b (radhiallahu anhu) who was at that time engaged in Salaat. He quickly completed his Salaat and went in answer of the summons of Rasulullah (sallallahu alayhi wasallam). Although he had made haste with his Salaat, Rasulullah (sallallahu alayhi wasallam) regarded the delay as inordinate and unbecoming, hence he asked: "Why did you delay in answering my call?" Ubay Bin Ka'b (radhiallahu anhu) replied: that he was performing Salaat. Rasulullah (sallallahu alayhi wasallam) said: "Did you not hear Allah Ta'ala, proclaiming:

'Answer the (call) of Allah and His Rasool when they call you....."

Hadhrat Ubay (radhiallahu anhu) apologised and promised that in future even if he was in Salaat, he would immediately respond to the call of Rasulullah (sallallahu alayhi wasallam).

On the basis of this aayat and explanatory hadith, the Fuqaha have ruled the incumbency of terminating Salaat when the Rasool called. The Call of the Rasool was a greater act of ibaadat for the Ummati (follow of the Rasool) than his personal act of Salaat.

In relation to all Muslims after the era of Rasulullah (sallallahu alayhi wasallam), the command of the aayat will mean to answer the Message of Islam by means of obedience. The aayat informs us that 'answering the Call of Allah and His Rasool', i.e. to submit in obedience to the Shariah, instils life into the Mu'mineen. The life stated in this aayat is the life of Imaan. Without Imaan, man is a dead kaafir. Kufr is death while Imaan is life. From this it is clear that disobedience which is tantamount to rejecting the Call of Allah and His Rasool is the destruction of the life of Imaan. The greater the degree of disobedience and transgression, the faster will be the process of spiritual death setting in and engulfing Imaan.

All acts of transgression are branches of kufr which result in spiritual destruction.

The aayat further tells us that Allah Ta'ala is a barrier between man and his heart. Allah Ta'ala is the closest to man. He is nearer to a man than the man himself. Another verse explains this Divine Proximity to man in the following terms'

"We are closer to man than his jugular vein."

Whether man is alone in the darkness of the night, he should remember that Allah Ta'ala is watching his every act and thought. His heart's condition is not hidden from Allah Ta'ala.

When alone, in the darkness of night, and the thought of evil and sin occurs, the Mu'min should immediately reflect on this verse and remind himself that Allah Ta'ala is watching him. This reflecting will create spiritual alertness in the heart and the Divine Presence will become a vivid reality. The perception of Allah's Presence is the strongest deterrent against the commission of sin. In order to ingrain this perception in the heart, it is necessary to always ruminate on this and similar other verses. Meditation is an essential exercise in the spiritual program of the Mu'min. Without reflection, spiritual alertness is not possible.

Initially it will be an onerous task to reflect. But by repeated attempts, the soul will achieve mastery over the nafs and the life mentioned in the aayat be infused into the heart.

Finally it is most important to remember that the resurrection and gathering of all men will take place and everyone will have to account for the miserable 'pleasures' he had wrongfully appropriated in this short life.

NAME AND FAME

Someone asked Hadhrat Bishr Bin Al-Haarith for naseehat. He responded:

"Efface your remembrance and ensure that your nourishment is halaal and wholesome."
(Nazhatul Basaateen)

(Efface yourremembrance, i.e. become unknown to people. Despise name and fame and do not embark on anything with the intention of gaining fame. In addition to food being halaal, it should be tayyib (wholesome), i.e. devoid of doubt and spiritual or physical contamination.

THE FILTH AND MADNESS OF KUFR—THE MAD-COW DISEASE

Kufr and shirk are moral and spiritual filth (najaasat). Kuffaar and mushrikeen are therefore described as Najis. The Qur'aan Majeed says:

"VERILY THE MUSHRIKOON ARE NAJIS"

Since kufr is pollution and filth, the kuffaar are naturally attracted to all types of physical filth and harmful substances. In the production of medicine it is seen that they have a special flair and inclination for impurities. Inspite of there being millions of pure and wholesome substances which Allah Ta'ala has created in the plant, mineral and stone kingdoms, the kuffaar inclination is always in the direction of filth and poisons. Their experimentation in the field of medicine centres around a variety of impurities such as faeces, slime, urine, humane after-birth, blood, pus, dead animals, etc., etc. In the wake of all the filth which the kuffaar medical establishment and other agencies of kuffaar science introduce, disastrous consequences develop for the health of mankind. The latest disaster in the long chain of man-made calamities is the Mad-Cow disease which has reached epidemic proportions in England. Describing this man-engineered disease, Time magazine says:

"It (the diseased beef) may now be killing—not ennobling hearts but rotting brains."

Kufr causes the brains and the heart to spiritually rot. Now the physical filth which the kuffaar in England have been feeding their cows and bulls over the years is causing physical rotting of the brains, reducing the victims to insanity and horrible death. This is the fruit of modern technology. What else can be expected when greed for money drives people to adopt insane ways. Cattle have been fed for years on feed produced from dead and diseased animals. Regarding such unnatural and diseased feed, the Sunday Tribune reports:

"Also in 1989, the first scientific report on BSE (which is the abbreviated name for the brain disease in the animals), by a committee chaired by Sir Richard Southwood, was published, highlighting unnatural feeding practices in modern intensive farming. Warning about the dangers of feeding animal proteins to herbivores—effectively cannibalising them—were issued in 1979..... The government ended feeding of mammalian meat and bone meal to farm animals just last week."

In the aftermath of feeding such filth to herbivorous animals comes the disease of madness and rotting brains. Now the kuffaar are at their wits end. What to do? They are now contemplating to destroy 12 million cattle. The astronomical cost will be approximately 40 billion dollars. This is only a part of the punishment which Allah Ta'ala is inflicting on these agents of Shaitaan.

After destruction of the millions of cattle, the dilemma facing the kuffaar is: What to do with the carcasses? Commenting on this dilemma, the Eastern Province Herald writes:

PLAN TO DUMP COW CARCASSES AT SEA

LONDON — Carcasses of millions of cattle suspected of being infected with mad cow disease could be ground up and dumped at sea, despite opposition by environmentalists.

The move follows concerns that Britain's incineration industry cannot cope with the demands made on it by the decision to destroy up to 15 000 older cows a week.

Ministers have rejected two other options — burial and burning in the fields — for environmental reasons.

Disposal at sea is now being officially considered. But environmentalists say the human form of mad cow disease is likely to find its way into products like cod liver oil.

"Does the government want the public to lose confidence in fish as well as beef?" environmentalists have asked.

Muslims should take lesson from these disastrous episodes which are the consequences of giving effect to kufr attitudes. Indeed the kuffaar greed for money has set in motion a disaster of mammoth proportions. Muslims should not be enamoured by every new confounded product and invention of western technology.

EVIL COMPANION

Hadhrat Mālik Bin Dinār (rahmatullah alayh) said: **"A dog is better than an evil companion."**

CONTAMINATED FOOD

Piety (Taqwa) cannever be cultivated as long as contaminated food is consumed. Contaminated food consists of different categories:

1] **HARAAM:** Haraam foods are such foods in which the prohibition is clear. There is no doubt in its prohibitions, e.g. haraam meat and food in which haraam ingredients are used.

2] **SPIRITUALLY HARAAM:** Halaal food, whether meat or any other kind acquired with unlawful money or by unlawful means. While such food remains halaal, its consumption is haraam for the one who has acquired it by foul or haraam means.

3] **MUSHTABAH:** Such food, the permissibility of which is in doubt. Some factors indicate permissibility while other factors indicate prohibition. Rasulullah (sallallahu alayhi wasallam) commanded abstention from such doubtful foods.

4] **PHYSICALLY IMPURE:** Generally, the foods prepared in public places such as cafés, restaurants and hotels fall in this classification. Although halaal, such food is not tayyib (wholesome). Some physical dirt and unclean hands, etc. go into its production, hence its contamination.

5] **SPIRITUALLY IMPURE:** Such food which is halaal and ordinarily tayyib, but for people of high taqwa (i.e. for the Auliya) even such halaal tayyib food constitutes contamination and impedes their spiritual progress, e.g. halaal tayyib food served by a faasiq or zaalim; halaal tayyib food served with a contaminated worldly motive.

The greater the degree of one's abstention from contaminated food, the more will one incline towards piety and ibaadat and the converse is also true. Abstention from the first two categories (mentioned above) is Fardh. Eating such food is a major sin for which Jahannum is the punishment. Rasulullah (sallallahu alayhi wasallam) said about those who consume the contaminated food mentioned in these two categories:

"The Fire (of Jahannum) is more befitting for a (human) body nourished by haraam."

The Auliya say that the high stages of piety a man attains are dependent on his halaal and tayyib consumption of food. A man can spend an entire lifetime in abundance of Thikr, Nafl Ibaadat and Fasting, etc., but as long as the food he consumes is not physically and spiritually pure, he will be deprived of the high stages of Taqwa and Divine Proximity.

AUSTRALIAN HARAAM BEEF

Haraam Australian beef, marketed as halaal, is flooding South Africa. Muslims are being fed this carrion at the peril of their physical and spiritual health. Since there is big money for the traders in Australian cheap beef, Muslim butchers here and the Muslim societies in Australia are going to great lengths to persuade Muslims that Australian beef is halaal. Now all we need to deter Muslims from eating the haraam beef carrion is a nice scare of mad-cow disease. Muslims in the present age have contaminated their Imaan to such an extent that devouring haraam no longer appears abominable to them. But, let someone—some kaafir—report a single case of mad-cow disease in Australia, then we shall witness a great stampede and a great chaos. Everyone will then rush to abandon Australian haraam beef.

Muslims should understand that even if Australian haraam beef is not or may not be affected by the rotting-brain disease, it does cause spiritual insanity and rotting of the spiritual heart and spiritual brains because carrion is najaasat. The Shariah decrees that haraam meat may not be fed to even dogs.

CONTAMINATION OF POLIO VACCINES BY ANIMAL TISSUE

A new menace appeared when polio vaccines proved to be contaminated with a great number of animal (simian) retroviruses, called SV1 to SV40. Of these, SV40 was the most researched. Rustigian *et al.* (1955) established that monkeys carry a great number of viruses such as B virus, foamy agent, measles-like virus, hæmadsorption viruses, LCM virus, arboviruses and a great variety of miscellaneous viral agents.

"An ignoramus is one who follows his desire."
(Hadith)

NON-ENTITIES

Hadhrat Allaamah Anwar Kahsmiri (rahmatullah alayh) said:
"The Ghair Muqallideen regard Shaukaani to be their senior. In fact, he himself desired to impose his taqleed on all.
With regard to Rasulullah (sallallahu alayhi wasallam), Shaukaani had spoken with great audacity."

Muslims should not be fooled when the Salafis quote Shaukaani, Ibn Qayyim, Ibn Taimiyyah and Ibn Hazam. In relation to the Aimmah-e-Mujtahideen, they are insignificant entities.

vaccination and polio

Vaccination trials with poliovirus vaccines, based on monkey neural tissues, were carried out in the 1930s. The trials were condemned because of marked side effects and fatal cases associated with administration of these vaccines. However, the work resumed some 20 years later and resulted in the production of the Salk polyvalent vaccine. A large trial with the Salk vaccine was organised by the poliomyelitis vaccine evaluation centre of the University of Michigan, Ann Arbor, Michigan (Francis *et al.* 1955).

During the trial, one syringe was used for five children. Concerns about the possibility of transmitting infectious diseases or serum hepatitis because of this led several areas to organise their own clinics using individual syringes for each child. Some doctors objected to the fact that the vaccines contained dead monkey kidney tissue. However, nobody did anything about it.

In this trial, over 1,000,000 children were injected with three doses of the Salk vaccine between 1 May and 1 December 1954. One hundred and twenty nine cases of "presumed" poliomyelitis occurred during the trial period, including three weeks after the third injection: 90 cases in the vaccinated group and 39 cases in the placebo controls. However, because the 90 cases occurred during the vaccination period between May 1 and two weeks after the third injection, they were excluded from calculations.

Of 749,236 placebo control children, 428 developed poliomyelitis; of 1,080,680 vaccinated children, 585 developed polio. The corrected figures are 428 plus 39 (467) and 585 plus 90 (675).

The authors of the report stated that there were 57/100,000 cases of polio among the vaccinated and 54/100,000 among the unvaccinated. So the rate of polio was slightly higher in the vaccinated than in the unvaccinated. When the complete figures are calculated (including the 90 which were excluded) the rate of cases of polio in the vaccinated children is even higher.

Based on their own figures, the trial showed a total failure of the Salk polio vaccine to protect against poliomyelitis.

Despite this, in April 1955 six pharmaceutical companies obtained licences for production of inactivated poliovirus vaccines. Within 14 days of the release of the vaccine a large number of babies (94), their parents (126) and other contracts (40) were reported to have contracted paralytic polio from the vaccine (the "Cutter incident") encompassing a period from 25 April to the end of June 1955 and described in detail by Nathanson and Langmuir (1963a, b c).

Vaccination was halted for two weeks but resumed again in May. Polio epidemics continued occurring in the United States despite a high proportion of the population being vaccinated. During a 1959 epidemic in Massachusetts, 77.5% of the paralytic cases had received three or more doses of inactivated vaccine. Similar disappointing results were reported from many other countries where the Salk vaccine was used on a large scale: Czechoslovakia, Hungary and Israel. The quality of the vaccines had been very uneven and generally low. Not only were the vaccines ineffective, they continued causing paralytic poliomyelitis at the time when there were no epidemics with the wild virus.

A SHAITĀNI DECEPTION

Shaitān adopts different methods to deflect people from righteousness. He will approach a pious man with subtle tricks of deception in deeni guise. Hadhrat Hasan Basri said that when shaitān whispers (casts waswasah) into the mind of the Musalli:
"You are a man of riya.",
then the remedy is to lengthen the Salāt.

Sometimes a pious person who engages in abundance of Nafl Salāt is deceived by shaitān and tricked into abandoning his worship. In his mind there arises the thought:

"I am worshipping to show others. There is no benefit in my ibādat because of my riya."

The remedy is not abandonment of the Nafl Salāt, but is to increase and lengthen the Salāt. Soon will shaitān then abandon his attempts.

A BATIL TRANSLATION

A new translation and commentary of the Qur'aan Majeed, called THE QURAN—The Conclusive Word of God, has been published. Its author is Mr Q. Arafat of Malawi.

After making a random check of this latest rendition, we discovered that it is littered with errors and defects. Both the translation and the commentary are defective.

The author gives free and unlicensed expression to his opinions, whims and fancies.

In terms of the Shariah it is not permissible for laymen to study this baatil version.

THE SUFFERING UMMAH

Rasulullah (sallallahu alayhi wasallam)said:

"SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Muslims in a number of places all over the world, are overwhelmed by calamities. Suffering, starvation, kuffaar torture and zulm have become ways of life for certain Muslim communities. This is the scenario in Bosnia, Kashmir, Palestine, Arakan, Bangsamora-Mindano, East Africa and elsewhere.

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JAZAAKUMULLAAH!

THE SWORD OF ISLAM

From page 1

are hell-bent on their conspiracy to obliterate Islam and Muslims. But they fail to understand that nothing can stop the resistance of the slaves of Muhammad (sallallahu alayhi wasallam). The West will burn and bleed by the Sword of Islam.

For the past 50 years America with its surrogate Israel have been battling to extinguish Muslim resistance in the Arabian theatre. Inspite of having succeeded in the scheme of harnessing all the Arab governments which had formerly offered resistance in the name of Islam, new avenues of greater resistance have opened up. Now added to Israel, there are a number of surrogate states, namely, all the Arab governments, aiding the American plot to suppress and eliminate Islam. But, the effect is not favourable for America and Israel. With the increase of kuffaar military activity in the Middle Eastern arena came a corresponding increase in Mujaahideen ('terrorist') activity. There is thus an ever increasing spiral of violence which will not end. In its brutal onslaught against the Muslim women and children in Lebanon, Israel has not achieved its objective. It has only displayed its impotency—its inability to hit those whom she terms terrorists. The 'terrorists' are fighting on and will fight on. Allah Ta'ala will maintain the momentum of the process of wrecking the nerves and peace of the kuffaar. Never will the kuffaar attain peace. Their military might is hopelessly inadequate to harness the Mujaahideen. In fact, so hopeless and spineless are the Jews despite massive American aid, that they are stupidly putting pressure on their ally Yasser Arafat to rope in the Mujaahideen of Hamas. Similarly, they are applying pressure on the Lebanese government to rope in the Hizbullah Mujaahideen. This is a stark admission of the defeat of the kuffaar powers.

MISSING THE TRUTH

In this scenario Muslims are missing the truth underlying their condition of impotency. They only have to understand that their only missing factor for victory is to reclaim their Islamic identity which they have abandoned for western culture. The Day they realise the cause of their ailment and decide to adopt the right remedial measure, they will see the miracles which the Islamic Sword can display on the plains of Jihaad. It is vital to abandon kufr modernism and return to orthodox Islam—to the pure Sunnah and the Shariah.

Safar 1417

Zakaat Nisaab R 495
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GRAVE-WORSHIPPERS

rejected regardless of the personality such opinion emanates from. It therefore, does not serve the Bid'atis any benefit to seek substantiation from ambiguous statements of some of our Seniors.

Rasulullah (sallallāhu alayhi wasallam) said:
ALLAH TA'ALA HAS CURSED THE YAHOOD AND NASĀRA (BECAUSE) THEY MADE THE GRAVES OF THEIR AMBIYA PLACES OF WORSHIP (i.e. MAUSOLEA AS IS THE PRACTICE OF THE QABAR PUJĀRI SECT).

AMR BIL MA'ROOF

shy away from speaking on issues which will ruffle the feathers of people. Inspite of observing the evils rampant in the community, the Ulama by their silence and association with the transgressors indicate their acquiesence. It is this haraam acquiesence which will justify Allah's Athaab to overtake the whole community. When the Ulama adopt a policy of acquiesence, then the community is ruined.

Rasulullah (sallallahu alayhi wasallam) said that a person who abhors the sins which are committed around him is like one who is not present at the scene of the evil. On the contrary, a man who is far from the scene of the crimes but acquiesces and condones them, is like the perpetrators of the sins.

It is the Way of Allah Ta'ala to unleash His punishment when there is no longer hope for the reformation of a people. When the calamity of Divine Punishment arrives, it takes in its grip everyone, including those who had abstained physically from sins but who had become desensitized and refrained from Amr Bil Ma'roof. However, those who had faithfully executed their sacred obligations will be saved. Allah Ta'ala will bring about such circumstances to separate them from the transgressors.

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PRESCRIPTIONS OF THE QUACKS

even understood to be the vital constituents of the Qur'aanic prescription for the extrication of the Ummah from its present morass of corruption and degradation.

THE MODERNIST EMPHASIS

The modernists always emphasise the pursuit of materialism and seek to lay the blame of the Ummah's degeneration on the supposed lack of technology. Totally blind of the realities of the Ummah's state, the modernist 'doctors' of the Ummah, not knowing what to say, blurt out unintelligent allegations such as: 'Orthodoxy is keeping Muslims from technological progress'; 'the Ulama are preventing the masses from progress,' etc. But their stupidity is stark.

When Rasulullah (sallallahu alayhi wasallam) came with the Deen of Tauhid and its detailed rules of morality, his emphasis was purely on Aqeedah (Belief), Islaah (Moral reform) and Ibaadat (Worship). Everything else was subservient and secondary to these fundamental principles of the Divine Deen. The emphasis was **NEVER** on worldly advancement, on material perfection or on technological aspects, etc. In fact in the process of adopting Islam, the Sahaabah initially had to abandon all their material interests and wealth. Their wealth, homes and land had to be abandoned and sacrificed for the sake of Imaan and the moral code emanating from that Imaan.

On having achieved the acquisition of a high degree of morality and spirituality, the Sahaabah were not harnessed into material occupations. Their concern and prime occupation became the spread of the Word of Allah Ta'ala. Every worldly advancement, mundane progress and material wealth, etc. which they acquired, were the products of their complete submission to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Their emphasis was on the transcendentalaspects of Wahi (Revelation) while the emphasis of these misguided deviates of modernism is worldly perfection and gratification of the nafs.

THE PURPOSE

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, the world has been created for you, but you have been created for the Aakhirah."

Rasulullah (sallallahu alayhi wasallam) was not given rhetoric. His mission was the Guidance of Allah. When he declared the purpose of the Muslim's stay on earth being the **AAKHIRAH,** what right does any Muslim possess to invert the order of the Muslim's pursuits? No one has the right to make the Aakhirah subservient to worldly pursuits or to technological or scientific demands. On the contrary, any act or requirement which detracts from the Aakhirah has to be compulsorily refuted, abandoned and detested. When Allah Ta'ala has created the Mu'mineen for the Aakhirah, it is then high treason to attempt to fix worldly perfection as the goal. This is precisely the desire of the modernists who lack in both Islamic belief and practise. They are defective in every branch of Islam, yet they set themselves up as guides for the Ummah. In the words of Rasulullah (sallallahu alayhi wasallam), they 'are astray and mislead others'.

WAYS OF THE KUFFAAR

Plodding the way of the kuffaar in the futile pursuit of worldly perfection, prosperity and happiness, is doomed for failure. Muslims cannot attain the goals which the kuffaar set for themselves, by emulating them. In the first instance, the goals of Muslims and kuffaar are widely divergent. Secondly, the way of achieving success in even worldly affairs is different from the methods of the kuffaar. Even for worldly success, Muslims are in vital need of the Shariah and Sunnah. The Qur'aan Majeed says:

"O People of Imaan! If you follow the kuffaar, they will turn you on your heels (into kufr). You will then return as losers."

Following the tareeqas (ways) of the kuffaar will bring nothing but loss and ruin in its wake. The one and only solution for the problems and ills of the Ummah is the Qur'aanic prescription of fully submitting to the Shariah and Sunnah by practical introduction of all facets of the Sunnah into our daily lives. Slogans, meetings, conferences and resolutions are hollow ways and useless methods of the kuffaar. To a certain degree such methods are beneficial for the kuffaar, but in so far as Muslims are concerned, they are totally devoid of efficacy.

Your Zakāt — our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

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The Majlis

"VOICE of ISLAM"

P. O. BOX 3393, PORT ELIZABETH, SOUTH AFRICA, 6056 VOL. 12 NO. 5

FEARING IDOL-WORSHIPPERS

The electoral success of the BJP Hindu nationalist party in India has caused concern to both Pakistan and the millions of Muslims of India. The professed policy of the BJP idolaters is to forcibly convert Muslims into Hindus and Mosques into temples for their idols.

The concern or rather fear which Muslims are displaying is the product of weakness of Imaan. It is the consequences of Muslims having renounced the Shariah and the Sunnah. Allah Ta'ala has therefore imposed the fear and domination of even idol-worshippers over us. There is no longer any Yaqeen and Tawakkul left in Muslims, hence their fear for even the worshippers of stone and cow-dung. If Muslims revert to Allah Ta'ala and develop their Imaan with obedience to the Sunnah, Allah Ta'ala will swiftly turn the tables. The Qur'aan Majeed commands us:

> "Do not fear them. But fear ME if indeed you are Mu'mineen."

Since we are no longer true Mu'mineen, we fear even

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BANGLADESH
AID THE STRUGGLE KUFR VS IMAAN

All Muslims are like one body. If the eye pains, the entire body pains and if the head pains the entire body pains. (Hadith)

While the entire world of Islam is aflame, a sinister western plot unravelling in Bangladesh. The conspiracy envisages the transformation of Bangladesh into a majority non-Muslim kuffaar state. In the forefront of the western crusade to capture Bangladesh without a war are the missionaries who operate under the guise of a myriad of non-governmental organisations (N.G.O.'s).

The colossal ignorance of Muslims in Bangladesh has made the ground extremely fertile for the predatory onslaught of the missionaries. The greater problem in Bangladesh is not poverty. It is colossal ignorance. Millions of children are growing up without evening knowing what **Alif Baa** are. Muslims are being increasingly cut off from Islamic moorings. Millions have already been isolated from Islam.

It is the Ummah's duty to confront this horrible missionary menace which is operating with the full backing of the western powers. The missionaries are only a front. Behind the scenes the western powers are pulling the strings.

A concerted effort has already been initiated to combat this satanic menace. It is the Waajib duty of all Muslims to aid this noble Deeni venture. Send your contributions to **MUJLISUL ULAMA ZAKAAT ORGANISATION OF S.A**. P.O.Box 3393, Port Elizabeth, 6056 South Africa.

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Please bear in mind that the project and effort to combat the kufr of the missionaries require the employment of hundreds of Ustaadhs and even secular teachers. Therefore, those who are able to be

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SHI'ISM IS NOT ISLAM

Rejection of any of the fundamental beliefs and teachings of Islam constitutes kufr, notwithstanding verbal proclamation of the Kalimah. Some of the beliefs of the Shiahs, as stated hereunder, will cast abundant light on the status of the adherents of the Shiah religion.

- *"After Rasulullah (sallallahu alayhi wasallam) all people became murtads except three persons- Miqdad Bin Aswad, Abu Tharr Ghifari and Salman Farsi (radhiayallahu anhum wabarakatuhum). "* Al-Kafi, the book written by the Shi'i authority, Al-Kulyani

Referring to Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu), Al-Kulyani attributes the following statement to Imam Baqir (one of the Shiah Imams):

- *"By Allah! These two were the first to settle on our necks (i.e. the necks of the Ah/e Bait). May the la'nat of Allah, the Angels and of mankind be on these two."* (KitaburRaudhah)

Kulyani narrates the following statement which he attributes to Imam Baqir:

- *"None among mankind but a great liar claims that he has compiled the whole Qur'an as it was revealed. No one compiled it nor memorised it as Allah revealed it, but Ali Bin Abi Talib and the Imams after him " (Al-Kafi)*
- *"Abu Abdullah (alayhis salam) said: Verily the Qur'an which Jibraeel (alayhis salam) brought to Muhammad (sallallahu alayhi wasallam) consists of seventeen thousand ayats"* (Attributed to Imam Ja'far Sadiq in Al-Kafi)

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THEY HAVE UNITED TO SWALLOW ISLAM

In one Hadith it appears that Rasulullah (sallallahu alayhi wasallam) said that there will dawn a time when the kuffaar nations of the world will invite one another to devour the Ummah of Islam just like people invite friends and relatives for a meal. All are seated at the table consuming the food. Similarly, will the kuffaar nations league up, form blocs and conspire ways and means to destroy Islam and the Ummah.

A classical example of the fulfilment of this prediction of Rasulullah (sallallahu alayhi wasallam) is the recent conference of kuffaar heads of state and dignitaries, which took place in Egypt. The conference was planned to find ways and means to combat 'terrorism' (in other words Jihaad activity) and to eliminate the ill-equipped Mujaahideen who have set the kuffaar world ablaze. This satanic conference in Egypt was graced by many so-called 'Muslim' heads of state. But, they should be told that the Qur'aan declares:

> "They (the kuffaar) plot, and Allah plans. Allah is the best of planners."

Muslims should wake up from their slumber of corruption, lethargy and inertia. Such awakening is possible only by donning the Mantle of the Shariah and Sunnah. The nations of the kuffaar have united to swallow the lands of Islam. The conflict on earth today is a fight between Imaan and Kufr. These are now the only contending forces in the amphitheatre of the world.

THE MAJLIS

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ABORTION – WESTERN SAVAGERY

Do you know how abortionists kill babies? More than 90 per cent of the babies are killed using one of these three methods:

1. Pulling the baby apart by suction.
2. Salt poisoning and scalding the baby.
3. Cutting the baby to pieces with a sharp knife.

THE UMMAH CANNOT BE OBLITERATED

Since the governments in all the Muslim lands are American lackeys and manned by kuffaar and fussaq sporting Muslim names, the task of subduing them and their military agencies is relatively simple for Israel drawing on American and European support. But as far as the Mujaahideen are concerned it is entirely a different story. A new chapter is being written by the confrontation between the kuffaar powers and the Mujaahideen.

CONSOLATION

There is no doubt in the fact that the pounding which Muslims are suffering at the hands of the kuffaar is a punishment from Allah Ta'ala for Muslim transgression. Since Muslims have abandoned the Shariah and the culture of the Sunnah, Allah Ta'ala is denying His Nusrah (Aid). But, there is one consolation for Muslims—inspite of their weakness (due to their spiritual degradation), they kuffaar are unable to eliminate them. No matter what Israel, American and the West do, no matter how brutal their atrocities on Muslims are, the latter is putting up a fierce resistance notwithstanding their spiritual and moral corruption and their lack of material means relative to the super powers who are backing Israel to the hilt.

Now it is in Lebanon, then in Kashmir, then in Algeria, then in Afghanistan, then in Arakan, then in Philippines, then in Sudan, then in Palestine, then in Bosnia, etc, etc. The west tries its best with its mighty, sophisticated military and nuclear machine and with the aid of its intelligence services to eliminate the Mujāhideen, but they are just unable to tame the Muslim resistance. In this is a lesson for Muslims. The lesson is that Allah Ta'ala has not entirely abandoned us despite the fact that the Ummah has by far and large turned its back on Allah Ta'ala.

LESSON FOR THE KUFFAAR TOO

In this ongoing conflict which has developed into a conflagration of a global scale, there is a 'wonderful' lesson for America and its allies: Never will they be able to eliminate Muslims. Irrespective of their sophisticated armed forces and their technological superiority, the Muslim Ummah cannot be vanquished.

POUNDING MUSLIMS – LESSONS TO LEARN

On all fronts all over the world, Muslims are taking a thrashing at the hands of kuffaar. The recent brutal pounding Muslims have suffered at the hands of the savage Israeli Jews is simply one more chapter in the long story of the Ummah's miserable plight. The savage and cowardly bombardment to which the Muslim civilians of Lebanon have been subjected to, speaks volumes for the sheer desperation and panic of the Jews. Unable to liquidate the Mujaahideen (termed terrorists by the kuffaar), the Jews with American connivance have resorted to the cruel tactic of attacking women and children in squatter and refugee camps in the hope of discouraging the Mujaahideen whom they have been unable to 'tame' over the years. While Israel has succeeded to clobber the Arab governments in the Arab states despite the vast potential of military hardware at the disposal of the Arabs, the Jews have hopelessly failed to contain the incremental attacks of the poorly equipped Mujaahideen who are seriously disadvantaged in all ways.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P O BOX 3393
PORT ELIZABETH

Q. The price of the South African rand is all the time falling. What is the position of loans given and repayment received only after a year or so? When repayment is received the value of the money will be substantially less looking at the political situation prevalent in the country. Will it be permissible to add to the loan the amount which is eroded by inflation? If the rate of inflation is, for example, 20%, will it be permissible to ask 20% more on the repayment, e.g. if R1000 is given as a loan which will be repaid after a year, can a deal be made in which R1200 will be paid? Will this be interest?

A. Yes, it will be riba. It is haraam to make such a deal. The increase and decrease in the prices of commodities do not legalize riba. The gain of a loan is thawaab and barkat. A loan is given to assist people in difficulties. The aim should be to gain Allah's Pleasure. It is a pure act of ihsaan (kindness) which cannot be compensated adequately with money. Life is full of risks, tests and trials. The Mu'min should take all such developments in his stride. He should not become callous and grossly materialistic like the non-Muslims who live only for this temporary and inferior life. We are people of the Aakhirah. The little one thinks one loses by way of inflation, is not a sacrifice. If we cannot face such slight pinpricks for the sake of Allah's Pleasure, how shall we be able to make sacrifices, when such demands will be made on us by Islam?

Q. In Malaysia during the month of Ramadhaan, the entire Jamaat in the Musjid make a congregational niyyat for the next day's fast. After Taraaweeh, the whole congregation recite the niyyat for fasting audibly. Please comment on the validity of this practice. We are followers of the Shaafi Math-hab.

A. According to the Shaafi Math-hab, the validity of the fast depends on making the niyyat during the night time. If oine oversleeps and wakes up during Fajr time without having made niyyat for the fast before Fajr, then the Ramadhaan fast will not be valid. Although the intention underlying this method of making the niyyat, as described in the question, is good, viz., to ensure that everyone makes the niyyat during the night time, this practice has developed into a bid'ah. This congregational form of reciting the niyyat audibly in the Musjid is unsubstantiated and in conflict with the Sunnah. Instead of adhereing to this innovated practice, every man should ensure that he instructs his housefolk to make niyyat before sleeping.

Q. Does the hadith prohibit eating fish and eggs together?

A. The Hadith does not prohibit eating fish and eggs together. It does, however, appear in the Hadith that eating fish and milk together can produce the disease of white spots on the skin.

Q. When a person has a whitish discharge of a few drops during the daytime, does ghusl become compulsory?

A. Ghusl is not incumbent. The discharge breaks wudhu and the affected parts of the body and garments should be washed.

Q. I live in a town where there is a sizeable Muslim community. Most of them are affluent businessmen This year the Muslims made qur'baani of many animals. Nearby, about 10 kilometres away, is a very small number of new Muslims. The children daily attend a Madrasah class in a Musjid which is off the beaten track. No one but the handful of children and their Ustaadh attend the Musjid. It never occurred to the rich Muslims of the town to send a little Qur'baani meat to these poor Muslims. The idea is that since it is permissible to keep all the meat, there was no need to send some for these poor Muslims. Please comment on this attitude of the wealthy Muslims.

A. Although it is permissible to keep all the Qur'baani meat for one's own use, it is Sunnat to distribute one third to the poor. And, even if it was not Sunnat, common decency and Islamic humanity demand that these rich Muslims think of their poor bretheren. They had behaved most callously in their display of greed and bukhl (stinginess). Qur'baani is an act of ibaadat. It is necessary to execute ibaadat in accordance with the Sunnah which requires one third to be distributed to the poor. A Muslim should not present the excuse of permissibility to devour all the meat. We have a compulsory duty to keep in touch with our neighbours and to see to their needs according to our means. Their display of bukhl and their detachment from their poor Muslim bretheren are indeed despicable. They may argue that it is not compulsory to distribute the meat or part of the meat to the poor, but they should understand that it is compulsory to be concerned with the plight and needs of poor Muslims.

Q. I am a divorced woman with a nine year old child. I remain indoors and so does my child. I intend to give him the best Islamic education. A learned and holy man advises me to come out of the home confinement and mix with people so that I can get married again. He says that if I am going to remain indoors in this way, I will never be able to get married. The times have change, so he says, therefore, I must move around in society. He says that if I happen to die without having married again, I shall not enter Paradise by any Door. What should I do?

A. The first thing you should do is to chase the shaitaan away from you. Do not listen to his satanic advice. In your eyes he may be learned and holy, but in reality he is a jaahil and a scoundrel for enticing you into a trap. If Allah Ta'ala has decreed marriage again for you, you will get married even if the whole world opposes it. On the other hand, if marriage is not in your Taqdeer, then you will not be able to get married, no matter what you and the whole world do. Guard your honour, remain indoors, make dua and lead a proper Deeni life. Allah Ta'ala will do the rest for you. Only Allah Ta'ala will decide which Door you will enter into Jannat. Rasulullah (sallallahu alayhi wasallam) praised a woman who does not marry again for the sake of caring for her children. You are gaining much thawaab for caring well for your child. Do not be influenced by ignorant people who lack Deeni understanding.

Q. Is it permissible to work as a traffic police officer?

A. It is not permissible to work in this capacity. A traffic officer has to enforce laws of the non-Muslim government. Many of the laws are oppressive and monetary fines are levied for traffic 'offences'. In the Shariah this is not permissible. A Muslim may not work in a capacity in which he is required to enforce zulm.

Q. Can a Muslim serve as a magistrate or a judge in a non-Muslim country?

A. It is not permissible. All matters in kuffaar courts are decided in conflict with the Shariah. Such courts operate in total conflict with the Shariah. Everything in kuffaar courts is zulm. The manner of the evidence, the hearing, the cross-examination, the system of having prosecutors, the way in which the judge decides, the sentence he hands down and just about everything connected with kuffaar system of justice are un-Islamic and incompatible with the Shariah. A Muslim cannot be a party to such zulm. The salary the judge earns is haraam.

Q. Is it permissible to sell watchdogs and sheepdogs?

A. It is permissible. Pet dogs may not be bought or sold.

Q. Instead of paying Zakaat with cash could one pay it with part of the stock in the shop?

A. Yes, it is permissible to pay Zakaat with stock. But one should not give as Zakaat redundant and useless stock. Also the retail value should not be considered. The current price one would pay for the stock (i.e.the wholesale price) should be taken.

Q. My monthly salary is R6,000. All this money is used up before the next month's salary is due.. How do I calculate Zakaat on my salary?

A. Zakaat is not calculated on salary. Zakaat is calculated on Zakaat assets which one has after 12 months of being owner of the Nisaab. The Nisaab is the minimum amount on which Zakaat becomes compulsory. If today one becomes the owner of Zakaat Nisaab (which is about R400 or $100) and after twelve Islamic months one still has this amount or more in the form of Zakaat assets, then Zakaat of 2½% will be paid. Thus if at the end of the 12 month period one has R1000 for example, then R25 Zakaat will be paid. The amounts which have been used up during the course of the year is not subjected to Zakat. Zakaat assets are gold, silver, cash, savings and stock-in-trade. From the amount one has at the end of 12 months deduct any debts one may have and pay Zakaat on the balance if it is R400 or more.

Q. Some people when performing Salaat do not fold their hands. They leave their hands at their sides. Is this correct?

A. According to the Maaliki Math-hab this is the way to stand in Salaat. If someone is a follower of the Maaliki Math-hab then he should adhere to the teachings of the Shariah in terms of his Math-hab.

Q. Please throw some light on a sect called the Salafis. They are much to be seen in America and United Kiogdom.

A. The Salafis are a deviant sect. They have strayed from the Path of the Ahlus Sunnah Wal Jama'ah. They are anti-Math-hab and while they call themselves Salafis, they do not follow the Salf-e-Saliheen. They follow their own opinions and fancies. Insha'Allah, the Majlis will be featuring articles from time to time in refutation of this baatil sect.

Q. I was late for Asr Namaaz. The Maghrib Salaat had already commenced. I joined the Jamaat for Maghrib. After completing the Sunnat and Nafl of Maghrib I made qadha of the Asr Namaaz. A person told me that my Maghrib is not valid. Please explain.

A. If you have no qadha other than the Asr which you had just missed or if you have less than six Namaaz qadha, then your Maghrib thus performed is not valid. You have to first perform your qadha then the Maghrib. In that case you have to repeat the Maghrib Salaat. When a person has less than six Salaat qadha, he is known as a Saahibut Tarteeb. Before he

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performs his Adaa Salaat, it is incumbent to perform the qadha in the order of the Salaat, i.e. if Zuhr, Asr and Maghrib, for example were missed, then before performing the Adaa Isha Salaat, it is necessary to make qadha first of Zuhr, then Asr, then Maghrib. Only then may Isha be performed. Even if the Isha Jamaat has to be missed, one has to perform the qadha first. The only time when this essential condition is waived,is when one performs the Adaa Salaat having completely forgotten about the Qadha or one performs the Adaa Salaat when there is so little time available that if one performs the Qadha, even the Adaa will become Qadha. (Adaa means the Salaat of the present time.)

Q. What is the status of a Muslim who believes in reincarnation?

A. The idolaters such as the Hindhus and Bhuddists believe in the doctrine of reincarnation which means that upon death the soul is transferred into a new body either as a punishment or reward for the past life of evil or virtue respectively. Then after the death of the second body, the soul is again transferred into a new body commensurate to its previous life of good or bad. In this manner the process of being reborn continues ad infinitum—forever and forever. It is a doctrine which denies resurrection, Qiyaamah, Jannat and Jahannum. It is a doctrine of the worst type of baatil, falsehood and kufr. Any Muslim who accepts this evil belief becomes a murtadd.

Q. In the absence of Ulama-e-Haqq, may I consult the Ulama of the Bid'ah group for obtaining clarification on Deenimasaa-il?

A. No, you may not. The Ahl-e-Bid'ah will mislead you. Rasulullah (sallallahu alayhi wasallam) warned us to be careful of the persons from whom we acquire Deeni knowledge and direction. The Ahl-e-Baatil will lead you to the Path of Jahannum. In the present day an abundance of Islamic books is available for the daily Deeni needs of the layman. Any intricate issues should be referred to the Ulama-e-Haqq by correspondence if none is available at your end. Imaan is a delicate treasure which may not be exposed to the depradations of the people of Baatil and Bid'ah.

Q. I have been told that when we recite the Qur'aanic verse: Innallaaha wa malaaikatahu....., it is incumbent to immediately recite Durood Shareef. Is this correct?

A. No, it is not correct. When making Tilaawat and this aayat comes up, it is not required to recite Durood. Durood should be recited when the Name of Rasulullah (sallallahu alayhi wasallam) is mentioned at times other than tilaawat of the Qur'aan Majeed.

Q. A bid'ati said that Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) **was seen in two different places at the same time. Therefore, Nabi** (sallallahu alayhi wasallam) **is present everywhere at the same time when Salaami is made. Please comment.**

A. Indeed the bid'ati's argument is absolutely baseless and puerile..For a moment let us assume that Hadhrat Abdul Qaadir Jilaani (rahmatullalah alayh) was at two different places at the same time. This is an entirely separate question, apart from the claim that Rasulullah (sallallahu alayhi wasallam) is present at all the various Salaami singing sessions held simultaneously in different places on earth.. The first question requires explanation and proof, and the second question too requires proof. What is the Shar'i proof to substantiate the claim that Rasulullah (sallallahu alayhi wasallam) appears at Salaami functions? Even if only one Salaami function is held in the whole world, the question remains: What is the proof of the Shariah to support the contention of Rasulullah's presence? If we have to assume that Rasulullah (sallallahu alayhi wasallam) can be present at all places at one and the same time,then even if we have to momentarily leave aside the argument of shirk involved in such a belief, the question remains: Where in the Shariah does it say:

* That Rasulullah (sallallahu alayhi wasallam) is present in all places at the same time?
* That Rasulullah (sallallahu alayhi wasallam) specifically attends the many Salaami functions when his praises are sung?

Since these are issues of belief (Aqaaid), it is imperative to produce strong Shar'i evidence for their substantiation. Qur'aanic aayaat or Ahadith should be produced to support any such contention.

But, far from the Ahl-e-Bid'ah being able to produce any Shar'i evidence for their baseless suppositions, they come up with stupid arguments such as the one mentioned in the question.

This is just like saying that if Nabi Isaa (alayhis salaam) can descend from the heaven and again appear on earth, then Rasulullah (sallallahu alayhi wasallam) will also appear on earth from the heavens? Or since Isaa (alayhis salaam) is alive in the heavens, i.e. he never died, Rasulullah (sallallahu alayhi wasallam) too did not die and is in the heavens alive. If we refute these contentions and say that Rasulullah (sallallahu alayhi wasallam) has died and is not alive in the heavens, then it will be stupid to retort that since Isaa (alayhis salaam) did not die and is alive in the heavens, Rasulullah (sallallahu alayhi wasallam) too did not die and his alive in the heavens. Everyone can understand the stupidity of this type of lopsided logic. It is not a question of impossibility of Rasulullah not having died. The issue is: There is no Shar'i evidence to prove a claim of Rasulullah (sallallahu alayhi wasallam) not having died. Similarly, there is not a shred of Shar'i evidence for the claim that Rasulullah (sallallahu alayhi wasallam) presents himself at the many functions of Salaami held in different parts of the world.

Besides the above argument, it is also shirk to attribute omnipresence to Rasulullah (sallallahu alayhi wasallam). It is the attribution of divinity to a created being. The episode of Abdul Qaadir Jilaani (rahmatullah alayh) has no bearing to on omnipresence. Similar episodes have been reliably narrated of numerous Auliya. It is not the Wali who is at two different places at the same time. Sometimes an angel appears in the form of the Wali and sometimes it is some Roohaani manifestation of the Wali which assumes the external form of the Wali. Even jinns can assume human forms. Jibraeel (alayhis salaam) would sometimes appear to Nabi (sallallahu alayhi wasallam) in the form of a certain Sahaabi. If people had to see that Sahaabi a 1000 miles away at that particular time and others saw Jibraeel (alayhis salaam) in the form of that Sahaabi in Madinah, they all would swear that the Sahaabi was seen in two different places at one and the same time. Understand this well and to not fall in the snare of the stupid arguments of the Ahl-e-Bid'ah.

Q. Some people are teaching that a woman should perform Salaat just like a male. Her arms should not touch the ground nor be her sides when in Sajdah. They say that according to the Hadith there is no difference between a woman's and a man's Salaat.

A. Those who make such claims are of the ghair muqallid sect. These are ignorant people who are devoid of Deeni understanding. There are many differences between the Salaat of a man and woman. The female in her Sajdah has to contract her body inwards; place her arms flat on the ground and touching her sides. When she is in Qiyaam, her feet should touch. When raising her hands during Takbir Tahrimah, these should be kept concealed under her jilbaab. Her Ruku' will be a slight bow and in Tashahhud her right foot will not be raised like that of a man.

Q. In a palce where one does not know the Qiblah direction, if after the Salaat it is discovered that one had faced the wrong direction, will the Salaat be valid?

A. If one is unable to determine the Qiblah, it is necessary to enquire from someone who knows. If such a person is not available, the principle of Taharri is incumbent. Taharri means to reflect on the direction and seeking a ruling of the heart. After reflection, face the direction you deem to be the Qiblah. If after having made Taharri, Salaat is performed and then it transpires that the wrong direction was faced, the Salaat will be valid. If Taharri was not made and it is later learnt that the direction was incorrect, the Salaat will not be valid. However, even if one had not made Taharri, the Salaat will be valid if the direction faced was the Qiblah.

Q. Some Muslims are selling gelatine imported from Pakistan and Singapore.Is this gelatine halaal?

A. Since it is not known under what conditions the gelatine has been acquired from abroad, it is not halaal.

How does a person overcome the feeling of jealousy.? I tend to develop hasad for the good things of other women.

A. Jealousy like all other base traits are natural attributes of the nafs. As long as the dictates of hasad are not given practical expression, sin is not involved. When one strives against the dictates of jealousy one is rewarded. One gains much thawaab for arresting the demands of hasad. It is haraam to act or to give vent to hasad. Hasad demands that one disparages the person for whom one has developed jealousy. It demands that one slanders the person and attempts to harm him in different ways. The remedy for jealousy is to refuse to give vent to these demands; to make dua for the person and to praise the person in the presence of others. After this remedy is adopted a few times, Insha'Allah, the hasad will disappear.

Q. Can interest money acquired from the bank be given to a Muslim who is unable to pay his debts?

A. Bank interest may be given to him to pay his debts. It should be understood that it is not permissible to operate a banking account for the express purpose of acquiring interest. One may operate such an account out of necessity. The interest which one then receives from the bank should be compulsorily eliminated from one's possession. Such interest may be given to the Muslim poor.

Q. Due to rains, a few Muslim graves have fallen in. They had to be filled up again. A decision was taken to build walls around the garves with pavement blocks to prevent the graves falling in. Is this permissible?

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A. It is not permissible to erect such walls around the graves. It is essential to leave the graves in their simple natural state. Building walls around the graves is the style of the non-Muslims. Rains do not fall every day and the graves to not collapse frequently. Occasionally when this happens, it is a simple matter to arrange for sand to be filled into the graves.

Q. If a Shaafi performs Fajr Salaat behind a Hanafi Imaam, should he make Sajdah Sahw for having omitted Qunoot?

A. According to the Shaafi Math-hab he has to render Sajdah Sahw for the omission of Qunoot.

Q. A woman refuses to learn how to recite the Qur'aan. One day in anger her husband said to her: "You are haraam for me until you have not learnt to recite 5 paras (juz)." He then abstained from sexual relations with her. Meanwhile she started to learn the Qur'aan. After about two months, but before she had learnt even two paras, he indulged in relations with her. What is the ruling?

A. He has to discharge the kaffaarah (penalty) for a violated oath. He has to feed ten poor Muslims. Alternatively he may give each miskeen (poor Muslim) the Sadaqatul Fitr amount.

Q. How is Salaatul Haajat performed?

A. Salaatul Haajat consists of two raka'ts Nafl Salaat. Any Surahs may be recited. When one is in need of something, perform wudhu, make two raka'ts Nafl Salaat, then make dua for fulfilment of the need. This is a very efficacious exercise for the fulfilment of needs.

Q. Can a share be bought in a Qurbaani bull for Aqeeqah?. A. Yes, Aqeeqah is valid in a Qur'baani animal.

Q. Years after a couple had married, a woman claims that during their infancy she had breast-fed both of them. This is the first time in all the years she has spoken although she knew of their marriage, but never made this revelation. What is the Shariah's ruling?

A. If there is no Shar'i evidence for the claim, it will be rejected especially since she maintained silence for years. What constrained her to make this claim at this late stage?

Q. By error we were married in community of property. According to Islamic law are we still required to share everything?

A. Community of property is not valid in Islamic law. Simply ignore it. Have it cancelled. Whatever belongs to the husband remains his property and whatever belongs to the wife belongs to her.

Q. On the basis of the community of property can the husband insist that his wife pays half his debts?

A. He cannot compel her to pay even one cent of his debts. She is under no obligation to pay. If she wishes to pay his debts, she will obtain much thawaab, but he cannot force her.

Q. Can the child's father take custody of his 7 year old son even if he is not capable of looking after the child?

A. If he is truly incapable of caring for the child or if he is a moral danger for the child, then custody may be denied to him.

Q. A woman's brother acquired the capital for a business from her on the undertaking that the profits will be equally split. Now he refuses to give her any share of the profits. Please comment.

A. He is taking haraam advantage of his sister. It is compulsory for him to give her share of the profit. If he refuses, he will be consuming haraam usurped money.

Q. One person supplied the capital for the business and the other person operated the business. It was agreed to share the profit, 10% for the investor and 90% for the one who runs the business. Now that the business is in operation, the investor says that the 10% for him is 'highway robnbery'. What does the Shariah say?

A. If it was agreed between the two partners to give the one 10% and the other 90%, the question of 'highway robbery' does not arise. If it was 'highway robbery', why did he agree in the first place. As long as an agreement was made, it is valid. Any percentage profit may be agreed on for any of the partners.

Q. How does one sort out the material aspects of a divorce Islamically?

A. We have not understood your question. The only effects of a divorce with regard to "material aspect" are the maintenance of the woman. She is entitled to maintenance only during her iddat period. The man has to maintain his children. Whatever belongs to the wife, she may take it with her.

Q. The Health Authority of our city (Bristol, England) wants Muslims to donate to the sperm bank for use in fertilization to be used for embryo implantation for women who cannot have children. What is the ruling of the Islamic Shariah?

A. Sperms after separation from the body are najis (impure). Najasat (impurity) according to the Shariah can neither be donated nor sold. The manner in which sperms are obtained for purposes of haraam 'donation' is also haraam. Implanatation of a man's sperms into a strange woman is haraam. It is unethical Islamically speaking. It is haraam. Muslims are not permitted by the Shariah to participate in these impure, unethical and haraam programmes of the kuffaar. If Allah Ta'ala has decreed children for a woman, she will beget the children. If there are no children decreed in her Taqdeer, never will she get children with all the techniques invented by the kuffaar.

Q. Whilst reciting Surah Teen, the Imaam missed out the entire fifth aayat. Does this break the Namaaz?

A. If the Imaam had made Wasl, i.e. recited without pausing at the end of the fourth aayat) between the fourth and the sixth aayats, then the Salaat is faasid and has to be repeated. If he had made Waqf (paused) on the fourth aayat, the Salaat is valid.

The authorities have ordered the Ahl-e-Bid'ah group who was responsible for erecting illegally a shrine in the EstcourtQabrustan, to demolish the mausoleum. The Bid'ati group has also been ordered to pay the cost of the demolition. The Bid'ati group had erected its grave of worship in defiance of Islam's prohibition.

Q. In 1969 agirl was given 245 gm gold jewellery as a wedding gift. At that time the price was R600. No Zakaat was ever paid. How should Zakaat now be calculated for all the past years?

A. You will have to obtain the price of gold for each of the past 27 years. Each year's Zakaat should be calculated separately. We have calculated the Zakaat for the past three years. As soon as we obtain the avergae prices for the past 27 years, we shall, Insha'Allah, calculate the Zakaat for all these years. The avergae price of gold for the year 1994 was R40 per gm. The Zakaat on 245 gm gold is therefore R225. The gold price for 1995 was R50 gm. The Zakaat is therefore R301. The price for 1966 is R60. The Zakaat therefore is R375. The total Zakaat for the past three years is R901.

Q. Some Muslim wholesalers charge 10% handling charges when the customer returns the goods which are not suitable. Is this permissible?

A. It is not permissible to levy this haraam charge for goods which are returned. If the goods are defective, the seller is obliged by the Shariah to take back the items and give a full refund. If the goods are not defective, the seller is not obliged to take back the goods. It will, however, be an act of merit for which there is considerable thawaab if he cancels the sale and gives a full refund. The 'handling' charge is simply another name for Riba which is haraam.

Q. What is the ruling regarding an Imaam who dyes his beard and hair black?

A. It is haraam to use black dye for the hair. This Imaam is therefore a fasiq. It is not permissible to appoint him as the Imaam even though the Salaat performed behind him is valid.

Q. After performing one raka't Salaat what should one do if one had mistakenly completed the Salaat thinking two raka'ts were made?

A. After the Salaam, get up and perform the other raka'ts as long as you did not do any act which invalidates Salaat, e.g. speaking, turning away from the Qiblah, etc. Sajdah Sahw shall also have to be made.

Q. If the Masbooq completes his Salaat together with the Imaam, but realises his error while reciting Tasbeeh Faatimi, what should he do?

A. As long as he did not speak, turn away from the Qiblah, etc., he should rise, complete his Salaat and make Sajdah Sahw. (Masbooq is one who joined the Jamaat after having missed a raka't or more.)

Q. In several places it has become the practice to perform Eid Salaat in either the local school grounds or in a sportsfield. Some Aalims say that this fulfils the requirement of an Eidgah. Is this correct?

A. An Eidgah is vacant land at the end of the town's built-up area, where there are no more buildings. A vacant land surrounded by buildings or in the built-up area is not a Shar'i Eidgah. The schoolground and the sportsfield do not satisfy the the Shariah's hukm of an Eidgah. Besides this, secular school grounds are mabghood (on which is the Wrath of Allah) and mal'oon (accursed) since they are venues for evil, immoral and haraam activities. Such accursed venues cannot be honoured with the Sujood of thousands of Musallis. Such evil venues do not enjoy preference over the Musaajid. Where the community violates the Sunnah by wilful abstention from the Eidgah, it should not compound its sin by soothing its conscience with the argument that these mabghood venues are adequate Eidgahs. It should also be understood that in almost every place where the Eid Salaat is not performed at the Eidgah, it is due to the gross neglect and uncaring attitude of the community in general and of the Jamaat elders in particular. There is no valid reason for this neglect.

AIDING THE DEEN

The Ulama who have turned to the dunya seeking worldly benefits through the agency of their knowledge and status in the community should not forget that this Deen of Allah is not dependent on them. Allah Ta'ala is extremely Independent. Those who abuse his Trust are cast off the pedestal of honour He has bestowed to them. Allah Ta'ala aids His Deen with even fujjaar (evil sinners). Thus, Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah Ta'ala will aid this Deen even with a faajir man."

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Q. A Muslim foreigner marries a local Muslim (South African) woman according to the law of the land. Nikah was not performed. After getting his South African citezenship he deserted the woman. Can this woman claim divorce according to the Shariah? She wants to marry another man.

Q. Women should be extremely careful of foreigners who take undue advantage of them in order to acquire citizenship rights of a country. They should not rush to marry just any Tom, Dick and Harry they meet. A non-Muslim court marriage is not a Shar'i Nikah. The court-marriage is not recognized by the Shariah, hence she is not his wife. There is no need for any Talaaq. She is free to marry. However, she still has to apply for a 'legal' divorce because of her 'legal' marriage. This is only to avoid legal complications. But, Nikah to another man is not dependent on the acquisition of a court-divorce for the dissolution of the court-marriage.

Q. The children in our Mosques are badly misbehaved nowadays. They make much noise, laugh and stand among the adults during Jamaat Salaat. If they are reprimanded, parents take objection. The Imaam of the Musjid does nothing. What should musallis do about this misbehaviour and disturbance?

A. It is a sad reflection on the community. The misbehaviour of Muslim children display the ill-breeding of their homes. Parents either are too ignorant, uncaring or too frightened for their children hence they abstain from imparting Islamic manners to their offspring. The Imaam too is failing in his duty. It is his obligation to educate the musallis when he gives his bayaans. If there is the fear of greater disturbance with the parents if their rude children are reprimanded, it is best to exercise Sabr. It serves no good purpose to attempt to discipline the children if their parents will react childishly and misbehave in the Musjid. It will only compound the disturbance.

Q. Our Musjid Imaam dresses with such a long kurtah **which hangs belows his ankles. Should we perform Namaaz behind him?**

A. It is haraam to wear the trousers or the kurtah below the ankles. The Imaam in doing so is a faasiq. The Salaat he performs is Makrooh. It is the duty of the Musjid's trustees to explain to him the imperative need for correct Islamic dressing. If he refuses, he should be dismissed. Although it is not permissible to appoint a *faasiq to be the* Imaam, neverthelless, the Salaat behind him will be valid. If there is another Musjid nearby with a better Imaam, then switch to the other Musjid.

Q. I am given to understand that in the early days it was permissible for Muslims to play the tablah (musical drum). Is this permissible?

A. Your informer has confused the duff with the tablah. The duff is a drum which is struck without creating music. It is used for only times of war and to announce Nikahs. But the duff is not the tablah of the qawwaals. The tablah of the qawwaals is haraam.

Q Why do you insist on wearing a topi for Namaaz when the man's head is not part of the Satr?

A. Why do you wear a kurtah or shirt and long pants when you perform Salaat when the man's body besides that portion between the navel and the knees is not part of the Satr? If only the Satr is covered, Salaat will be valid. So why don't you and like-minded people not go to Musjid on warm days with only loin cloths? Just take care that the loin cloth covers the knees because you may not know that knees are included in the satr. When you have answered our question, then we shall elaborate on the importance and imperative need for donning an Islamic headgear, not only for Salaat, but for all time.

Q. The followers of the Salafi sect say that the feet must be kept wide apart during Salaat since this is the teaching of the Hadith.

A. These ghair muqallids have no understanding of the hadith. In the attempt to solve the Ahadith with their fanciful opinions, they arrive at corrupt conclusions such as stretching the legs apart, one in the east and one in the west. The Hadith does not teach this style of standing in Salaat. If the Hadith did in fact teach this mode of standing, the Sahaabah would have stood with their feet wide apart and so would the Students of the Sahaabah. The first practical act of Ibaadat which the Sahaabah taught their Students (the Taabioon) was the performance of Salaat. But these illustrious Taabieen, among whom are many Aimmah-e-Mujtahideen did not teach the mode of standing which the Salafi deviates propagate.

Q. A Mufti writes in a book which he had prepared for his thesis that Fiqh is Ijtihad. Is this definition correct?

A. Fiqh is not Ijtihad. Ijtihad is a method employed by the Fuqaha to obtain a verdict on an issue for which there was no explicit ruling in the Qur'aan and Sunnah. Fiqh is that part of Shar'i knowledge which deals with the Ahkaam (Laws) of Islam pertaining to the Zaahiri (External) acts of Ibaadat whether such Ahkaam are based on explicit Qur'aanic text, Hadith text, Ijma' (Consensus) or derived by Qiyaas (the Shar'i Analogical process). By means of Ijtihaad Ahkaam were deducted, but Ijtihaad is not the definition of Fiqh.

The Ahkaam dealing with the Baatin (Soul, Nafs—the emotions and attitudes) is called Tasawwuf. Both Fiqh and Tasawwuf combine to make up the Shariah.

Q. Which things should a woman in iddat not do? Is there a difference in the rules regarding the iddat of a divorcee and the iddat of a widow?

A. During the iddat period it is not permissible for the woman to adorn herself in any way whatever. She has to remain in the marital home. She may not entertain any proposal of marriage. The only differences in the rules pertaining to the iddats of a divorcee and a widow are the duration of the iddat and the issue of maintenance. The iddat of the divorcee is a period of three haidhs (menses) if she is not pregnant. If pregnant, her iddat will endure until delivery of the child. The iddat of a widow is four months and ten days if she is not pregnant. If pregnant, the iddat expires when she gives birth. While the divorcee is entitled to maintenance which her ex-husband has to compulsorily pay, the widow has no such claim on the estate of the deceased.

HAPPY?

"I am surprised by one who laughs inspite of Jahannum being ahead of him. I am surprised by the one who is happy while Maut is ever stalking him." (Hadhrat Ibn Mas'ood [radhiallahu anhu]).

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ORIGIN OF AIDS

His paper, ***"What happens when science goes bad. The corruption of science and the origin of AIDS. A study of spontaneous generation"*** was finally published by the University of Wollongong as a Working Paper (No.9) in 1991, after a number of research journals rejected or simply ignored his submissions.

In his paper, Pascal demonstrated that AIDS originated in the Belgian Congo as a direct result of mass oral polio vaccination while the vaccine was contaminated with a simian immunodeficicency virus (SIV).

VACCINATION AND AIDS

In 1985 the first of the simian immunodeficiency viruses was identified in rhesus monkeys, one the three main species whose tissues were used to culture the polio vaccine. Since then, the SIVs have been found in the two other species—cynomolgus and African Green monkey—as well. All of these SIVs are closely related to each other and are the closest-known relatives of the HIV. Pascal quite correctly highlights *(op.cit.)* that the conclusion was immediately drawn that transfer from a monkey to a human of one of these viruses had caused AIDS.

VACCINATION DISEASES

Every point in this proclamation has been violated and there is no guarantee that it does not continue to be violated. Children receiving any of the polio vaccines continue contracting paralysis from the vaccine. The wide-spread incidence of chronic ill health, an endless stream of respiratory infections, usually resisting all treatment, occurring in small children and the continuing high incidence of child leukæmia and cancer are themselves the evidence that not all is healthy in the kingdom of vaccines.

VACCINATION CONTAMINATION

The continued contamination of polio vaccines with animal viruses is of special concern. Goffe *et al.* (1961) pointed out that the vacuolating virus (SV40) which was resistant to formaldehyde occurred potentially in all polio vaccines, since until 1961 none of them was checked for this virus. It was also only one of many viruses and other agents lurking *"hitherto undetected"* in the monkey kidney tissue culture preparations. Despite these warnings, the authors considered oral administration of polio vaccines safer since they thought the alimentary tract may serve as a selective screen.

VACCINATION: the medical assault on the immune system by V. Scheibner Ph.D

THE DECEPTION OF THE DEVIANT SALAFI SECT

When a man wishes to unfetter himself from the restrictions of the Shariah and the Sunnah in the present day, the solution for him is to become a so-called Salafi. Once he joins the Salafi deviant sect, he is free to find expression for his nafsaani opinions. In order to draw unwary and ignorant Muslims into its fold of dhalaal and baatil, the modernists salafis employ deception on a large scale.

A salient feature of this sect of baatil is their rejection of the Math-habs of the Salf-e-Saalihoon. Inspite of their rejection of the Mathaahib of Haqq espoused by the Salf-e-Saalihoon, these mudhilleen (deviates who lead others astray) seek to bamboozle the unwary and the ignorant by making ostentatious claims of their 'Love' and 'respect' for the Ulama and Fuqaha. The masses are ignorant. They lack the knowledge to distinguish between right and left; they do not possess the ability to verify and understand the statements of the Fuqaha which these salafi deviates selectively quote to bolster their corruptive arguments. Let us examine one example of the deception they employ to hoodwink the unwary and the ignorant.

TAQLEED

While they decry Taqleed; jeer at it; speak mockingly of it and villify the Muqallideen who follow the Ulama and Fuqaha of the Salf with epithets such as 'cows' and 'dogs' 'blindly following' rulings of others, these salafis cite the very great Fuqaha of the Salf to support their baatil contentions of admut taqleed or the renunciation of Taqleed or their blind following of their opinions of desire. In substantiation of their claim they present the well-known statements of the Fuqaha and Aimmah Mujtahideen of the Salf-e-Saalihoon such as:

"When you find in my kitaab anything contradicting the Sunnah of Rasulullah (sallallahu alayhi wasallam) then say (i.e. command) the Sunnah of Rasulullah (sallallahu alayhi wasallam) and leave aside my statement."
(Imaam Shaafi)

"When the Hadith is established as authentic in opposition to my statement, then act according to the Hadith and abandon my statement."
(Imaam Shaafi)

"When the authenticity of the Hadith is established, then that is my Math-hab."
(Imaam Shaafi)

Similar statements have been attributed to Imaam Abu Hanifah by Ibn Abdul Barr. Imaam Sha'raani too attributes similar statements to Imaam Abu Hanifah. In Raddul Mukhtaar, Allaamah Beeri narrating from Sharah Hidaayah of Ibn Shuhnah says:

"When the Hadith is authentic then that is my Math-hab."
(Imaam Abu Hanifah)

The authenticity of these statements is not contested. However, neither do these salafis understand the meaning of these statements nor do their audiences. The audience being unschooled in the higher knowledge of the Shariah simply take in what is gorged out by the devious speakers of this sect. The salafis claim to be the followers of the Salf. In their definition of the Salf they quite rightly include the Fuqaha and Ulama of Quroon-e-Thalaathah (the first three glorious epochs of Islam)—the age of the Sahaabah, Taabieen and Tab-e-Taabieen. The Aimmah Mujtahideen which include the four illustrious Imaams of the Four Math-habs of the Ahlus Sunnah Wal Jama'ah are all part of the Salf.

While these salafis seek to eke out unbridled rejection of Taqleed for every man in the street on the basis of the aforementioned statements attributed to the great Imaams, the great Ulama who follow these Aimmah Mujtahideen aver otherwise. Commenting on these statements, Imaam Nawawi (rahmatullah alayh) says:

"This which Imaam Shaafi has said does not mean that everyone who sees a Saheeh Hadith should say: 'This is the Math-hab of Shaafi, thus practising on the zaahir (text/external or apparent meaning) of the Hadith.
This most certainly applies to only such a person who has the rank of Ijtihaad in the Math-hab. It is a condition that he overwhelmingly believes that Imaam Shaafi was unaware of this Hadith or he was unaware of its authenticity. And this is possible only after having made a research of all the books of Shaafi and similar other books of the Ashaab of Shaafi, those who take (knowledge) from him, and others similar to these (books). This is indeed a difficult condition (to fulfil). Few are there who measure up to this (standard).

What we have explained has been made conditional because Imaam Shaafi had abandoned acting on the zaahir (text) of many Ahadith which he saw and knew. However by him was established proof for criticism in the Hadith or its abrogation or its specific circumstance or its interpretation, etc. (hence he was constrained to leave aside the hadith)."
(I'laaus Sunan, Vol. 2, page 225)

Shaikh Abu Amr (rahmatullah alayh) said:

"It is not easy to act according to the apparent (zaahir) text of what Imaam Shaafi said. It is not lawful for (even) every Faqeeh (qualified Aalim who has deep insight) to act independently with that which he opines to be proof from the Hadith."
(I'laaus Sunan, Vol. 2, page 225)

It also appears in I'laaus Sunan of Muhaddith Zafar Ahmad Uthmaani (rahmatullah alayh):

"Imaam Sha'raani has also narrated it (i.e. the statement 'When the authenticity of a Hadith is established it is my Math-hab.'), attributing it to the four Imaams. It is not hidden (from understanding) that this is for the one who has the ability (insight and qualification) in the Nusoos and the knowledge of its clear laws and its abrogations."
(Volume 2, page 226)

Discussing this statement in his treatise, Shaikh Yusuf Bin Ismaail Nibhaani says:

"Verily, the statement: 'When the Hadith has been authenticated, then it is my Math-hab' has been narrated from each one of these four Imaams who were free from personal opinion.
The audience to whom this statement ('When the Hadith is Saheeh it is my Math-hab.') was directed, is only his (the Imaam's) Ashaab (the Fuqaha of his Math-hab) who were great and illustrious Aimmah fully qualified in the rational and narrational sciences (of the Deen). (And the statement is directed to) those who came after these illustrious Aimmah among the great Ulama of his Math-hab, those who were the Ahlut Tarjeeh (a high category of Ulama). All of them who were the Haafizeen of the Hadith of Rasulullah (sallallahu alayhi wasallam) were fully aware of the daleels (proofs) of all the Math-habs.....These are the ones whom the Imaam (of the Math-hab) had directed his statement: 'When the Hadith is Saheeh, it is my Math-hab.'....Verily, they (these great Fuqaha) are able to reconcile between the Hadith from which the Imaam had derived proof, and the (latest) Hadith which was established as authentic after the Imaam. They (these illustrious Fuqaha) can see which of the two Hadiths is more authentic, stronger and which of the two Hadiths is the later one so that the later one can be the Naasikh (abrogator) for the earlier one."
(Hujjatullah alal Aalameen)

It should now be crystal clear to every unbiased person possessing the least degree of Aql (intelligence) that the statement: "When the Hadith is Saheeh it is my Math-hab.", is directed to an audience of illustrious Fuqaha who were masters and experts in Ijtihaad; who had embraced all sciences of the Shar'i Uloom; who were Muqallideen of their Imaams, who were Huffaz of Hadith; who were experts of both narrational and rational (Manqool and Uqool) branches of knowledge; —in short, who were Ulama and Fuqaha of the highest category, whose likes did not again appear on earth after them nor will appear again on earth until the Day of Qiyaamah because those illustrious Fuqaha were a Band of Muhaqqiqeen whom Allah Ta'ala had specially created to formulate and systematise the Shariah for posterity in such a manner that no mudhil (deviate who leads astray) can ever hope to escape with his baatil interpolations and nafsaaniyat.

While the illustrious Aimmah-e-Mujtahideen directed their command to their Students (Fuqaha and Ulama of the highest category), these half-baked and raw salafi deviates direct the Aimma's statements to an audience of juhala—people who have yet to become adept in the basics of Tahaarat, Salaat, Saum, etc.

Even the greatest Aalim alive today cannot avail himself of the statement of the Aimmah-e-Mujtahideen, leave alone the myriads of half-baked Ulama. The masses cannot even be considered in this regard. Here in this context when we say 'half-baked' we are referring to even the present day Ulama-e-Haqq whose duty it is to safeguard the Shariah. Even these highly qualified Ulama of the present age are 'half-baked' and grossly under baked in relation to the giants and stars of the Shar'i Uloom who strode the Firmament of Islamic Knowledge and Piety during the Quroon-e-Thalathah.

The age for weighing the verdicts of the Aimmah-e-Mujtahideen against the Ahadith has long passed. It is downright silly and stupid for anyone in this age to run away with the puerile notion of having the ability to rectify, amend or refute any of the rulings of the Aimmah-e-Mujtahideen. Any such amendment to any of the rulings of the Aimmah-e-Arba-ah was affected many centuries ago—a thousand years ago—by their

ANGER FOR ALLAH'S SAKE

Rasulullah (sallallahu alayhi wasallam) said that both love and hatred should be for the sake of Allah Ta'ala, not for the pleasure of the nafs. Once Hadhrat Umar (radhiallahu anhu) apprehended an intoxicated man. When he was about to punish the man, he (the man) let out a torrent of abuse against Hadhrat Umar. Immediately Hadhrat Umar released the man to go his way.

When people enquired of the reason for setting the man free, Hadhrat Umar (radhiallahu anhu) said:

"I was angered by his abuse. If I had to punish him, my nafs too would have had a share in it. I do not desire to punish a Muslim for the pleasure of my nafs."

From page 1

SHI'ISM IS NOT ISLAM

- *"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imaam, not even the cherubim or the prophets."* (Writings and Declarations of Khomeini)

NONE-ENTITY

Ibn Taimiyyah in relation to Imaam Abu Hanifah and the other great Imaams is a non-entity. Compared to the Aimmah-e-Mujtahideen, Ibn Taimiyyah holds no rank in the firmament of Islamic Knowledge. Yet the deviated Salafis expect the Muslims to reject the Aimmah-e-Mujtahideen and submit to the opinions of Ibn Taimiyyah and Ibn Qayyim. The Ummah follows the Salf whose Taqleed Rasulullah (sallallahu alayhi wasallam) and the Qur'ān command.

CONSIDERATION FOR OTHERS

Once a Buzrug married a very beautiful woman. When the day arrived for her to go to her husband's home, she contracted smallpox. Her facial beauty was ruined. Her parents and she herself were full of grief and worry. What will her husband say? When the husband learnt of their plight, he pretended to have gone blind. He complained of failing eye vision and then informed the people that he had gone blind. His wife lived with him for twenty years and all this time he sustained the pretence of him being blind. After twenty years when she died, he revealed that he was not blind. When asked the reason for his act, he said: *"I did not wish to cause grief to either my wife or my in-laws."*

EVIL MOTIVES

Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) narrated from Wahab Ibn Munabbah the following episode:

"Once a Durwaish (Buzrug) said to his mureeds: 'For the fear of plunging in transgression we renounced our wealth and families. But I fear that we become afflicted with greater love of the world and fame through the Deen than the transgression which afflicts the wealthy people through their wealth. When someone meets us, we desire him to honour us on account of our piety. We desire that he does us a favour because of our piety. When we purchase, we desire that the price be reduced on account of our piety."

The plots of the nafs are severe. Many pious people without thinking or understanding acquire name, fame and worldly benefits on the strength of their piety. People honour them for their piety and worldly favours are expected from people. A man of piety (a Buzrug or an Aalim) should, therefore, be very cautious when accepting gifts and services from people.

The fragrance of Jannat is haraam for a woman who seeks divorce (without valid reason).—Hadith

THE DECEPTION OF THE SALAFI SECT

great Students and Ashaab. Indeed these deviate salafis are suffering from the disease of self-conceit and pride in their belief that 'erroneous' fataawa of the Aimmah had remained undetected for the past thousand years and that it was only now in this age that a deviate like Al-Baani acquired the 'honour' to correct the 'mistakes' of the great Imaams of the Mathaahib.

It needs no deep wisdom to understand the reason for the Aimmah's directive to their Ashaab/Students to review their rulings on the Standard of the Saheeh Hadith. The Shariah of Islam is the product of Wahi. It is not the product of anyone's opinion, be he the greatest Faqeeh. In that early age of Islam the Shariah had not yet been fully codified in chapter form and systematically reduced to writing and all the Ahadith had not been compiled. The age of Hadith compilation came much later. It was therefore likely that an Imaam was not aware of all the Ahadith on a specific subject. He would issue his fatwa on the basis of all available Nusoos (Qur'aanic aayat and Ahadith). However, when later he was apprized of a Saheeh Hadith which contradicted his fatwa, he would immediately review his ruling and if the authenticity and other relevant aspects of the Hadith were established, he would revoke his fatwa and issue a new fatwa. Similarly, if the Saheeh Hadith came to the attention of the Imaam's Ashaab after the death of the Imaam or in his absence, they would adopt the same process of review and amend their Imaam's ruling in obedience to his command to do so. Thus, the statement: "When the Hadith is Saheeh, it is my Math-hab", and similar other statements attributed to the Aimmah-e-Arba-ah, had their application during the age of Ijtihaad when the process of the formulation, codification and systematization of the Shariah was in progress. The authorities of the Shariah, viz., the Fuqaha-e-Mujtahideen, to whom the directive was issued by the Aimmah of the Mathaahib, had already given expression to this command. Thus these statements have outlived their utility and are no longer applicable for the simple reason that all the Saheeh Ahadith have already been compiled 1250 years ago. Any reviewing which had to be done, was completed 1250 years ago. The statements of the Aimmah in this regard have only historical importance, and cannot be considered any longer for practical expression.

It is indeed ludicrous to run away with the assumption that for 1200 years any errors of the Aimmah Arbah remained undetected and a man like Al-Baani of this age came to rectify such 'errors'.

INTELLIGENCE

While the masses lack higher Islamic Knowledge, they do possess a degree of natural intelligence by means of which they may discern truth. The discernment for distinguishing between truth and falsehood is inborn in the Muslim. He only has to be sincere and unbiased when hearing naseehat. He will then with the aid of Allah Ta'ala arrive at the avenue of guidance.

It should not be difficult for an unbiased Muslim to understand that it is not possible for thousands and thousands of Ulama and Fuqaha to submit to the Aimmah of the four Math-habs for the past 1250 years if they were in error. If Taqleed was in conflict with the Qur'aan and Sunnah, how could it have been possible for such a vast multitude of Ulama and Fuqaha to uphold this concept for all these centuries? Can it be possible that the entire Ummah was in darkness from the three early ages of Goodness (Quroon-e-Thalaathah) and a man like Al-Baani of this present age be on the path of rectitude in his denunciation of the Taqleed of the Four Imaams? Are the multitude of Fuqaha who lived in every age of Islam right or is the modernist salafi sect of this age right? Consult your intelligence with sincerity and you will not fail to see the light of hidaayah.

THE FOUR IMAAMS

The salafi sect make a great play of their supposed following of the Salf-e-Saalihoon. On close examination it will be discovered that while they call themselves salafis, they are not the followers of the Salf-e-Saalihoon. In their own definition of the Salf, they include the Fuqaha and Ulama of Khairul Quroon (the Noblest Ages) which according to Rasulullah (sallallahu alayhi wasallam) were the ages of the Sahaabah, Taabi-oon and Tab-e-Taabi-oon. On this score there is consensus. If these salafis do have love and respect for the Salf-e-Saalihoon as they vociferously claim in their talks to unwary audiences, why do they condemn the Taqleed of the Salf-e-Saalihoon? If they honour and love the Salf-e-Saalihoon, why do they hurl vile epithets at those Muslims who follow the Salf-e-Saalihoon? It should be noted that all the Aimmah-e-Mujtahideen (the Four Imaams and other Mujtahideen) belonged to the Quroon-e-Thalaathah. They are the Salf-e-Saalihoon. Ibn Taimiyyah and Ibn Qayyim who are in actual fact the Imaams of the salafi sect (but they do not overtly proclaim this) are not among the Salf-e-Saalihoon. The following dates of birth of these personalities will indicate who the Salf actually are:

Imaam Abu Hanifah	80 Hijri
Imaam Maalik	94 Hijri
Imaam Shaafi	150 Hijri
Imaam Hambal	164 Hijri.

All four illustrious Imaams of the Mathaahib belonged to the initial noble epoch of Islam, hence all are among the Salf-e-Salihoon whose obedience is commanded by the Qur'aan and Hadith.

But Ibn Taimiyyah was born in 661 Hijri, almost six centuries after Imaam Abu Hanifah. Ibn Qayyim was born in 691 Hijri, more than 600 years after Imaam Abu Hanifah. Thus, these two Imaams of the salafi sect are separated from the age of the Salf-e-Saalihoon by six centuries. Inspite of this great gap between the Salf-e-Saalihoon and the Imaams of the salafi sect, the latter heeds the propagations of these two individuals who appear on the scene in a belated age, distanced far and wide from the Salf-e-Saalihoon.

While licking up every opinion of their miscreant Imaams, these salafis have volumes of criticism for the followers of the Aimmah-e-Mujtahideen who were truly the Salf-e-Saalihoon for whom submission by the Ummah is a divine decree. The Qur'aan commands:

"O People of Imaan! Obey Allah, obey the Rasool and the Ulool Amr among you."

The Ulool Amr (the Leaders) mentioned in this Qur'aanic verse apply in the first instance to the Sahaabah, next to the Taabioon and then to the Tab-e-Taabioon. These are the three illustrious groups of the Sunnah singled out for obedience by Rasulullah (sallallahu alayhi wasallam). He, therefore said:

"The best of ages is my age, then the next age and then the age following."

These are the ages of the Sahaabah, Taabi-oon and Tab-e-Taabioon. These are the ages of the Salf accepted by even the modernist salafi sect.

Speaking glowingly of the Salf-e-Saalihoon, the Qur'aan Majeed says:

"Those who went ahead first (the Sahaabah) among the Muhaajireen and Ansaar, and those who followed them with goodness, Allah is pleased with them and they are pleased with Him...."
(Aayat 100, Surah Taubah)

Allah Ta'ala expresses His pleasure with these Salf-e-Saalihoon, yet the salafis of this age deem it appropriate to condemn the Ummah and brand them as 'cows' and 'dogs' for making Taqleed of the Salf-e-Saalihoon.

WHO ARE THE FOLLOWERS OF THE SALF?

In the exercise to denigrate Taqleed of the Salf, the salafi sect takes its cue from Ibn Taimiyyah and mainly from Ibn Qayyim, the student of Ibn Taimiyyah, both of whom were not part of the Salf-e-Saalihoon. While these salafis adopted the uninhibited blind following of Ibn Qayyim, they have the rude audacity of vilifying those who follow the Salf-e-Saalihoon—the Aimmah-e-Mujtahideen. Every unbiased Muslim can judge for himself and ascertain who the followers of the Salf are. The Muqallidoon who follow the Aimmah-e-Mujtahideen or those who follow Ibn Taimiyyah and Ibn Qayyim? While the Shariah commands the following of the Salf-e-Saalihoon, there is no such command to obey Ibn Taimiyyah and Ibn Qayyim. Thus, those who are making Taqleed of the Aimmah Arba-ah are the true followers of the Salf.

It is indeed very surprising to note that the salafis do not have any vile epithets for those who follow Ibn Taimiyyah and Ibn Qayyim, but for the Ummah following the Salf-e-Saalihoon whose obedience has been commanded by Rasulullah (sallallahu alayhi wasallam) they have a large armoury of scornful epithets.

In this article we have dealt with only one aspect of the claims made by this deviant sect calling themselves, salafis. That aspect is their misinterpretation of the Aimmah's statement:

"When the Hadith is Saheeh, it is my Math-hab."

Insha'Allah, in future articles all the other baatil aspects of modern-day salafi'ism will be dealt with and exposed for their falsity.

Whoever honours the Signs of Allah, (he does so because of)the taqwa of the heart. (Qur'aan)

THE DIVINE BARRIER

"Allah forms a barrier between man and his heart," (Surah Anfaal, aayat 24)

Whatever good thought or idea develops in the mind is by virtue of inspiration from Allah Ta'ala. This is termed taufeeq. Therefore, when the taufeeq for goodness develops in the heart, it should not be allowed to go to waste. Of his own accord man is unable to initiate the urge for righteousness. It is solely a ni'mat from Allah Ta'ala.

If this bounty is not appreciated, it is snatched away. When appreciation is not shown for the taufeeq to do good, then Allah Ta'ala comes inbetween and constitutes a barrier between man and the urge to practise virtue. Then even if he wishes to do good—even if he understands the correctness and need for virtue, he is simply deprived of the urge, enthusiasm and ability to give practical expression to goodness. This is because he had scorned the virtuous thought/taufeeq which Allah Ta'ala had inspired into his heart. The Divine Barrier then prevents him from goodness. Hence, it is essential to make haste with righteousness.

Procrastination in the sphere of righteousness deprives one from the ability to do good in the future. A simple illustration of the Divine Barrier snatching away taufeeq is a man who resolves to rise early for Tahajjud Salaat, for example. He forms the intention to rise in the morning at 4. He makes dua to Allah Ta'ala to assist him in rising early. Allah Ta'ala responds to his supplication and his eyes open in the morning in time for Tahajjud Salaat. But, his nafs gains the upperhand because he refuses to struggle against its desire to sleep again. He tells himself that he will sleep just ten minutes more. He closes his eyes and when he again wakes up, he discovers that Tahajjud time has expired. After two or three such performances in which he allows his nafs to overpower him, Allah Ta'ala becomes a Barrier between him and his heart. Henceforth his eyes will not even open in due time for Tahajjud because he had failed to show appreciation for the aid (taufeeq) Allah Ta'ala had bestowed to him by opening his eyes in time. Since this is a world of struggle, it was his incumbent duty to have offered resistance to his nafs, cast off the blankets and busy himself with the process of Tahajjud Salaat.

This is a simple example of the taufeeq being snatched away. In like manner, Allah Ta'ala forms a Barrier when man ignores the inspiration for A'maal-e-Saalihah (Righteous Deeds) which Allah Ta'ala infuses into the heart.

THE WRATH OF ALLAH

Once Hadhrat Isaa (alayhis salaam) together with his Hawariyyeen (Companions) passed by a village. Everything was in ruins and desolate. Human skeletons were lying all over the show. Hadhrat Isaa (alayhis salaam) said to the Hawariyyeen that these people were destroyed by the Wrath of Allah Ta'ala. The Companions wished to know more of the condition of the destroyed people. Hadhrat Isaa (alayhis salaam) made dua to Allah Ta'ala. He was instructed to call the skeletons during the night time.

During the night, Hadhrat Isaa (alayhis salaam) mounted a small hill and called out: **"O people of the village!"** Someone from the village responded: **"What is your command, O Roohullaah!**

Nabi Isaa: What is the state of your people?
Skeleton: One night we were sleeping well. Suddenly in the morning we were dumped into Jahannum.

Nabi Isaa: What is the reason?
Skeleton: We were engrossed in the love of the world and followed the transgressors.

Nabi Isaa: To what extent did you love the world?
Skeleton: As much as a baby loves its mother. When the mother appears, the baby becomes happy and when the mother disappears the baby grieves and cries.

Nabi Isaa: Why do your companions not speak?
Skeleton: There are reins of fire in their mouths and the Angels are pulling at these reins. These Angels are of foul temper.

Nabi Isaa: How do you then speak:
Skeleton: I was not one of them. But, since I associated with them the punishment overtook me too. Now I have been hung up on the brink of Jahannum. I do not know if I will be saved or flung into the Fire."

(Nazhatul Basaateen)

IDOL WORSHIPPERS (From page 1)

our own shadows. When fear for even idol-worshippers have overpowered the hearts of the Mu'mineen, it is then indeed a crying and a disgraceful shame.

IMAN — PIVOT OF NAJAAT

Some deviated maulanas turned professors by having abandoned their Islamic identities for the acquisition of degrees at kuffaar universities, hold the kufr belief that for Najaat (salvation) in the Aakhirah Imaan in Rasulullah (sallallahu alayhi wasallam) is not a condition. They contend that a non-Muslim will be saved in the Aakhirah and granted entry into Jannat by virtue of good character which he displays.

In holding this kufr belief, these deviates categorize kuffar into two classes. One class of kuffaar will be assigned to hell on account of their oppression on others. The other class will attain salvation by virtue of good character. Furthermore, the concept of good character espoused by the deviate maulana-professors differs vastly from the Islamic conception of Akhlaaq-e-Hameedah. Leaving aside the issue of Imaan, the conception of Akhlaaq in Islam regards all evil, all sin and vice of any kind to be negatory of the lofty attributes of moral excellence. In contrast, the deviates proclaiming themselves to be Muslims do not consider private acts of immorality such as zina (fornication), homosexuality, consumption of liquor, etc. to be in conflict with good character. It is for this reason that they maintain that kuffaar political leaders who overtly fight the cause of the oppressed poor, will be among those who will attain Najaat in the Aakhirah regardless of their filthy and impure lives of immorality. Thus, in their conception of Najaat fil Aakhirah even the kuffaar with immoral 'private' characteristics stand in the first row for entry into Jannat.

In their supposition the doom and damnation the Qur'aan Majeed repeats over and over for the kaafireen do not bring within its ambit all kuffaar. The Qur'aanic decree of Jahannum for the kaafiroon according to the deviates is meant for only those kuffar who oppress others and who conspire against Islam.

This idea of the deviates is a great deception of shaitaan. If ever any kaafir had to acquire entitlement of Jannat or Najaat in the Aakhirah, it would have been the beloved uncle, of Rasulullah (sallallahu alayhi wasallam). His uncle, Abu Taalib, was an ardent lover and protector of Muhammad (sallallahu alayhi wasallam). He understood and acknowledged the truth of Muhammad (sallallahu alayhi wasallam) without embracing Islam. He cared for Rasulullah (sallallahu alayhi wasallam) in his childhood and youth. He protected Nabi-e-Kareem (sallallahu alayhi wasallam) against his enemies. He helped Rasulullah (sallallahu alayhi wasallam) in many ways. He was not an implacable foe of Islam. But for personal reasons of false pride he refused to accept Imaan. But the Qur'aan is explicit in denying Najaat for Abu Talib. According to the Hadith, the only concession for Abu Talib will be a reduction in the chastisement of Jahannum. But there is no Najaat for him.

When his uncle Abu Talib died without Imaan, Rasulullah (sallallahu alayhi wasallam) was grieved. His heart was shattered and he cried profusely. In response to Rasulullah's (sallallahu alayhi wasallam) grief, Allah Ta'ala revealed the following aayat:

"(O Muhammad!) Verily, you are unable to guide whom you love. But Allah guides whom He pleases. And Allah knows best who are those to receive guidance."

When there is no salvation in the Aakhirah for the beloved uncle of Rasulullah (sallallahu alayhi wasallam), the uncle who had supported him in his mission of Islam, how can there be salvation for other kuffaar?

Najaat in the Aakhirah pivots on Imaan. The concept of Qur'aanic Imaan demands belief in the Risaalat of Muhammad (sallallahu alayhi wasallam). Any man who refuses to accept Muhammad (sallallahu alayhi wasallam) as the last Nabi of Allah cannever be a Muslim. There is no najaat for such a kaafir. In the attempt to mislead others and to curry favour with their non-Muslim compatriots, the deviates have bartered away their Imaan and the Najaat of the Aakhirah for a miserable price. In so doing they have become the greatest losers as the Qur'aan says:

"O People of Imaan! If you follow the kuffaar, they will return you on your heels (into kufr). Then you will return as the losers."

This very aayat ends with the statement:

"But, in fact, Allah is your Friend and He is the best of helpers."

Therefore, there is no need to curry favour. There is no need to resort to flattery of the kuffaar. Aid and protection for the Mu'mineen are from only Allah Ta'ala.

FAJR SALAAT

While the overwhelming majority in the community has abandoned the five daily Fardh Salaat, a large percentage of even those who perform the five Salaat, absent themselves from the Fajr Salaat in the Musjid. Total abandonment of Salaat is akin to kufr, hence Rasulullah (sallallahu alayhi wasallam) said:

"Whoever deliberately abandons Salaat has committed kufr."

Regarding the salient signs of the munaafiqeen (hypocrites), the Hadith informs us that they find Fajr Salaat the most difficult. It is therefore a characteristic of nifaaq (hypocrisy) to stay away from the Musjid, especially during Fajr.

Attending the Jamaat Salaat for Fajr or waking up for Fajr is not a sacrifice. It is not a display of greatness. It is not a great jihaad. By the time Muslims go to the Musjid for Fajr, it is observed that the outside world stirs in the darkness with thousands of non-Muslims hurrying to work or to other worldly activities in their cars, busses, taxies and on foot. Maid walk kilometres in the dark and cold to be on time for work while Muslim destroy their Imaan and their Rooh by sleeping away the time when it is haraam to sleep. Remember, when Salaat is destroyed, the edifice of Imaan comes down crumbling.

THE POWER OF MUSLIMS IS IN TAQWA

"If there are among you twenty Saabir ones, they will overcome two hundred and if there are among you a hundred, they will overcome a thousand of those who are kuffaar because they are a people who do not understand."
(Qur'aan)

The strength and power and the success and victory of Muslims are not in superior worldly means. This aayat of the Qur'aan-e-Kareem states that the condition for success against the enemy is Sabr. Sabr in the context of this aayat means Taqwa (Piety). Taqwa rises from the basis of moral character. Without moral purification and spiritual progress it is not possible to gain Taqwa which is vital for the success of Muslims in the battlefield of Jihad against the kuffaar.

With Taqwa will come victory even if the Muslims are outnumbered and vastly out-gunned. The Victory in Jihad is not dependent on material and technological superiority or in the possession of sophisticated weapons. The attribute of Taqwa (Sabr) based on Imaan is vital. As long as Taqwa is not cultivated, Muslims will never achieve lasting victory against the kuffaar. The present condition of Muslims throughout the world is ample testimony for this reality.

Speaking on the need of spiritual requirements for success in Jihad, the Qur'aan says:

"O people of Imaam! When you meet up with an army (of the kuffaar), then be firm and make the thikr of Allah in abundance so that you be victorious."

REMAIN UNKNOWN

A stranger once accompanied Hadhrat Ibn Muhreez (rahmatullah alayh) on a journey. When it was time for the stranger to separate and go his own way, he asked Hadhrat Muhreez for some naseehat (advice). Hadhrat Muhreez said:

"If you are able, then do this: Recognize others, but none should recognize you. They should ask others and no one should ask you."

(Nazhatul Basaateen)

One should despise name and fame and live a life of solitude and peace.

BURNING SHAITAAN

The Qur'aan Kareem commands that evil be recompensed with something which is better. Someone reported to Hadhrat Fudhail Bin Ghazwa (rahmatullah alayh) that a certain man had spoken ill of him. Hadhrat Fudhail responded: **"By Allah! I shall burn the one who had instructed him."** When the people asked who the instructor was, Hadhrat Fudhail said that it was the shaitaan. He then said: **"O Allah! Forgive the one who had spoken ill of me."** Turning to the people, he said: **"Undoubtedly, shaitaan is now burning because I have obeyed Allah's command regarding the person who had spoken ill of me."**

LAUGHTER

"Do not laugh much, for laughter in abundance kills the heart." **(Hadith)**

OUR DISEASE AND ITS CURE

Muslims have failed to understand that the cause for the Ummah's inertia is the disease of spiritual and moral corruption which is gnawing at the roots of the Islamic Tree. The rot has gripped the brains of the Ummah and is now so deep-set that even its Ulama have begun aping western ways. Even the Ulama have become enamoured with western methods in their pursuit for mundane achievements. Everyone is failing to understand that the remedy for the Ummah's ills cannot be acquired from western style conferences organized by modernists and deviates who steer even the flabby 'ulama' who disgrace themselves by their participation in these activities of the juhaal.

The one and only cause for the Ummah's fall and abject misery is the departure of Muslims from the Sunnah chalked out by Rasulullah (sallallahu alayhi wasallam). In one Hadith. Rasulullah (sallallahu alayhi wasallam) said that a time will come when his Ummah will be like the muck which floodwaters bring. Inspite of their vast numbers Muslims will at that time be at their weakest. When asked for the reason, Rasulullah (sallallahu alayhi wasallam) responded that they would be suffering from two diseases: Love of the world and dislike for Maut.

When Muslims abandon the pursuit of the Aakhirah for which they were created and sent into earth, the love of the world sets into their hearts. When this love saturates the heart, the fear and dislike for death overwhelm them. The love of the dunya (world) negates Taqwa. It diverts the Mu'min from pursing the pleasure of Allah Ta'ala. He then lapses into disobedience and transgression. In the evil desire to gain the transitory pleasures and comforts of the world, he emulates and follows the kuffaar whom he sees in varying degrees of worldly progress. But while the kaafir can gain worldly success by following the ways of the world and his nafsaani desires, this same path (of the kuffaar) brings nothing other than total failure and disgrace for the Muslimeen. Decrying the Believers for seeking honour and success in the misguided idea of emulating the kuffaar, the Qur'aan Hakeem says:

"What, do you search by them for honour?"

Izzat (glory and honour) for the Mu'mineen is attainable only via the avenue of Islam—the orthodox Islam of the Sahaabah—the Sunnah of Rasulullah (sallallahu alayhi wasallam). This is what Hadhrat Umar (radhiallahu anhu) said:

"We are a nation whom Allah honoured with Islam."

THE ONLY CURE

The only cure for the Ummah according to the Qur'aan and Hadith is to reclaim our identity as followers of Islam. The system for this is in the method of Rasulullah (sallallahu alayhi wasallam). Before the Sahaabah were allowed to appear on the world scene, they had to undergo years of moral and spiritual training. The first part of Rasulullah's (sallallahu alayhi wasallam) mission of 13 years was a Madrasah and a Khaanqah in which the only occupation was ta'leem (instruction in masaa-il) and tarbiyat (moral training and purification). Minus moral reformation and spiritual elevation, Muslims are doomed to failure and disgrace. We can swear an oath by Allah that it is impossible for Muslims to extricate themselves from the morass of decadence and disgrace if they refuse to fully apply themselves to Islaah-e-Nafs (moral reformation) and spiritual elevation.

The way for acquiring these goals is to sit in the suhbat (company) of the Auliya, the pious Ulama (not ulama-e-soo' or evil worldly ulama and modernist types) and studying the books of such pious learned persons. It is essential that every Muslim establishes a spiritual link with an Aalim of Haqq to whom he/she could refer Deeni, moral and spiritual queries.

When the Ummah has gained a degree of spiritual elevation by way of submission to the Shariah and Sunnah, then Allah Ta'ala will create the circumstances for their domination and victory over the kuffaar. Just as Allah Ta'ala had brought the Roman and Persian empires crashing at the feet of the Sahaabah, so too will Allah Ta'ala repeat the process by bringing the super powers crashing at the feet of the Ummah. But, the condition is to submit to the remedy. The cure is in the Qur'aan and Sunnah, not in the kufr style conference where misguided modernists pass resolutions full of clamour but devoid of substance and reality.

REPAY WITH GOOD

Once when a man insulted and abused Hadhrat Sha'bi (rahmatullah alayh), he replied:

"If what you are saying is the truth, may Allah have mercy on me. If what you are saying is false, may Allah have mercy on you."

MEDICAL AID

The medical aid schemes in vogue are not permissible because of the fact of qimaar (gambling) on which such schemes are based. The Shar'i definition of qimaar is:

"The suspension of ownership on a (future) uncertain event with both contracting parties tendering wealth (in payment)."

The parties involved in the medical aid scheme suspend ownership of the benefits on the unsure/uncertain event of illness or disability. Thus, there is no doubt in the fact that qimaar (gambling) is involved in the medical aid scheme prevalent in this country. Hence, it is not permissible to voluntarily enter into such a contract.

COMPULSORY AFFILIATION TO MEDICAL AID

Where affiliation is compulsorily imposed on an employee by his employer, the Muslim will not be committing a sin since he is not a party to the contract. The contract in actual fact is between the employer and the medical aid company with the employee and his family being cited as the beneficiaries. Since the worker did not voluntarily agree to the affiliation nor did he appoint his employer as his wakeel (representative) to arrange the affiliation for him, he (the worker) will not be regarded as a party to the medical aid scheme in terms of the Shariah.

Medical aid contributions are made by the employer prior to payment of the worker's wage/salary. Therefore, the effective or actual salary of the worker will be the cash amount he receives from his employer after deduction of the contribution made by the employer to the medical aid. The worker does not pay the contribution after receiving his wages. Thus, his wages will be the nett amount he receives after the employer has made the contribution. The contribution made by the employer will not be considered part of his wages. Viewing it from this angle, it shall be said that the contribution made by the employer to the medical aid is not from the salary/wage of the worker, but is from the funds of the employer. If the contribution is made after the wages are paid and the worker has to refund a sum for the contribution to be made, then it will be said that the worker makes the contribution from his own money. However, this is not the factual case. Hence, in the case of compulsory medical aid, the worker does not make any contribution from his wages.

THE BENEFITS OF MEDICAL AID

Since the worker in compulsory medical aid is not a party in the contract, he is permitted to accept benefits provided by the medical aid. The benefits obtained from the medical aid scheme of compulsory affiliation will be regarded as gifts (hadaaya) over which the worker has no right of demand. Should the medical aid for some reason refuse to pay him the benefits which the contract specifies then the worker has no right to demand and claim in terms of the Shariah since such benefits are pure gifts in relation to him. He is allowed to accept any amount or sum of benefit provided by the medical aid.

Although the worker is not a party to the scheme in compulsory affiliation, the fact remains that qimaar is still involved. The qimaar will be between the employer and the medical aid company. The question now remaining is whether it is halaal for the Muslim worker to accept the benefits which stem from a contract in which qimaar is involved? If the employer and the medical company are non-Muslims, the return received by the employer from the medical aid by virtue of his contributions will be lawful for him since he (the non-Muslim employer) is not bound by the furuaat (the detail and particular masaa-il) of the Shariah. The worker thus accepts as a gift wealth/benefits which are lawful for his employer. Such lawful wealth/benefits are passed onto the worker by the consent of the employer to whom the benefits actually belong.

If the employer or the medical aid company is Muslim, then it will not be halaal for the Muslim worker to derive any benefit from the medical aid since the proceeds of qimaar are never lawful for a Muslim. The Muslim employer will in fact be passing on to his employer the proceeds of qimaar of which he (the Muslim employer) never becomes the owner.

VOLUNTARY AFFILIATION

Where the worker is a party to the contract by having voluntarily consented to affiliation, the agreement of qimaar will be between the company and himself. The contributions to the medical aid in this case will be from his salary/wage even though these are deducted prior to payment of his salary since the deductions and contributions made are by his consent and instruction. The employer in this case will be acting as the worker's wakeel. It is, therefore, not permissible for a Muslim to voluntarily join any of the prevalent medical schemes.

If a Muslim has joined such a scheme voluntarily, then although he has sinned in doing so, he will be permitted to withdraw his money from the company. This can be done only by way of accepting the benefits provided by the company. The worker is thus allowed to take from the company benefits only to the value of his actual contributions. After having withdrawn his money in this way, he will not be permitted by the Shariah to derive further benefit from the company.

ISLAMIC MEDICAL AID SCHEME

It is possible to evolve a medical aid scheme which will conform with the requirements of the Shariah. This could be effected in two ways, viz.,

(1) By way of Waqf
(2) By way of Shirkat (Partnership).

WAQF

Workers may enter voluntarily in this type of scheme. Contributions will be made by workers from time to time—weekly or monthly as decided by the participants in the scheme. Every contributor will make the niyyat of waqf—that his contribution to the fund will be waqf. Thus all funds obtained in this way from workers will be trust (amaanat funds) and will be utilized to fulfil the aims and objectives of the Waqf.

The beneficiaries of the Waqf will be stipulated and will consist of both poor and the well-to-do. When such a niyyat is made, the Waqf thus created can serve all types of persons, not only the poor.

To generate additional funds, the Waqf medical aid company will venture into other business enterprises. All profits obtained in this way will also be waqf funds to be used for the purpose and aims of the Waqf.

SHIRKAT

In this scheme, the contributors will be partners in the medical aid company. The contributions will remain the property of the workers or the employers—i.e. those who make the actual payments

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PENSION FUNDS

VOLUNTARY PENSION SCHEMES

In a voluntary pension scheme the worker and the company are the contracting parties. In lieu of his contributions he will receive a certain sum of money when the scheme matures either at a certain pre-arranged age or after his death his beneficiaries will receive the money. This will always be in excess of his contributions. Thus, such a pension scheme is a riba contract, hence not lawful in the Shariah.

In addition to riba, the element of qimaar is also present in view of the fact that the payment of the pension is suspended on a future uncertain event, i.e. uncertainty of its exact date of occurrence. That future event is death or a stipulated age which he may or may not reach.

COMPULSORY PENSION SCHEMES

If the pension scheme is compulsorily imposed by the employer, the contract will be between the employer and the pension company. In this case the worker will not be a party to the contract although he is cited as a beneficiary just as his heirs may be cited as beneficiaries.

Since the contributions made to the pension scheme are deducted by the employer prior to payment of wages, the deducted contributions will not be considered to be part of the worker's wages. His actual wages will be the sum he obtains after the deductions.

Since the scheme is a compulsory one, the employer will not be regarded as the wakeel of the worker in the act of making payment or contribution to the pension scheme.

When the worker or his heirs receive any monies from the pension fund, it will be said that the receipt of such monies is by the instruction of the employer who had entered into the pension scheme with the company. Thus, whatever monies the worker or the heirs of the worker obtain from the pension fund in a compulsory scheme will be regarded as gifts. It will, therefore, be permissible for the worker or his heirs to accept such gifts.

If the employer is a Muslim, then the worker cannot accept the 'gift' from the pension fund on account of it being the proceeds of riba which are not lawful for the Muslim employer. The Muslim employer will be able to accept only the exact amount which he had paid into the fund by way of contributions, the excess being riba which cannot be accepted. If it was accepted it has to be given into charity without a niyyat of thawaab.

In a compulsory pension scheme where the employer is a Muslim, it should be ascertained how much the employer had paid into the fund by way of contributions. When the pension fund pays out to the beneficiaries, only the amount paid by the employer (i.e. the Muslim employer) will be lawful for the worker or his heirs. The excess is riba.

If the employer is a non-Muslim, then as mentioned earlier, the worker or his heirs may accept all the money paid by the pension fund in the compulsory scheme since the money thus acquired belongs lawfully to the non-Muslim employer who makes a gift of it to the worker or his heirs

THE PROPERTY OF THE BENEFICIARY

Money paid by the fund in a compulsory scheme belongs to the beneficiary to whom the award is made. It does not necessarily belong to the worker. Thus, if the money is paid to the heirs of the worker after his death, the Islamic law of inheritance will not apply to such money. The money will belong to whomever it is given to by the fund.

ZAKAAT ON PENSION MONIES

In a compulsory pension fund Zakaat on pension money received will be payable only after the receipt of such money. There is no Zakaat for the past years.

AN ISLAMIC PENSION FUND

It is possible to establish a pension fund to conform to the Shariah. The pension fund can also conform to Shar'i requirements as is in the case of the medical aid scheme. By way of Waqf or by way of Shirkat an Islamically lawful pension fund can be created.

NON-MUSLIM FIRMS PAYING WAGES FROM MONIES DERIVED FROM RIBA-UNDERTAKINGS

It is common knowledge that all non-Muslim business enterprises are involved in riba transactions and other faasid and baatil contracts and dealings. However, since non-Muslims are not bound by the details of the Shariah, it will not be said that their income or earnings are haraam for them. The ownership of a non-Muslim over his earnings derived from riba for example, is established and accepted by the Shariah. The money thus acquired is therefore, lawful for the non-Muslim. It is thus permissible for a Muslim employee to accept wages from his non-Muslim employer. There is no need for the Muslim worker to query the source of his non-Muslim employer's income.

Only where the rights of others are involved in the wealth acquired will the non-Muslim's ownership not be established. For example: A non-Muslim obtains money by theft. In this case his ownership is not established since the money has another claimant who is its owner. Thus, if it is known that the non-Muslim employer's source of income is by way of theft/robbery and the like, then it will not be lawful for the Muslim to accept wages paid with such monies.

URS AND SALĀMI?

Hadhrat Abu Hurairah (radhiallahu anhu) said:

"I heard Rasulullah (sallallahu alayhi wasallam) say: Do not make my Qabr (Grave) an(occasion) of Eid. Recite Durood on me, for verily, your Durood reaches me from wherever you are." (Nisaai)

The instruction in this Hadith is:

- To abstain from organizing functions such as urs at the Graveside of Rasulullah (sallallahu alayhi wasallam). When urs is forbidden at the Holy Qabr of Nabi-e-Kareem (sallallahu alayhi wasallam), how can it be permissible for anyone else?
- To abstain from Salaami customs. Durood should be recited. The Durood reaches Rasulullah (sallallahu alayhi wasallam) from wherever it is recited. The Malaaikah deliver the Durood to Nabi-e-Kareem (sallallahu alayhi wasallam). He does not present himself at gatherings to listen to songs sung in his prise.

DESTROYING ISLAM?

"He who honours a man of bid'ah verily he has aided in the destruction of Islam."

(Hadith)

SALAFIS AND THE SAHAABAH

The members of the deviant Salafi sect while proclaiming themselves to be following in the Path of the Salf, even demote the Sahaabah from their lofty pedestal of authority. When they are unaware of the persons with whom they are talking, their loose talk betrays their true attitude towards the Sahaabah.

PERPETUAL DIVINE WRATH

All sins are evil and acts of transgression which invite the Wrath and Punishment of Allah Ta'ala. However, some sins while they may appear insignificant to some people on account of having grown accustomed to them, are the subject of greater Divine Wrath and Curse. Some sins are committed momentarily when a man falls prey to his nafsaani desires. For some fleeting moments he becomes a jaahil having lost his mental equilibrium and in these moments of weakness he perpetrates the vice. But, very quickly thereafter, he is smitten with remorse. He curses himself, understands his moral corruption and full of shame he sincerely repents. He gains Allah's Favour and is forgiven by virtue of the true Taubah he had offered. In this regard Allah Ta'ala says in the Qur'aan Shareef:

> **"Allah loves the doers of goodness. Those who when they commit an evil or have wronged themselves, they remember Allah much. And there is none who forgives sins, except Allah. (And the doers of good are) those who do not persist in their perpetration when they know (that the deed is wrong)."**

Thus the sincere repenters who immediately regret and resort to taubah and who are not persistent in their commission of sin are described as the Muhsineen (doers of good).

On the other hand there are such sins which countenance the Wrath and Curse of Allah Ta'ala every second. The sinner has been desensitized by his flagrant and perpetual violation. The widespread prevalence of the sin has granted the act of transgression acceptability and even those who understand the evil of the act have become accustomed to its acceptance. While Allah's Wrath and Curse are perpetually descending on the perpetrator of the sin, most people have come to terms with it and do not view it as an abomination any longer.

An example of this type of sin is shaving the beard. This sin is so rampant that even learned men of the Shariah no longer regard it as a heinous deed. Shaving the beard is a type of sin which can be worse than even fornication because the one who shaves his beard suffers no pangs of remorse. He executes the haraam act in a state of cool contemplation. It is not a question of falling victim to a sudden assault of the nafs and the commission of the sin at a time when the Aql has been blinded by a surge of emotion and passion. Cooly, calmly and repeatedly, day after day, a man shaves his beard seeing himself in the mirror committing the deliberate act of haraam most flagrantly. He has no feeling of taubah. He cannot make taubah because he is engaged at all time in the sin. Every second of the day and night he is under the burden of Divine Wrath. He is thus a faasiq of the worst order. The Shariah rejects his testimony. He is mabgoodh (Wrath of Allah descends) and mal'oon (accursed). Ghadb and La'nat are his constant companions. It is for this reason that it is not permissible to initiate Salaam to a man who shaves his beard or to a man who is flagrantly involved in the commission of any haraam act.

At this juncture some naseehat has to be offered. When not initiating Salaam to such a person, one should never adopt a holier than thou attitude. Refrain from making Salaam with grief in the heart. Tell yourself that since you are under Shar'i obligation, you have no alternative other than abstaining from initiation of Salaam. Make dua for the transgressor and fear for yourself. No man knows what his own condition can be tomorrow. While his act of transgression is to be abhorred, he should not be despised. It is very possible that Allah Ta'ala gives him taufeeq to reform.

TYPES OF FUQARA

Hadhrat Bishr Haafi (rahmatullah alayh) said that there are three kinds of Faqeers:

① Those Fuqara who never ask anything from anyone regardless of their hardships, even of they are starving. If anyone gives them something even while the are starving, they will refuse to accept. Such Auliya belong to a class known as Roohaaniyyah. If they should ask Allah Ta'ala for anything, they acquire it immediately.

② Those Fuqara who do not ask anything from anyone, but if they are presented with a gift they accept. They are firm in their Tawaakul. They are the middle group.

③ Those Fuqara who endure the hardships as far as they are able to. They spend their time in the remembrance of Allah Ta'ala and fight the waswasah of shaitaan. They are the Sufis.

(Tabsiratul Auliya)

If Allah helps you, none can overpower you. And, if He withholds aid from you, then who can help you besides Him." (Qur'aan)

Rasulullah (sallallāhu alayhi wasallam) said: "He who is not merciful, mercy will not be shown to him."

ISLAMIC THABAH

Non-Muslims are every now and again attacking and villifying Muslims for systems of slaughter which they (the non-Muslims) describe as Islamic 'ritual' slaughter. Such slaughtering is said to be cruel and brutal. The Islamic method of thabah is branded inhuman and cruel to the animals.

As far as the Islamic system of thabah is concerned, there can be no better and no more humane method than it. It is not the intention here to discuss the Islamic system of thabah. The purpose of this article is to point out that the style in which Muslims generally slaughter nowadays is not the Islamic system. The cruelties which Muslim slaughterers perpetrate on the animals should not be described as Islamic ritual slaughter. If a Muslim is cruel in his method of slaughter, such cruelty cannot and should not be attributed to Islamic 'ritual' slaughter.

Among the teachings of Islam regarding slaughtering are:

* The knife should be exceptionally sharp so as to effect the slaughter with one single stroke of the knife. By this method the animal is instantaneously rendered senseless losing all contact with the brain. Thus pain impulses to the brain are effectively blocked and the animal feels no pain.

* An animal should not be slaughtered in the presence of another animal.

* The animal should not be skinned while there remains any sign of life in it.

* . The knife should not be sharpened in the presence of the animal.

* One animal should not see the blood of the other animal when it is ushered in for slaughter.

* The animal should not be made to wait. When the slaughterman is completely ready to effect thabah, only then should the animal be brought. .

* Prior to slaughtering, the animal should be fed. It should not be subjected to fear and anxiety.

* When slaughtering it, the animal should be faced in the direction of the Qiblah.

* The Name of Allah Ta'ala should be recited when slaughtering.

These many rules will show that the slaughtering process in Islam is a spiritual act, not a commercial act. There is much feeling for the animal. The remembrance of Allah has to be at all times.

THE EVIL AND CRUEL WAYS

In direct contrast we find ignorant Muslims flouting almost every rule the Shariah commands for slaughtering. Animals are dragged, slaughtered with blunt knives, slaughtered in front of other animals, kept in cruel conditions, hungry and thirsty. It is conceded that in many places Muslim, especially those connected to commercial slaughtering at abattoirs and chicken plants, are guilty of cruelty to animals. But their evil ways are not Islamic 'ritual' slaughter. They have simply acquired these inhuman and cruel methods from the non-Muslims.

Even Ulama concerned with monetary gain turn a blind eye and accord tacit approval for the un-Islamic methods of slaughter. For the sake of monetary gain acquired by issuing halaal certificates to non-Muslims, some learned men and Muslim organizations have conveniently ignored every rule of Islamic Thabah. The only requirement to satisfy some of these learned men is the reciting of the Tasmiah at the time of slaughter. To many, even this is no longer considered a requisite.

This attitude of some Ulama is indeed evil and a betrayal of their high office. The duty of Ulama is to ensure the correct practice of the Shariah. Their concern should never be the commercial interests of the non-Muslim entrepreneurs. It is not for the Ulama to present arguments for discarding the Shariah's rules simply because such rules constitute impediments for the commercial interests of non-Muslims.

Ignorance and monetary greed have caused Muslims to bring disgrace on the beautiful teachings of Islam. Non-Muslims are equating the practice of ignorant and selfish Muslims to Islamic practice. But there is no affinity and no relationship between the cruel methods of the ignorant Muslims and the Islamic system of Thabah which is the best and the most humane system, being a system devised by Divine Wisdom.

Muharram 1417

Zakaat Nisaab R 500
Mahr-e-Fatimi R1460

ANSWER THESE QUESTIONS

1. A person performed two Raka'ts Salaat and in these two Raka'ts he performed twenty Sajdah and his Salaat is in order. How is this possible?
2. A man in the state of janaabat (greater impurity) entered the Musjid and when he emerged from the Musjid he was Paak (clean and pure from the state of janaabat). How is this possible?
3. A man has neither Wudhu nor Tayammum, but he is in the state of Salaat, and his Salaat is valid in this state. How is this possible?
4. The Imaam and the Muqtadi both laughed aloud during the Salaat. As a result, the Wudhu of the Imaam broke but not that of the Muqtadi. How is this possible? (Laughing aloud during Salaat nullifies Wudhu according to the Hanafi Madhab).
5. There are two parts of the body, the washing of which is sometimes Fardh and sometimes not Fardh for purposes of Wudhu. Which parts are these?
6. A man undertook a journey from place A to place B and the distance between these two places is 60 miles, but this person is not yet a Musaafir qualifying for Qasr Salaat. How is this possible? (According to the Shariah a journey of forty eight miles makes one a Musaafir qualifying for Qasr Salaat). (ANSWERS AT FOOT OF THIS PAGE)

TASAWWUF

Hadhrat Shaikh Ali Khawwaas (rahmatullah alayh) said:

"The Tareeq (Path) of the people of Tasawwuf conforms fully with the Qur'aan and Sunnah. Just as gold is purified, so too has the Tareeq been purified of all contamination. Every motion and rest of the Men of Tasawwuf is the product of a sincere niyyat which is weighed in the Scale of the Shariah. Only those grounded in knowledge understand this."

Any brand of tasawwuf which is in conflict with the Shariah, is not the Tasawwuf of the Auliya. It is a branch of Satanism.

TAQLEED AND THE QURAAN

"FOLLOW THE PATH OF THOSE WHO TURN TO HIM." (QUR'ĀN)

Who were the first persons who turned to Allah Ta'ala and followed the Path of the Sunnah? They were firstly the Sahaabah, then the Taabi-een and thereafter the Tab-e-Taabieen. These three groups in the first instance come within the purview of the aforementioned Qur'ānic verse. Allah Ta'ala commands the Ummah to follow them—to follow them blindly—to make their Taqleed.

All the Aimmah-e-Mujtahideen—the Four Imaams of the four Math-habs—belong to these noble eras of Islam. The Qur'ān therefore commands their Taqleed. The Ummah has no option but to follow these illustrious Fuqaha who had turned to Allah Ta'ala.

No person coming after these illustrious Imaams enjoys a prior right to the Ummah's Taqleed. If following them is not permissible, it will to a greater degree be prohibited to follow those after them. Denial of the Taqleed of the Aimmah-e-Mujtahideen is a denial of this Qur'ānic command.

ANSWERS TO QUESTIONS

1. *He recited the whole Qur'an in the two Raka'ts, hence fourteen Sajdah are the Sajdah of Tilaawat, four Sajdah are the Sajdah of the two Raka'ts and two Sajdah are the Sajdah of Sahw.*
2. *This man who was in the state of janaabat, while taking ghusal forgot to rinse his mouth. Rinsing the mouth is Fardh for obtaining purity from janaabat. After entering the Musjid it occurred to him that he did not rinse his mouth. Hence he drank water inside the Musjid and rinsed his mouth at the same time. Thus he emerged in a state of purity (paak) from within the Musjid.*
3. *This man is a Laahiq.*
4. *The Imaam laughed first and thereafter the Muqtadi. Hence the Imaam's Wudhu broke and his Salaat became null. Since the Muqtadi laughed after the Imaam had laughed, his (Muqtadi's) Wudhu did not break. Only his Salaat became null. The Muqtadi's laughter was not inside Salaat, but outside the Salaat.*
5. *The chin and the cheeks. Before the beard comes out it is Fardh to wash these parts. However, after the beard has come out and densely covers these parts then their washing is not compulsory in Wudhu.*
6. *Between place A and place B is the hometown of this man. The journey from his hometown to place B is less than forty eight miles.*

NASEEHAT FOR THE DAARUL ULOOMS

The Knowledge (Ilm) of Islam is Ilm-e-Wahi (Knowledge which is the product of Divine Revelation). It is an old Knowledge. Its best instructors after the Rasool (sallallahu alayhi wasallam) were the Salf-e-Saalihoon of the first three noble epochs of Islam, namely, the Sahaabah, the Taabioon and the Tabe-e-Taabioon. They were the Giants of Ilm who had systematized and codified the Shariah. They had completed the mammoth task of arranging the Shariah in a beautiful order for posterity.

The methods of pursuing and teaching the Ilm of the Deen introduced by the illustrious seniors (Akaabireen) are imbued with Roohaaniyat. Their ways and styles were the products of rich spiritual inspirations from Allah Ta'ala. Their systems of Ta'leem were not the products of dry personal whim and emulation of alien ways. Everything they had introduced was original and arose from the treasurehouse of Taqwa which is linked to the spiritual shadow of Rasulullah (sallallahu alayhi wasallam). Thus, the definition of Ilm is stated as:

"Ilm is a Noor in the heart of the Mu'min, which is acquired from the lanterns in the Niche of Nubuwwat. It (Ilm) consists of the statements and actions of Muhammad (sallallahu alayhi wasallam). By means of it (Ilm) guidance is received towards Allah, His Attributes, His Acts and His Laws."
(Mirkaat)

The venues for the acquisition of Zaahiri Ilm (book knowledge) are the Madaaris or Daarul Ulooms. There is a need for the Madaaris to scrutinize their method to ascertain how much they conform with the system of Ta'leem established by our Akaabireen. An honest appraisal will reveal great deficiency in the present systems in vogue at the Deeni Madaaris for higher Islamic Knowledge.

In the Madaaris of the Akaabireen the emphasis was on concealment, humility and taqwa. While in the present-day Madaaris, the leaning is towards self-expression and publicity. The spirit of Ilm—the Roohaaniyat—which adorned the Madaaris of the Akaabireen is missing from the modern-day Madrasahs. While the Madaaris of our Akaabireen produced Giants and Stars of Uloom, the present-day Madaaris churn out personnel who are inadequate in ability (Isti'daad).

ISLAAH-E-NAFS

In the former days the emphasis was on Islaah-e-Nafs and the creation of Isti'daad. Hence, we find such great men as the Akaabir Ulama who can be truly described as Ulama and Fuqaha. Since this Ilm of Wahi is a Noor, it can subsist only in a substratum of Taqwa. In the absence of Taqwa it is not possible for the Haqeeqat (Reality and true nature) of Ilm to flourish. Only the knowledge of letters can be achieved if there is no Taqwa. But such knowledge will not be true Ilm. It will be bereft of Roohaaniyat, depth, insight and Ma'rifat. Thus, Islaah-e-Nafs is an indispensable requisite for the Noor of Ilm to settle in the heart of the student of Deen. Inspite of this being vital, nowadays the Madaaris have no relationship with this essential factor. In fact, Ustaadhs themselves do not understand this need and frown on it. It is regarded as something extraneous which the student, if he so desires, may pursue after he has terminated his academic career at the Madrasah. This is a fatal blunder which the Madrasah authorities are guilty of.

ISTI'DAAD

The first requirement for the development of Isti'daad (Ability) in Ilm as mentioned, is Taqwa. Then, our Akaabireen have established four simple, but extremely necessary and affective principles for the achievement of Isti'daad. These are:

1. **MUTAA-ALAH:** Self-study (We detest to use the term 'research' because it smacks of ujub [vanity] which leads to takabbur [pride] in the hearts of the morally uninitiated.) By Mutaala-ah is meant the system of self-study which is imposed on the student. Before going for the day's lesson, he has to compulsorily study the relevant section in the kitaab. He has to endeavour to unravel the 'mystery' of the lesson and try to understand it by himself. By means of this tareeqah the true student understands the greater part of the lesson before he sits at the feet of his Ustaadh to acquire expert ta'leem and guidance. What he had not understood by his own study, he quickly understands from the taqreer (lecture) of his Ustaadh. Indeed there is no better system than Mutaa-la-ah ever devised.
2. **PUNCTUAL ATTENDANCE:** Under no circumstances should the student absent himself from class. Slight illnesses—headaches, stomach-aches, cold, flu and the like, are not valid reasons for being absent from class. If necessary, due to weakness, the student should lean on the shoulder of a friend and attend class, even if he has to lean against the wall to prop himself up. Only if the illness incapacitates him, will he have a valid reason for being absent.
3. **AAMOKHTAH:** This means to daily go over a part of back lessons. Never should the student overlook to review and learn a section of his back lessons every day, even if it is a small section.
4. **RESPECT FOR USTAADHS:** The student should show total respect for Ustaadhs in the Madrasah whether they are his own Ustaadhs or not and whether they are juniors or seniors and whether they lack in experience. It is imperative that the student develops a high degree of respect for his Ustaadh. Minus this attitude, he can forget about ever gaining the Noor of Ilm which passes from the breast of the Ustaadh to the breast of the Student. Disrespect for the Ustaadh, be it overt or covert, creates an impediment which will block the acquisition of Roohaaniyat in the knowledge being pursued.

Besides these four principles evolved by the illustrious Akaabireen, there are no other methods for the cultivation of Isti'daad. These were the principles which all great Ulama had adopted while they were students and when they operated their own Madaaris in later years. The greatest writers and orators among the Ulama-e-Muhaqqiqeen, during their student days had adopted only these four principles. Our Madaaris offered no other ways and methods such as the western orientated methods which present-day Madrasahs have introduced.

Our great Akaabireen and Ulama were never taught the 'art' of writing, debating, public-speaking and teaching. Our Madaaris do not cater for such superfluities. Yet, it has been seen that the greatest Men of learning emerged from the portals of such Madaaris, poor in materialism and devoid of the trappings of western methods, but rich in Roohaaniyat and simple in methodology. Now our brothers who have established Madaaris in the present day should ruminate and try to figure out the cause for the tremendous success of the students in the Madaaris of a few decades ago.

THE PRESENT-DAY MADAARIS

In contrast we find the new brand of Madaaris emulating the ways of western institutions of secular learning. They have introduced subjects such as public-speaking, writing articles, 'research' projects. etc. into the Madrasah syllabus. This is at variance with the Akaabireen's tareeqah under whom most of the present crop of senior Ustaadhs of these Madrasahs have studied.

It should be remembered that the student cannot acquire Isti'daad by wasting his time on learning the 'art' of public-speaking or writing articles for booklets and magazines. These are extraneous matters which in reality are detrimental for the development of Roohaaniyat and Taqwa. The student who is morally contaminated—and in general all students are such with a few exceptions—gives his nafs further impetus by indulgence in such side-line activities which have no relationship with his purpose at the Madrasah. He develops ujub and takabbur. His mental equilibrium is disturbed by such lowly moral attitudes. There is no system of Islaah at the Madaaris. Thus, the student's nafs becomes the victim of Akhlaaq-e-Razeelah (evil moral attributes). We thus find students of Deeni Madaaris behaving like university louts, sharing similar attributes and goals of the dunya.

Our Akaabireen did not permit even the establishment of students organizations. There is great and wonderful wisdom underlying this prohibition. Student associations are avenues for shaitaani and nafsaani attitudes to gain a firm foothold. Shaitaan ruins the students morally and intellectually through the avenue of such association which should be banned in the Madaaris. The purpose of the student be to gain the pleasure of Allah Ta'ala by the pursuit of that Knowledge which will produce Khushoo' and Khudhoo' in the student. The student should never be permitted to embark on activities which are negatory of the Maqsad of Talbul Ilm.

SPORTING ACTIVITIES

The Madaaris have also degenerated to the level of providing kuffaar sport facilities for students who are supposed to be the Ulama of tomorrow. What affinity is there between Deeni Talabah and kuffaar sport? This Indulgence in such kuffaar lahw-la'b is negatory of Ilm. Such students cannot be expected to develop Roohaaniyat in their Ilm. Indulgence in such sports only gives greater impetus to nafsaaniyat. Such activities should be left for the secular universities, not for the Institutions of the Aakhirah.

He is not of us who does not honour our eldery and has no mercy on our young.
(Hadith)

The Madrasah authorities are required to consult honestly their hearts to seek direction and guidance. They should not seek to justify divergences from Ilm by becoming bogged down in technical arguments. There is no need to probe the fiqhi status of activities such as kuffaar sports. As far as the student of Deeni Ilm is concerned, even lawful activities can be detrimental for his pursuit of Ilm. Thus, he should abstain from reading newspapers, listening to even news on the radio, abstain from writing even Deeni articles, refrain from public-speaking, Tabligh activities, etc. His one and only concern must be his Kitaabs.

Thus, the authorities in the Madaaris should not justify indulgence in kuffaar sport by a presentation of technical argument. By allowing these sporting activities, the Madrasah authorities are facilitating the ruin of Ilm. The student's Isti'daad is being seriously affected by these activities.

It is sincerely hoped that the Madaaris will reflect on the Naseehat presented here. May Allah Ta'ala grant us all the taufeeq to accept the Haqq when it is told to us.

NASEEHAT FOR THE TALABAH

Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) offers the following Naseehat to the Talabah (Students) of Deen:

"Some of our Students of Deen labour under the notion: 'We shall make amal (practise the laws) after completion of studies.' This idea is totally erroneous. The sin which you are unable to abandon today, the obedience which you refuse to adopt today and your lack of control of the nafs today because you leave it unfettered, will degenerate further later. Later (i.e. after studies) to a greater extent will you be unable to abandon the sin. You will then not be able to adopt Taa-at (Obedience) nor control the nafs.

On the contrary, it is simpler to act today (while you are engaging in the pursuit of Ilm). As time passes, Akhlaaq-e-Rezeelah (evil attributes) will become stronger and entrenched.

All the complaints and criticism which the general public has, against the Ulama are on account of this corrupt moral condition (of the Ulama). By amal (practise of the Deen) I am not referring to abundance of Nawaafil, Salaat, Saum, etc. By the fadhl of Allah, you do engage in these acts of ibaadat. Therefore, the discussion does not concern these acts. The focus of my attention is Akhlaaq (Moral Character). Abandon all sins of the heart and gaze, etc. Be concerned with measures to remedy these ailments of the heart. Never come near to hirs (greed). As a result of this disease of hirs you fall greatly in the estimate of the people of the world. Wherever there is the slightest sign of this state (i.e. of being despised by affluent people) do not venture near (to them). Never adopt any measure (to gain their favour) even if you are in dire straits (of financial adversity). Be completely mustaghni (independent)."

Zakàt Condition

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

VALUE THOSE TWO RAKA'TS

Engrossment in worldly pursuits have made people extremely lethargic towards ibaadat. While they apply themselves fully and diligently to their mundane activities, they always findexcuses for abstaining from ibaadat or for postponing it. They are deceived into believing that they have much time in later life for ibaadat. The notion is to derive enjoyment and pleasure from the dunya (world) while they are 'young'. This is a dangerous trick of shaitaan.

No one knows what tomorrow holds for him. Waiting for old age or sudden Maut before beginning the program for the Aakhirah is shaitaani deception. People who refrain from ibaadat on the basis of this deception rarely acquire the opportunity to give practical expression to their idea of years ago. Either they are overtaken by incapacitating old-age or sickness, or they are suddenly and swiftly snatched away from this world.

The intelligent Muslim takes advantage of the ni'mat of time and health Allah Ta'ala bestows to him. He utilizes his time for ibaadat which he accords prior importance in his life. While there is this opportunity of life, make the best use of it. Perform those extra two raka'ts Nafl Salaat. When Maut is in view man will sigh with grief and yearn for a few minutes to offer two raka'ts Salaat, but never will he be granted even so little respite. Allah Ta'ala has blessed everyone with sufficient time to perform thousands of raka'ts Nafl Salaat and engage in a variety of ibaadat in abundance. But, all this valuable time is squandered in unnecessary worldly pursuits and futile indulgence. When you waste away the years of your youth and health in futility and haraam, you will regret dearly when you will be denied the time for even two raka'ts Nafl Salaat.

Interrogating the man of ghaflat (neglect and forgetfulness), the Qur'aan asks:

> *"What! Has the time for Believers not arrived that their hearts submit humbly for the Thikr of Allah and for the truth which has been revealed?"*

"QUALIFIED EXPERTS" OR MURDERERS?

The work and diagnosis of "highly qualified" and "highly regarded experts" of medicine using ultrasound scan diagnosis can be horrendously wrong and murderous as the report appearing at the foot of this page shows.

Sometime ago a man wrote to the Majlis seeking advice regarding a contemplated abortion on his wife. The medical doctors utilizing their ultrasound devices of the most modern technology unanimously averred that if the child had to be born it would be horribly malformed and the life of the mother was at stake. She was a woman plagued by several severe ailments. The man sought the directive of the Shariah : whether to abort or not to abort. All the doctors emphasised the imperative need to murder the unborn child.

According to the Shariah it is haraam to abort (murder) a living human being. After 120 days the foetus is a living human being by virtue of the entry of the Rooh (Soul) on the 120th day. Regardless of whose life is in danger and regardless of the baby being malformed, no one has the right to perpetrate murder. We therefore apprized the man of the Shariah's ruling and advised him to ignore to opinions of the doctors because they did not know what they were talking and they have no relationship with Allah Ta'ala. Whatever Allah Ta'ala will decree will happen.

RIDHA-E-ILAHI

Rasulullah (sallallahu alayhi wasallam) said:

> **"Of the good fortune of a man is his pleasure with whatever Allah has decreed for him."**

The state of being contented and pleased with the decrees of Allah Ta'ala is called Ridha. Regarding this condition of Ridha, the Qur'aan Majeed says:

> *"Allah is well-pleased with them and they are well-pleased with Him."*

In the Auliya the state of Ridha sometimes attains such a lofty degree that no matter how great the difficulty, calamity or pain they suffer, they simply do not feel any grief whatever. This state in which neither pain or grief is felt, is termed in the language of the Auliya, Ridha-e-Tab'i which mens a Ridha which is a natural disposition. Although this is a highly praiseworthy state, man is not under obligation to acquire it because it is beyond his volitional control. It is a gift which Allah Ta'ala endows to whomever He wishes.

The other kind of Ridha is called Ridha-e-Aqli which is the mental state of resignation and contentment with Allah's decrees even if the decree occasions hardship, pain and grief. The bandah (servant of Allah) understands in his mind that it is Allah Ta'ala Who has imposed on him the condition of pain or hardship, hence he accepts it without complaint. He mentally is satisfied because he believes that it is the decree of Allah Ta'ala.

This type of Ridha (Ridha-e-Aqli) is incumbent on every Mu'min. A man devoid of this Ridha will complain, object, be impatient, curse and will be overcome with frustration and despondency. Lack of Ridha leads to ingratitude. Such a person is not capable of Shukr.

To achieve this condition it is necessary to contemplate on the Favours (Ni'maat) of Allah Ta'ala. One should understand that the hardships and difficulties which Allah Ta'ala imposes on us are temporary and subject to much wisdom which is at times incomprehensible to us. By contemplating that Allah is All-Wise and there is great wisdom in His decrees, Insha'Allah, the attribute of Ridha will be developed. But, it must be remembered that the very bottom line for the attainment of goodness and virtuous states is total obedience to the Shariah and Sunnah. Without this absolutely vital requirement, no amount of meditation will produce the desired effect.

The man took this advice and to the consternation of the doctors the abortion was refused. Alhamdulillaah! By the pure fadhl of Allah Ta'ala and in total refutation of the opinion of the doctors, a healthy baby was born.

The report appearing on this page confirms the degree of nonsensical diagnosis which the "highly regarded and highly qualified experts" can make with their "ultrasound" devices. People should not be enamoured and awed by highsounding epithets of technology. Seek direction from the Shariah and repose total reliance on Allah Ta'ala. This worldly life is a trial and the place for preparing for the Aakhirah. Difficulties, hardships loss and setbacks are inevitable and inseparable parts of life on earth.

IBN HAZAM

Another favourite Imaam of the Salafi sect is Ibn Hazam. About Ibn Hazam, the illustrious Ulama of Islam have said that two unfortunate and bitter things have damaged Islam considerably. One is the sword of the zaalim Hajaaj and the other is the biting, acid tongue of Ibn Hazam.

From page 1

BANGLADESH
AID THE STRUGGLE
KUFR VS IMAAN

generous with Lillaah contributions, should not fail in their duty. This is a sacred Jihad in which every Muslim should participate. It is not a project restricted to the wealthy. Even the poor can aid with their small, but sincere contributions. **The cost of operating a small bamboo-straw hut Madrasah catering for about 50 to 80 children in isolated villages is approximately R5000 or R6000 or $1500 per year**. This is indeed a small amount for such a noble venture, the thawaab of which cannever be imagined. Take advantage of this wonderful opportunity for securing a lucrative avenue of SADAQATUL JAARIYAH (Perpetual Reward) which will continue for you even after your departure from this earthly abode. Insha-Allah.

THE FUNCTION OF ISLAMIC GOVERNMENT

In Islam, the function of an Islamic government is to assist the citizens in the land to gain spiritual perfection by means of obedience to the Shariah Thus, the Qur'aan Majeed says:

> *"(The Mu'mineen are) those, when we grant them political power on earth, they establish regular Salaat, (command) payment of Zakaat, command righteousness and prohibit evil."*

Political power is established for propagating and raising the glory of Allah's Law. The aim of power on earth is not to pursue and gain material perfection. Man has been created for the Aakhirah. This worldly life is a temporary and a miserable affair. It is simply a testing ground and an abode in which we have to prepare ourselves spiritually for the everlasting life in the Hereafter.

When Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh), known as Umar the second, assumed the reigns of the Khilaafat, he restored the system of the Khilaafat to the style of the Khulafa-e-Raashideen. He emptied the state coffers of their huge surplus funds and expended everything in the Path of Allah. Hitherto the Muslim state had continued to levy the Jizyah tax on even those who had embraced Islam. Since the Jizyah was one of the lucrative sources of state revenue, the rulers were extremely reluctant to exempt those who had embraced Islam. Yet according to the Shariah, Jizyah is a tax paid by only the non-Muslim citizens in an Islamic state. Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) abolished the Jizyah which Muslim converts were still required to pay.

The Governor of Iraq wrote complaining to the Khalifah. He complained that since the Jizyah was abolished, the public treasury had run dry. There was no money available for the repair of the roads and the maintenance of the Musaajid in Iraq. The governor was presenting a case for the re-introducing of the Jizyah tax. The Khalifah wrote back saying:

"Allah Ta'ala sent Muhammad (sallallahu alayhi wasallam) as a Haadi (Guide) not as a tax collector.

The Khalifah further ordered the governor to teach the people to conduct themselves with good character on the roads. That is the "repair" of the road. The people had to be taught to perform Salaat properly and that is the "repair" of the Musaajid.

Thus, the first requirement is for Muslims to concentrate on their moral and spiritual progress. While involvement in the mundane world in pursuit of material needs is necessary, it does not have priority over Roohaani needs. We are travellers on this earth. We have not been sent here to cultivate the world as if it is the final goal and the end of the journey. The goal is the Aakhirah. When we loose sight of our goal, nothing but ruin in this world and in the Aakhirah will be the lot of the Muslim.

Aborted baby healthy

LONDON — A woman who agreed to an abortion after being told the foetus was severely handicapped had a normal, healthy baby who lived for 45 minutes after the termination, according to press reports here yesterday.

Six-months pregnant Jacqueline James had the abortion after ultrasound scan diagnoses revealed that the child had severe physical abnormalities, the Daily Mail reported.

She was three weeks past the 24-week legal limit for abortions but was allowed to proceed under a provision in the law allowing the term to be overridden if there is a risk of severe handicap.

Only at the post-mortem examination was the foetus shown to be normal.

Although born alive, the baby died because of the stress brought about by drugs previously used in the attempt to produce termination, a coroner's inquest into the incident at Stourbridge in central England was told.

The Independent newspaper quoted Mrs James as saying after the May 1994 termination that "she would never have had the abortion if I had known the baby was going to be all right."

Coroner Victor Round said this week that the mother had based her decision on "very clear advice" and told her: "Had there been no intervention, you would probably have a child now."

He concluded that none of the usual verdicts was appropriate in the circumstances and recorded a verdict of death due to legal termination.

A spokesman at the Birmingham hospital said: "This was the diagnosis of highly-qualified experts whose work is highly regarded. It was a tragic mistake but we are all human." — Sapa-AFP

(WEEKEND POST 11th MAY 1996)

FEARFUL THINGS

Hadhrat Abu Ghiffari (radhiallahu anhu) mentioned several things which Rasulullah (sallallahu alayhi wasallam) feared for his Ummah. Among these fearful things are:

- Government of unfit persons.
- Abundance of police.
- Rupturing family ties.
- Killing being considered to be insignificant.
- People lacking in Deeni understanding becoming Imaams.

From page 9 **MEDICAL AID**

to the medical aid company.

All contributors will pledge that the funds of the company may be utilized to provide medical aid for members (partners) or for any other beneficiaries agreed on.

On the death of a contributor his share of the assets in the company will be valued and the sum paid out to his heirs.

The above is a brief outline of a medical aid scheme which will be acceptable to the Shariah.

The Majlis

"VOICE of ISLAM"

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THE CAPE CONFLAGRATION

WHAT THE SHARIAH SAYS

"Then we have established you on a Shariah with regard to (all your) affairs. Therefore follow it and do not follow the desires of those who do not know."

(Qur'aan)

"O People of Imaan! Follow Allah and the Rasool...."

(Qur'aan)

"If the truth (Haqq) has to follow their desires, then most assuredly the heavens and the earth and everything therein will become corrupted (by the resultant anarchy, strife and mischief)."

(Qur'aan)

The recent disturbances in the Western Cape is a subject of topical importance. It concerns the Muslim community more because the chaos has been ostensibly caused in the name of Islam. The donning of Islamic religious dress and slogans of Allahu Akbar have added an Islamic hue to the activities of groups of people who have overtly set themselves up in a confrontation with gangsters and drug-peddlers. All over the country Muslims are showing concern and seeking the direction of the Shariah. Sadly, the Ulama have miserably failed to provide Shar'i guidance for the masses on this issue. On the contrary, the participation in these activities of half-baked learned men and such molvies and sheikhs who either hanker after cheap publicity or who are too afraid to oppose the ignorant people responsible for episodes enacted in the name of Islam, have further obfuscated the matter.

LAMENTABLE PARTICIPATION

The conduct of some Ulama in these events has been utterly disgraceful. Some of them had also taken to the streets behaving like ignorant louts. They have imitated the kuffaar ways of marching in the streets with stupid banners and handing over stupid and meaningless petitions to the authorities. Ulama have sat at the feet of kuffaar and even women, listening to their counsel and guidance on this issue. What direction can such miserable so-called ulama offer to the Muslim public?

SHARIAH

Every Muslim knows or should know that he/she is bound by the Shariah of the Qur'aan. Muslims are not supposed to be the slaves of their emotions nor the slaves of kuffaar ideologies. Muslims are a nation apart from the rest of the world. They have a sacred culture, a sacred way, a sacred Deen–the Shariah of the Qur'aan–which they have to incumbently follow. Muslims are bound to follow Allah and His Rasool. Islam has provided guidance for Muslims in every contingency. The desires of deviants and ignoramuses cannot be followed. But when even ulama have submitted to the methods and whims of ignorant people, what can be expected of the lay-people who are so vulnerable to the deception employed by men with sinister motives? The emotions of ignorant people can be quickly churned up by people who have sinister roles to play.

THE EXECUTION

In the recent events which had transpired in Cape Town, a gangster/drug-peddler was shot, burnt and killed by people who claim to be fighting crime. Let us dispassionately examine the execution of the gangster in the light of the Shariah. According to the Shariah it is haraam for a person to take the life of another person unless attacked, and in the process of self-defence the attacker is killed. If the gangster had initiated an attack and was killed in consequence, his killing was justified as it was a spontaneous act in self-defence. But burning his body was a vile act. It was a shocking display of kufr tactics. It was unexpected of Muslims to behave in this un-Islamic manner. Burning human beings is a crude and cruel method learnt from non-Muslim political thugs.

If the gangster did not initiate an attack and was killed by the emotionally charged crowd or by anyone of the crowd, then the killer according to the Shariah is a murderer. In terms of Islamic law the heirs of the murdered man can demand retribution and the Shariah's law of Qisaas will come into operation, i.e. if this was an Islamic state in which the Qur'aan was the Constitution. Under the law of Qisaas the heirs have the full right to demand that the killer or killers be executed. They also have the right to compromise with the killers by accepting monetary payment known as Diyat in lieu of the murder.

THE SHARIAH'S PROCEDURE

Even if a man is a known criminal, gangster or drug-peddler he cannot be summarily executed by the public. The alleged criminal has to be apprehended by the Islamic authorities and brought to the Islamic court. Only after the Qadhi has tried him and found him guilty may the Shar'i sentence be executed by only those authorised by the Islamic State. It is not permissible for people in the street to mete out punishment.

Those who adopt non-Muslim methods and act unjustly and cruelly by assaulting and killing people because they happen to be criminals or gangsters will be apprehended by Allah Ta'ala in the Divine Court. They will not escape their zulm (injustice and oppression) in the Aakhirah. In fact, they will suffer the consequences of their zulm right here on earth. It is therefore imperative for Muslims to understand that they have to follow the Shariah, not the emotional calls and slogans of those who have no Shar'i qualifications.

STREET MARCHES AND SLOGANS

Street marches and slogans are the ways of non-Muslims. These are the methods of jaahiliyyah (ignorance). In this regard the Qur'aan Majeed says:

"What! Do they search for the law of jaahiliyyah? Who is more beautiful than Allah with regards to law for people who have Imaan?"

In other words, only the Shariah and its methods–the ways of the Sunnah–are beautiful and correct. All other ways are baatil and accursed. It does not behove Muslims to adopt the ways of jaahiliyyah.

In these street-marches supposingly organised for fighting crime, Muslims intermingle with females and kuffaar. They are far far from the remembrance of Allah Ta'ala. They have no semblance of Islam in them when they misbehave in their public gatherings. They seek to dupe themselves by donning scarves which have all along been associated with Deeni conscious Muslims. Now this religious item of dress has become associated with gangsterism.

COMMITTING EXCESSES

Roaming around in cars at night searching for criminals or gangsters who are not attacking Muslims is totally unacceptable in the Shariah. There is no Islamic justification for assaulting, shooting or killing any criminal who is not attacking any Muslim. It is cruel and unjust to pull a man, be he a gangster, from his home under the eyes of his family, then assault him. It is totally haraam to pull up infront of a gangster's home, shoot at the house and cowardly drive off. This is not Islamic courage. This has no relationship with Islam. Such Muslims should be ashamed of their own tactics of gangsterism.

People who are guilty of zulm should understand well that zulm will not go unpunished. Allah Ta'ala will withhold his Nusrat (aid) from the zaalimeen (oppressors). Even if the mazloom (oppressed) is a non-Muslim, Allah Ta'ala will accept his cry and act against the zaalim no matter if he be a Muslim. Rasulullah (sallallahu alayhi wasallam) said that there is no barrier between Allah Ta'ala and the cry of the oppressed. When Muslims discard the Shariah, when they abandon the Sunnah and embark on oppression of others, Allah's Wrath will settle on them (on the zaalim Muslims). He will then be on the side of the non-Muslims who are being wronged by the unjust acts of Muslims. The Auliya say:

"An empire can endure with even kufr, but never will it endure with zulm."

Muslims should not allow men of the world to deceive them and entrap them into a path which runs in diametric opposition to the Shariah.

DEFENCE

When Muslims are on rectitude and fight in defence, they will be strong and fearless. They will have no need to conceal their faces. When under attack, we shall be fully justified to defend ourselves. Then there will be justification in whatever action is taken to protect ourselves. When we have a just cause, an Islamic cause, a cause of the Haqq then we are strong. We shall be fighting from high moral ground. Allah's aid will be with us. Then we kill and get killed in the Name of Allah and for the sake of the truth. Death then has no meaning for the Muslim. He then knows no fear and he courts death like others court life. But when Muslims are making a stand on baatil, they can have no true strength, no true courage. The 'courage' which they display with their faces concealed is the miserable 'courage' of gangsters. It is for this reason that they feel no qualms when they behave like gangsters using the same ways and tactics. Recently when a sheikh who incidentally also ploughs the path of baatil, made a mild criticism against Pagad, he was anonymously threatened with death over the telephone. This cowardly act is not Islamic teaching. They claim to be paragons of virtue fighting crime and

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Q. Do step-children inherit in one's estate, e.g. a woman marries a man who has children by a previous marriage; when she dies, do these children inherit in her estate?
A. Step-children do not inherit in either their step-mother's or step-father's estate.

Q. I am a female doctor. A prominent member, in fact the chairman of an Islamic organisation, comes to me for consultation. During one of his visits he completely surprised and embarrassed me by undressing. We usually refer all male patients to male doctors. As I did not want him to come back for future treatment, I closed my practice to male patients except for emergencies. How can religious people behave like this?
A. Rasulullah (sallallahu alayhi wasallam) said that shaitaan operates in the body of a man like blood runs in his veins. He also warned that when a man and a women are alone, the third one present is shaitaan. Even religious persons are not to be trusted in such situations. Your conception of religious is highly erroneous. Being a chairman of an Islamic organisation in these times is no indication of piety. Criminals are today even trustees of Musjids. If this chairman was truly pious Islamically speaking, he would not have been so audacious to come to a female doctor nor would he have behaved so immorally as to strip in the presence of a female. Death is a better option for a pious man than the disgrace and shame of stripping in front of a woman. In fact, a man of piety will not appear nude in the presence of even his wife.

You too are not blameless in this episode. You should have possessed sufficient intelligence to firstly refuse to take on male patients. Secondly, your intelligence and Islamic honour should have constrained you to eject the immoral criminal from your surgery when he debased himself and your honour by his immoral antics. You should repent and once and for all close your practice to males. It is haraam for female doctors to attend to males. Why does a man desire a female to attend to him when there is an absolute glut of male doctors?

Q. At what stage of the Iqaamah should one make the niyyat for Salaat?
A. The niyyat for Salaat is made at the time when standing in position for Salaat. Immediately after niyyat, follows Takbir Tahrimah. The niyyat is not made while the Iqaamah is being recited.

Q. Is it compulsory to perform 40 Salaat when in Madinah?
A. It is not compulsory. It is meritorious.

Q. If one misses Zuhr Salaat, is it permissible to perform it at the time of Asr?
A. When a Fardh Salaat has been missed, it is compulsory to make qadha of it as soon as possible. It could be made at the time of Asr

Q. From what age is a newly qualified Haafiz allowed to lead the Fardh Salaat?
A. From 15 years.

Q. Is Yoghurt halaal?
A. Clover and Dairymaid Yoghurt are halaal. We are not sure of the other brands.

Q. Is it permissible to make and sell coffins for non-Muslims?
A. It is permissible.

Q. Some say that it is Fardh Ain to join the Tabligh Jamaat and some say that it is Fardh Ain to join a Jihaad group. What is the Shariah's viewpoint?
A. Fardh Ain refers to an act of ibaadat which is compulsory on every male and female, e.g. the daily Fardh Salaat and the Saum (fasts) of Ramadhaan. It is not Fardh Ain to join either the Tabligh Jamaat or a Jihaad group.

Q. According to a fatwa of the Mujlisul Ulama, it is not permissible to give Zakaat to a person who owns a television even if he is poor and needy. I disagree with this fatwa. I concede television is haraam. Even if a man owns a television which I accept is the value of Nisaab or more, but if he has debts more than the value of the television, the Zakaat given to him will be discharged.
A. The question does not pertain to discharge of Zakaat. The question is: Is it permissible to give Zakaat to a person who owns a television? Firstly, if this person does not have debts to cancel the nisaab value, then the Zakaat obligation will not be even discharged if Zakaat is given to him even if he has no food to eat. The television set must first be eliminated. Secondly, even if he has debts to cancel the nisaab value, then too it is not permissible to give Zakaat to a person who owns a haraam television. Zakaat cannot be given to a poor man when it is known that he will use the money for gambling, liquor, drugs, etc. If a person can afford a haraam luxury item like television, he is not a faqeer in reality even if some technical definition of poverty could be applied to him.

Q. While engaged in Fardh Salaat some musallis have the habit of constantly clearing their throats loudly. This distracts the other musallis. What is the Shar'i ruling?
A. If the musalli unnecessarily clears his throat, producing a sound, his Salaat, whether Fardh or Nafl, is nullified. It is not permissible to unnecessarily create such a disturbance which distracts the musallis.

Q. A young Aalim who qualified at a Daarul Uloom in South Africa holds views and ideologies propounded by the Shiahs. Why this deviation when he has qualified at a Daarul Uloom?
A. None of the Daarul Ulooms in South Africa teach students to subscribe to Shi'i doctrines and ideas. The deviation is the result of the evil in his nafs. His intention in pursuing Islamic knowledge was not sincere. In view of spiritual contamination, a man becomes an easy prey for shaitaan.

Q. The modernists claim that the Molvis are not concerned with current issues. They worry only about trivial issues such as wearing the trousers above the ankles, washing the elbows in wudhu, etc. Please comment on these claims.
A. One who believes any rule or teaching of the Shariah to be trivial is guilty of kufr. An act commanded by Allah Ta'ala is serious and important. When the Qur'aan deemed it necessary to command washing until the elbows and until the ankles during wudhu, then it is explicit kufr to trivialise this sacred law. This attitude is termed Istikhfaaf which the Fuqaha say is kufr. Furthermore, the Ulama-e-Haqq provide Shar'i guidance on all issues. However, when it is pointed out that the Shar'i law pertaining to such issues is prohibition, the miscreant modernists seek to pull wool over the eyes of the public with false allegations against the Ulama. There is hardly an issue facing the community on which the Ulama do not comment and provide Shar'i guidance, but in most cases the guidance of the Shariah is unpalatable to modernists intoxicated and enamoured by western systems and methods. A Shar'i ruling which conflicts with western ways which are most desirable to the modernists is chagrin for them. Can they site one or two examples on which the Ulama-e-Haqq do not provide Shar'i guidance?

Q. In Mufti Kifayatullah's kitaab, Taleemul Islam, it is stated that it is mustahab for a musalli to focus his eyes at the back of the feet while in Ruku'. On the other hand in Beheshti Zewer it is mentioned that the eyes should be focused on the feet. Which is the correct version?
A. In Ruku' it is not possible to look at the back of the feet. The translator must have erred in translating the mas'alah. The eyes should be focused on the feet during Ruku'.

Q. In the courts of law it is the practice for lawyers to make a slight bow for the magistrate/judge when entering. Also, the judge/magistrate is addressed: Your Worship. Are these acts permissible?
A. No, they are not permissible. They resemble shirk. Muslim lawyers should refuse to submit to such shirki etiquette.

Q. I have heard that when a girl gets married she has to buy honey with her mehr money; mix the honey with pure rain water and give it to a sick person. This will cure the ailing person. Is there such a thing?
A. In the Shariah there is no such thing.

Q. An Aalim said that a fish is caught when it becomes neglectful of Thikrullah. If this is true it follows that when other animals are slaughtered, they too were neglectful of thikr. Is this true?
A. If true, then what exactly is your point? The Auliya say that the fish which is caught is the one which became neglectful of thikr.

Q. I have been told that it is incumbent on a women to abstain from eating and drinking the whole day during Ramadhaan even if her haidh started one minute after expiry of Sehri time. She participated in Sehri, intended to fast, but a minute or two after Sehri her haidh commenced. What is the ruling?
A. Her fast will not be valid, but she has to abstain from eating and drinking the rest of the day.

Q. Why is it that milk and fish should not be consumed together?
A. According to the Hadith, there is the danger of developing disease if milk and fish are taken together.

Q. During Ramadhaan I had missed 14 fasts. In the month of Shawwaal I first kept the six Masnoon fasts. Thereafter I started with my Qadha. Is there anything wrong in this method I have adopted?
A. Yes there is something wrong in your method. You should first commence with making Qadha of the Fardh fasts you had missed. Fardh has prior importance. If you die before having commenced the Qadha of the Fardh, you will be liable for answering on the Day of Qiyaamah.

Q. Many women are under the impression that rozas (fasts) missed as a result of haidh need not be kept later just as Salaat missed on account of haidh is not made qadha. Please comment.
A. It is compulsory to make qadha of the Fardh fasts which are missed on account of haidh. The ruling is not the same as that pertaining to Salaat missed because of haidh. Women who have not made qadha of their Fardh fasts remain liable for this obligation.

Q. When the mayyit (deceased) is taken for burial, the female members of the family perform two raka'ts Nafl Salaat and encourage others to conform as well. Is this a Sunnat or necessary practice?
A. There is no origin in the Sunnah for this practice It is not permissible to impose Nafl Salaat on others. It is not permissible to develop such a custom. To do so is bid'ah.

Q. Some people put cutex on their clothes buttons and on their jewellery to maintain the brightness of the colour. Can one perform Salaat with such clothes and jewellery?
A. Although the Salaat will be valid, it is not good to apply these dubious substances. Taqwa demands that one totally abstains from such substances. Almost all western cosmetics contain alcohol and other haraam ingredients.

Q. Some ladies in purdah tell younger girls that as long as their hair is covered they may wear jeans and T-shirts or any other fashionable clothing. Is this correct?
A. These ladies in 'purdah' are ignorant. They do not know what they are speaking. It is haraam for a girl to emerge in the public with a jeans and T-

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shirt even if her hair is covered. In terms of the Shariah and Aakhirah such immodestly clad female is regarded as being naked.

Q. Can a woman perform Salaat with leggings–footless tights and tight pants?
A. If the pants or leggings are tight, revealing the shape of her legs and she is not wearing a long dress over the pants, then her Salaat is not valid. It is not permissible for Muslim women to dress so immodestly.

Q. If it is an hour or half hour before Asr Athaan, is it better to perform Zuhr Salaat in full or make Zuhr qadha after performing Asr?
A. Your question is not quite clear. Common-sense should tell you that it is haraam to deliberately forgo any Salaat. When there is still half hour left for Asr time, then one should compulsorily perform Zuhr Salaat. It is haraam to unnecessarily delay the Zuhr Salaat until it becomes qadha.

Q. Is it permissible to sever ties with family members who practise witchcraft and openly court the opposite sex in western style. They marry only after courtship.
A. It is permissible, in fact necessary to sever ties with such family members.

Q. In Makkah we were muqeem (resident) having made intention of staying 15 days. During the five days of Hajj, are we still muqeem?
A. No, you are no longer muqeem. Once you leave Makkah you are musaafir during the five days. You have to make Qasr Salaat.

Q. During Hajj do we have to recite the Takbeeraat-e-Tashreeq during the days of Tashreeq?
A. Yes, you do have to recite the Takbeer after every Fardh Salaat.

Q. Does the Qur'baani made by the Haaji absolve him of the Waajib Qur'baani which one has to make annually?
A. The sacrifice which the Haaji offers is apart from the annual Qur'baani. The Qur'baani should still be made. However, it is not necessary to make the Qur'baani in the Haram. It could be made anywhere in the world. But it is incumbent to slaughter the Hajj animal in the Haram. Further, if one happens to be a musaafir, then the annual Qur'baani is not Waajib although meritorious.

Q. I own some gold jewellery. Can my husband pay my Zakaat or is it necessary for me to pay it?
A. With your consent, your husband may pay your Zakaat.

Q. I am a 19 year old girl in love with a 24 year old Muslim boy. We wish to marry but my parents refuse consent on ethnic grounds. This causes me to meet him behind their backs. I will not want to marry anyone else, but at the same time I do not want to hurt my parents. Should I put the happiness of my parents first or mine?
A. You are in a difficult situation. In the first instance you have violated Allah's Law and you are still doing so by the clandestine haraam association you have with the boy. Your first step should be the termination of the unlawful relationship. Then resign yourself to Allah Ta'ala. You will get married to only the person whom Allah Ta'ala has decreed to be your husband. Do not allow your emotional feelings to bring you into conflict with Allah Ta'ala. In so doing you are ruining your happiness.

In the situation you find yourself, you should understand that you cannot have it both ways. You will have to displease either the boy or your parents. After having cut the unlawful relationship, think deeply and pray to Allah Ta'ala for guidance. If your parents are pious and conscious of the Deen, then heed their advice and forget about the boy. If your parents are modernist, having a loose relationship with the Deen, then after much reflection, Dua and Istikhaarah do what you think is right. But if the boy is not good in character, then simply forget him.

Q. A customer laybyes a pair of shoes and pays 30% deposit. He returns two months later to pay and collect the shoes. However, the trader falsely tells him that there was a burglary and the shoes were stolen when in fact the goods were sold. The trader refuses to refund the customer's money. What is the Shar'i ruling?
A. The dishonest trader is guilty of speaking lies, fraud and exploitation. It is incumbent to give the customer a full refund. It was also not permissible to have sold the shoes so quickly.

Q. It is permissible to use cement blocks to built a wall around the grave? If such a wall has been erected around the grave of a close relative, e.g. mother, father, what should one do?
A. It is not permissible to build around the grave. The grave should be left in its natural state–plain and simple. The wall built around the grave of a close relative should be demolished.

ILM AND TAQWA

With taqwa true Ilm will dawn in the heart. Any student of the Deen can put this to test. Inculcate taqwa and experience the acquisition of Ilm. There is no limit for barkat in Ilm if taqwa is cultivated with khuloos (sincerity).
(Moulana Ashraf Ali Thanvi)

A SERPENT

The world is like a serpent. The Sahaabah were aware of a formula which neutralized the serpent. That formula is Thikrullah. Never were they neglectful of Thikr. They were therefore always safe from the serpent. In contrast, we are ignorant of the formula, yet we desire to catch hold of the sepent.
(Moulana Ashraf Ali Thanvi)

POLISH OF THE HEART

"Everything has a polish. The polish of the heart is Thikrullah." (Hadith)

ANSWERING QUESTIONS

The Ulama should remember that when answering questions they should not become subservient to the questioner's desires and pander to his whims. Their focus should be on his (Deeni) interests.
(Moulana Ashraf Ali Thanvi)

Q. The deceased leaves behind the following relatives: wife, one daughter, 2 brothers, one sister and an uncle (father's brother). How should his estate be divided among his heirs?
A. The mayyit's (deceased's) heirs are his wife, daughter, 2 brothers and sister. His uncle does not inherit. His wife inherits one eighth of the whole estate. The daughter gets one half. The remaining three eighths will be divided into five equal shares. Each brother takes two shares and the sister one share.

Q. Recently Muslims in Cape Town burned and killed a druglord in the public. Was this public execution lawful according to the Shariah?
A. No, it was not lawful. Those who had killed the man are guilty of murder according to the Shariah regardless of the man having been a druglord, gangster or any other type of criminal. See article on page 1.

Q. A grandfather (mother's father) made Aqeeqah of his grandson. Is this Aqeeqah valid?
A. Yes, it is valid. Rasulullah (sallallahu alayhi wasallam) made the Aqeeqah of his grandson, Hadhrat Hasan (radhiallahu anhu).

Q. There is no Musjid nearby. We are performing our daily Salaat in a house. Can we perform Jumuah Salaat in the house which is in the city?
A. It is permissible to perform Jumuah in the house provided that throughout the duration of the Jumuah the house is open for all Muslims. Since there is no nearby Musjid, you have a valid reason for the Jumuah in a house.

Q. A Nikah was performed in the quite. Some months later it was decided to perform the Nikah again in the Musjid to make it public. Is this permissible?
A. Yes, it is permissible.

Q. What should be done with the insurance payout upon the demise of a person?
A. The amount contributed to the insurance policy by the mayyit forms part of his estate and should be distributed among his heirs. The excess is haraam riba which should be given to the poor without a niyyat of thawaab.

Q. A man makes a gift of a property to his son, but the son has no control over the property. The father collects the rent and has full control of the property. On the father's death does this property belong to the son?
A. The gift was not valid in view of the fact that possession of the property was not given to the son. The property is part of the deceased's estate and his heirs inherit it.

Q. When making Qadha of Salaat which was missed during the days of Tashreek, should the Takbeerat-e-Tashreek also be recited after such Qadha Salaat?
A. The Takbeerat-e-Tashreek should not be recited when making Qadha of Salaat which was missed on the days of Tashreek (9th, 10th, 11th, 12th and 13th Zil-Hajj.).

Q. A druglord who was killed by Muslims was buried in a Muslim cemetery. Is it permissible to bury a druglord in a Muslim cemetery?
A. If the man is a Muslim, Janaazah Salaat has to be compulsorily performed for him and he has to be buried in a Muslim cemetery. However, if a man was a flagrant violator of the Shariah such as a known drug-peddler or an owner of a bottlestore or a gangster, then the Imaam of the Musjid should not lead the Janaazah Salaat. Someone from the rank and file should attend to his Janaazah Salaat and burial.

Q. Should Iqaamah be recited when performing Salaat on one's own and also for Qadha Salaat?
A. It is preferable for Iqaamah to be recited on these occasions although not compulsory.

Q. There is much controversy in Transvaal regarding the meat slaughtered at the abattoir. Is the meat halaal?
A. In view of the controversy and uncertainty prevailing in Transvaal on the meat issue, it is incumbent to abstain from consuming meat obtained from the abattoir. Muslims should slaughter their own animals. Almost everyone nowadays has a deep-freezer. It is not too much of a difficulty to acquire a sheep and slaughter it for the sake of one's Imaan and Taqwa.

Q. There is no door separating the wash basin from the toilet. Is it permissible to recite the Kalimah, Durood and the Wudhu duas when making wudhu in this bathroom/toilet?
A. No, it is not permissible. The place is regarded as a place of impurity because of the presence of the toilet. Muslims in this age are the victims of the filthy and impure practices and customs of the kuffaar. It is not a Muslim custom to have the bathroom and toilet together. It is necessary to make a change in this western custom which has been accepted in Muslim homes.

Q. Is it permissible to vote for an un-Islamic constitution because we are living in a non-Muslim country?
A. It is not permissible. Muslims may not vote for a constitution which is in flagrant violation of Islam.

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Q. I was made to understand that I have to pay Zakaat on a sum of money I had borrowed. Is this correct?
A. The debtor does not pay Zakaat on the money he owes. You don't have to pay Zakaat on the money you had borrowed. The creditor is liable for paying Zakaat on the money he had loaned to you.

Q. A girl committed fornication and became pregnant. The Nikah was performed to save the family from shame. Is such a Nikah valid?
A. The Nikah is valid. If she married the person who was responsible for the pregnancy then after Nikah cohabitation will be permissible. If the man she married was not the one responsible for her condition, cohabitation will not be permissible even though Nikah was made. They will have to wait until the child is born.

Q. When a woman is in menstruation can she recite the Qur'aan Shareef for ta'leem purposes?
A. No, she may not recite the Qur'aan Shareef in her state of haidh.

Q. Is there any Islamic basis for the son to walk under the Janaazah of his father when it is being carried to the cemetery. This practice has become customary in some places?
A. It is not Islamic to do so. This is a baseless custom. It is not permissible to innovate such practices.

Q. On account of the large crowd participating in the burial of a mayyit, people line up in two rows. The Janaazah is passed on from hands to hands ,while the people remain standing in one spot. The people do not walk with the Janaazah, rather the Janaazah is passed on until it reaches the grave. The reason for adopting this practice is to enable all people to share in carrying the Janaazah. When there is a big crowd, most people do not get the opportunity to carry the Janaazah. Please comment.
A. The Shariah has ordered a method to be adopted when carrying the Janaazah. This is the Sunnah method. The aim should not be to enable most people to carry the Janaazah. The aim should be the execution of a Shar'i act in conformity with the Sunnah of Rasulullah (sallallahu alayhi wasallam). Desire has no share in the fulfilment of the laws of the Shariah. In the method innovated by people all the Sunnat requirements of carrying the Janaazah are abandoned. The Shariah has not ordered abandonment of the Sunnah simply to allow all people in the gathering to carry the Janaazah. Whoever gets a chance for putting his shoulder to the Janaazah, should do so in the Masnoon manner. Those who walk with the Janaazah but are unable to get an opportunity to carry it are not deprived of thawaab. The purpose is to gain Allah's Pleasure and thawaab, not to find expression and satisfaction for one's desires. Allah's pleasure is gained by adhering to the Sunnah, not by abandoning the Sunnah. This new method invented should be abandoned. People should walk with the Janaazah. They should walk along the sides and behind. They should not pass the Janaazah from hand to hand as if it is a bag of potatoes. They should carry it with respect on their shoulders in Islamic style, not in their hands in the style of non-Muslims.

Q. Is it proper to make dua in Sajdah?
A. The Masnoon method of making dua is to sit with hands raised up. This is the normal Sunnah method. Occasionally one may make dua in Sajdah, but not during Salaat. When making dua occasionally in Sajdah it should be in privacy, not in the Musjid.

Q. Muslims in America and Europe are freely eating the meat sold by non-Muslims. They say that since the non-Muslims are either Christians or Jews, it is permissible to eat the meat they have slaughtered. The Qur'aan allows Muslims to eat the meat of the Ahl-e-Kitaab. Is this true?
A. According to the Qur'aan the animals slaughtered by the Ahl-e-Kitaab (Jews and Christians) are halaal. But, this permission does not render halaal the meat available today in America and Europe. All meat nowadays available in all kuffaar countries is haraam. In the early days, i.e. during the time of the Sahaabah, the Jews and the Christians did not eat haraam meat. Their method of slaughtering was the same as the Islamic system of thabah. They slaughtered their animals according to the Shariah of the Taurah. The Name of Allah was taken and the requisite neck vessels were correctly severed. It was for this reason that the meat of the Ahl-e-Kitaab was made permissible. But, if they no longer observe Shar'i thabah, the meat will be haraam. Everyone can understand that an animal slaughtered by a Muslim is halaal. But if the Muslim does not slaughter the animal, but clubs it to death or stabs it or throttles it, no Muslim who believes himself to be a Muslim will accept that an animal killed in this way is halaal. If a Muslim intentionally refrains from reciting the Tasmiah at the time of thabah, the meat is haraam. Now if a Jew or Christian commits the same acts as this Muslim, how can it be said that the meat is halaal simply because the Qur'aan says that the meat of the Ahl-e-Kitaab is halaal? The Qur'aan also says that the meat slaughtered by Muslims is halaal. But if the Muslim does not slaughter correctly, the meat is haraam. Similarly or to a greater degree will the meat be haraam if the Ahl-e-Kitaab do not slaughter correctly.

In the present age Christians no longer slaughter according to the rites of the Taurah. Their killed animals are therefore haraam. In some places Jews do slaughter correctly. If it is established that they slaughter properly, then the meat will be halaal although the Fuqaha have ruled that inspite of it being halaal it will be Makrooh (reprehensible) to eat such meat if Muslim-slaughtered meat is available. In the circumstances prevailing today it is incorrect to claim that the meat available in kuffaar countries is the halaal meat of the Ahl-e-Kitaab. This is a great deception of shaitaan.

Q. What should one standing in the front row in the Musjid do when one's wudhu breaks? There are several rows behind. Should one remain in the row until the end of the Salaat, then leave for wudhu?
A. When wudhu breaks, one should immediately leave. Even if one is in the first saff, one should leave. It is permissible to pass through the saffs and infront of musallis because one has a valid reason.

Q. A man is extremely weak in his Imaan. He does not perform Salaat besides Jumuah. He lives like a non-Muslim. He now wants to marry a Christian girl who insists on remaining a Christian. In fact, she says that if she does marry him and they beget children, the children will accompany her to church, i.e. they will be brought up as Christians. Is it permissible for this man to marry her? Is it permissible for the Imaam of the Mosque to perform the marriage? The Imaam says that it is permissible to marry a Christian woman.
A. This Imaam is ignorant. It is haraam for this man to marry this woman who refuses to embrace Islam. The Imaan of the man is already dangling on a thread. Marriage to the Christian will eliminate his Imaan. The children who have to be reared as Muslims will be lost to kufr. It is haraam for the Imaam to perform the nikah of this man to the Christian woman. Marriage with her is not permissible.

Q. We disagree with your view of the Qiblah in North America being south-east. Please refer to Ahsanul Fataawa where it is stated that the Qiblah is north-east.
A. We disagree with the view presented by the Mufti of Ahsanul Fatawa. The Qiblah in North America is south-east, not north-east. Makkah Mukarramah is south-east of North America. It is not north-east. See our article on this issue elsewhere in these pages.

Q. Some people stand in Salaat with their legs wide apart. Is this also a Sunnat method of standing in Salaat?
A. No it is not a Sunnat method. None of the four Math-habs advocates this method which the modernist Salafis (a deviant sect) have invented. They have not understood the Hadith correctly.

Q. If instead of making two Sajdahs, one Sajdah was made in the first raka't, but when this error was realised an extra Sajdah was made in the following raka't and Sajdah Sahw was made. Is the Salaat valid?
A. Yes, the Salaat is valid.

Q. While reciting Qira't, I remembered that I had not recited Thana. I stopped the Qira't, recited Thana and started with the Qira't again. Was I right?
A. It was improper to have discontinued the Qira't. Sajdah Sahw was incumbent. Thana is Sunnat. If it is omitted by error, Sajdah Sahw is not Waajib.

Q. In the first raka't the Imaam recited Surah Teen and in the second raka't Surah Dhuha, but he did not make Sajdah Sahw. Was the Salaat valid?
A. The Salaat is valid. Observance of the sequence of the Surahs is Sunnat. It is not permissible to deliberately omit the sequence of the Surahs.

Q. A musalli goes straight into Sajdah after Qira't, forgetting to make Ruku'. In the second raka't when he remembers this omission, he makes two Ruku's. He makes Sajdah Sahw. Is the Salaat proper?
A. His Salaat is not valid. The Sajdah Sahw does not rectify the Salaat in this case. The Tarteeb (sequence) of the Arkaan, viz. Qiyaam, Ruku' and Sajdah, is Fardh. Since this sequence was broken, the Salaat is not valid. In such an event, the musalli should have first performed Ruku' and repeated the Sajdahs. Sajdah Sahw would then have corrected the error.

Q. A Muslim is unjustly sentenced to death by a kaafir court. His sentence was later commuted to life imprisonment. He felt that this was unjust and intolerable. He broke out of his cell and escaped from prison. While the prison authorities were trying to apprehend him he fought back and was killed. He was shot dead. What is his position as far as the Shariah is concerned?
A. This brother died a Shaheed (Martyr). He had to be given a martyr's burial, i.e. no ghusl and to be buried with the clothes he was wearing when he was killed.

Q. If the answer to my first question is that the killed brother does become a Shaheed, will this ruling apply even if he was guilty of murder?
A. The verdict of a kaafir court has no validity in the Shariah. Even if he was guilty, the sentence handed down is not Islamic. Islam does not impose life sentence on a man guilty of murder. The law of Qisaas will apply. In Qisaas, the heirs of the murdered person have the right to demand that the killer be executed. This demand is not the right of the state. If any one of the many heirs says that he has forgiven the killer, the death sentence falls away. When the death sentence falls away, it is not commuted to life imprisonment. The killer has to pay the heirs the Diyat (Blood-Money) prescribed by the Shariah. It is also the right of the heirs to completely forgive the killer without taking any money from him. The state cannot execute the killer without the unanimous demand of the heirs. The state has no right to impose life imprisonment on the killer, hence the sentence of the kaafir court is unjust.

Q. Is it permissible to bring non-Muslim tourists into the Musjid for sight-seeing?
A. It is not permissible.

Q. A non-Muslim is interested in Islam and wishes to see Muslims pray in Jamaat in the Musjid. Is it permissible to take him inside the Musjid?
A. One may not enter the Musjid in the state of janaabat. Even a Muslim is not allowed inside the Musjid without wudhu even when he is not in the state of janaabat. To a far greater degree will the prohibition apply to a non-Muslim who is afflicted

QUESTIONS and ANSWERS

MUJLISUL ULAMA
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with not only physical impurity, but with the spiritual impurity of kufr as well. The interested non-Muslim should be asked to take ghusl. After ghusl he may enter the Musjid to view Muslims in Salaat.

Q. Will Salaat be valid if the Imaam is a follower of bid'ah?
A. The Salaat is valid. However, one should endeavour to perform Salaat behind a pious non-bid'ati Imaam.

Q. Is it permissible to name a person Al-Haqq?
A. It is not permissible. He should be named Abdul Haqq.

Q. Please explain the meaning of the number 786 which people generally write in their letters.
A. Each harf (letter) of the Arabic alphabet has a numerical value. e.g. Alif's value is 1, Ba's value 2, Taa is 400, Thaa is 500 and so on. The sum of the numbers of the letters in the aayat Bismillah is 786. This number is therefore used as a symbol for the aayat Bismillaahir Rahmaanir Raheem. Although this is not a Sunnah practice, it is simply permissible.

Q. My minor son (10 years) has a few thousand rands in his savings account. Who is liable for paying his Zakaat?
A. No one. Zakaat is not obligatory on the wealth of a minor.

Q. A woman is very poor. She is a widow and has no source of income. Can we give her Zakaat when she has gold jewellery of a few thousand rands?
A. It is not permissible to give her Zakaat. The Zakaat will not be discharged. She has to sell part of her jewellery to feed herself. In fact, she has to pay Zakaat on her jewellery. If she has no cash, she has to sell part of the jewellery to pay her Zakaat.

Q. An official of an organisation entrusted with Zakaat money used part of the Zakaat to fund bursaries for non-Muslim students. What is the Shar'i position of this official and what happens to the Zakaat obligation of the people who gave the Zakaat?
A. The Zakaat has not been discharged. This incompetent and ignorant official must be dismissed. It is not permissible to entrust such a reckless person with the amaanat of Zakaat. It is incumbent on him to pay the Zakaat from his pocket.

Q. Zaid leased a building to Bakr for R1000 rent per month. Bakr let the premises to another person for R1200. What is the ruling?
A. It is haraam for a tenant to charge a higher rental. He may sub-let the premises for only a R1000. The extra R200 is riba. Neither is the tenant (Bakr) nor the owner entitled to the extra R200. It has to be returned to the second tenant.

Q. Is it permissible to use shoes, bags, etc. made from the skins of dogs, wolves and other haraam animals?
A. It is permissible. However, Shaafis may not use products made from dog skins as the dog is najisul ain according to the Shaafi Math-hab. (Najisul ain: Absolute impurity. Something which cannever be cleaned or purified by any means whatever, e.g. faeces, urine, blood and pig. According to the Hanafi Math-hab, dog is not najisul ain. Only its saliva is najis [impure].)

Q. Is it bid'ah to make dua after the Fardh Salaat? The Salafis here (in England) say that it is bid'ah.
A. It is not bid'ah. It is Sunnat to make dua after the Fardh Salaat. The dua should be made silently. It is also permissible to omit the dua. It is not necessary to commence and end the dua with the Imaam.

Q. A man divided his assets among his heirs while he was alive. He gave them everything he had according to the shares of inheritance. He left only the house he was living in for his wife. He did not give the house to his wife during his lifetime, but bequeathed it to her in a will. Is this lawful in the Shariah?
A. According to the Shariah the house belongs to all the heirs. The bequest is not valid.

Q. Is it permissible to perform Salaat behind a Shiah Imaam?
A. It is not permissible. The Salaat is not valid.

Q. Is it permissible to marry a Shiah woman or a Shiah man?
A. Marriage with Shiahs is not valid. Since Shiahs are not Muslims, the nikah will not be valid.

Q. Can we eat the meat of animals slaughtered by Shiahs?
A. Such meat is haraam.

Q. If the Shiahs are not Muslims, why does Saudi Arabia allow them to perform Hajj?
A. The Saudis will allow even the American kuffaar to enter into Baitullaah when it suits their political and monetary goals. The Saudi action is not the law of the Shariah. What happens in Saudi Arabia cannot necessary be equated with the Shariah.

Q. Is it permissible for Shaafis to perform Tahyatul Musjid at Makrooh times?
A. It is permissible, but not for Hanafis.

Q. If in Salaat one says 'Al-hamdulillah' on sneezing, does the Salaat break?
A. No, the Salaat remains valid. However, one should not say so during Salaat when sneezing. But, if during Salaat one replies 'Yarhamukallaah' when hearing a sneezing person saying, 'Al-hamdulillah', the Salaat will break.

Q. If while performing four raka'ts Salaat the musalli recites Durood and Dua after Attahiyaat in the second raka't, but then rises to perform the third raka't, does he have to make Sajdah Sahw?
A. If the Salaat he performs is a Fardh or Sunnatul Muakkadah, he has to make Sajdah Sahw for this error. If it is a Nafl Salaat, he should recite Thana and Ta-awwuz when commencing the third raka't, and there is no Sajdah Sahw in this case, i.e. if it is Nafl Salaat.

Q. The water in the prison where I am is recycled water having a bad odour and a messed-up taste. Should I use this water for wudhu or simply make Tayammum for Salaat? No other water is available here.
A. It is safest and best to make both wudhu and Tayammum. Any one of the two acts may be made first. If other water is available it will not be permissible to use this recycled water.

Q. I have been told not to perform the four raka'ts Sunnat Ghair Muakkadah before the Asr Fardh. Is this correct?
A. It is baseless. The four raka'ts Sunnat Ghair Muakkadah should be made. This Salaat is a valid Sunnah practice even though it is not of the Muakkadah (emphasised) category.

Q. If Surah Faatihah is recited twice before reciting a Surah, what should be done?
A. When Surah Faatihah is recited twice, Sajdah Sahw has to be made. However, there is no Sajdah Sahw if Surah Faatihah is recited twice in the last two raka'ts of Fardh Salaat.

Q. Our Qiblah direction is south-east. During September/October the sun rises on the right side of the Musjid's Mihraab, but during July/August it rises on the left side of the Mihraab. Is the Qiblah of our Musjid correct?
A. Yes, it is correct irrespective of the shifting of the sun at sunrise during the seasons.

Q. Dry malt is a grain. Is it permissible to sell it when one knows that it is used only for producing liquor?
A. It is not permissible to sell anything which is used predominantly for a haraam purpose. Thus, malt used for making liquor may not be sold.

Q. Is the fast valid if a woman suckles her baby?
A. It is permissible to breast-feed a child while fasting. The fast remains valid.

Q. A woman places her breast into the mouth of an infant merely to pacify the baby. She has no milk in her breasts. Is the relationship of milk-ties created by this act?
A. No, milk-ties are not created between the woman and the infant. Milk-ties (radha-at) will be created only if the infant drank milk from the woman.

Q. According to the Shariah is there a specific number of trustees (mutawallis) to be appointed for a Musjid?
A. There is no fixed number of mutawallis for a Musjid. Even one man will suffice.

Q. In my country, Bangladesh it is customary to use yellow clothes at the time of marriage. Is there any Islamic significance in this custom?
A. There is no Islamic sanction for this custom which is a custom of paganism and ignorance.

Q. In certain Musjids we find a number of regular late-comers for Jamaat Salaat. Sometimes it takes them quite a long time to complete their missed raka'ts. The musallis directly infront of them have to wait before passing across. Is it necessary for such late-comers to apologise for the inconvenience they cause?
A. It is not permissible to become a regular late-comer for Jamaat Salaat. This indicates carelessness which is highly improper, especially in relation to Salaat. Those who miss the first Takbeer render themselves a great disservice. They are very unfortunate. But it is not necessary for them to apologise, i.e. there is no Masnoon teaching in this regard. If anyone does apologise for the inconvenience caused, it will be to his credit.

Q. At one Musjid the Imaam and the Muath-thin always argue about who should be the first to occupy his respective position when it is time for the Salaat to commence. The Imaam holds the view that the Muath-thin should first go to his place because he is the official time-keeper. The Muath-thin on the other hand insists that the Imaam must be in front before he comes forward to his place. What is the correct procedure?
A. The procedure is by mutual arrangement and understanding. It does not matter who goes first as long as there is an understanding. It is better for the Imaam to step forward first. Sometimes the Imaam is a couple of minutes late. If the Muath-thin follows the time strictly and simply recites the Iqaamah without the Imaam being present, a problem can arise. Nevertheless, if it is agreed for the Muath-thin to go forward first, then this is also correct.

Q. A person sells mostly lawful goods in his shop. However, sometimes be buys stolen goods and sells it along with his merchandise. What is the effect on his earnings?
A. His entire earnings although halaal, are contaminated. The barkat is effaced and he is guilty of a major sin. Since the greater part of his income is halaal, it will not be said that all his earnings are haraam. But because of the admixture of a bit of haraam his halaal earnings are contaminated. It is incumbent to remove the value of the stolen goods if already sold and to return it to the original owner if this is possible. If not possible, the amount has to be given to the poor.

Q. Is it permissible to register copyright on one's qasidas and Islamic folklore songs?
A. Copyright is not permissible.

Q. Is it necessary to point out even minor defects to a customer?
A. It is compulsory to point out even minor defects in the items sold.

Q. I recently attended a talk on the signs of Qiyaamah. The speaker said that Imaam Mehdi will appear in the year 2004.
A. The claim made by the speaker is baseless. Only Allah Ta'ala is aware of the exact time of Imaam Mahdi's appearance.

Q. A woman's body was reduced to ashes in an accident. Does Janaazah Salaat have to be performed?

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THE QIBLAH IN NORTH AMERICA

The confusion which reigns in North America regarding the Qiblah is the result of side-stepping the Shariah. Modernists unschooled in the Shariah and ignorant of the Sunnah and the methods of the Salf-e-Saaliheen are the root cause of the prevalent confusion. Some claim that the Qiblah in North America is north-east while others say it is south-east.

Those who believe the Qiblah is north-east present secular arguments. The shape of the earth, the shortest distance, mathematical formulae and the views of non-Muslim geographers and astronomers are their proofs. This group has entirely ignored the Islamic method of determining the Qiblah.

Almost 100% of the world's Musaajid have had their Qiblah direction determined by the Shar'i principle of Taharri (reflection and estimation). Never were instruments used in this determination despite their availability. The teachings of Islam are for all and sundry – for the educated and the illiterate; for city dwellers and villagers; for those living in jungles, farms and on islands. Islam has not imposed the burden of astronomical calculations and the utilisation of instruments on the masses of the Ummah. Simplicity is the theme in all the Ahkaam of Islam.

The closest town to Baitullah is Mina. Even there the Qiblah of the Musjid was fixed by the principle of Taharri (reflection and estimation). The only Qiblah in which there is not the slightest element of doubt is the Qiblah of Musjid-e-Nabawi which was determined by Rasulullah (sallallahu alayhi wasallam) by the medium of Wahi (Revelation). Numerous Musaajid all over the world were established by the Sahaabah. Wherever there was a need for a Musjid, the Sahaabah would employ Taharri to plot the Qiblah, never instruments. Degrees and seconds of latitude and longitude, the shape of the earth, etc., had absolutely no relevance in this issue.

In a place where there is an existing Musjid the principle for the determination of the Qiblah is the Qiblah of the Qadeem (the old existing) Musjid. It is not permissible to utilise instruments or adopt any other method for determining the Qiblah in a place where there is an existing Musjid. The mihraab of the existing Musjid is the correct Qiblah and has to be compulsorily adopted for all new Musjids being erected in that place. This has been the practice of the Salf-e-Saaliheen (the illustrious Ulama of the early epochs of Islam). The entire Ummah from the earliest days always followed the Qiblah of the Musjid established by the Sahaabah. Even if a compass or the most modern instrument conflicts with the direction of Qadeem Musjid, it will not be accepted in preference over the Qiblah indicated by the mihraab of the old existing Musjid.

When there is no Musjid in a place, then other methods may be used to determine the Qiblah. However, even if there is no existing Musjid, it is not incumbent to use compasses or any other instruments or any scientific method. It suffices to determine the direction from the sun, moon and stars. Utilising these natural markers of direction, the Qiblah is to be fixed.

Determining the Qiblah and building Musaajid are not new to the Ummah. Salaat is the first practical requirement of Islam. The Ummah has been performing Salaat since the very inception of Islam fourteen hundred years ago. The Muslimeen were never in need of instruments, compasses, the views of astronomers, geographers and universities for ascertaining the Qiblah.

The corruption in North America has been caused by the modernists trying to assert their methods over the methods of the Shariah. They come up with a variety of confusing and burdensome arguments making use of formulae, the shape of the earth and what not. But, Rasulullah (sallallahu alayhi wasallam) declaring the simplicity of the Ummah said:

> "We are an illiterate Ummah. We neither write nor calculate. The month is so much and so much and so much (while saying so, he indicated with the fingers of his hands three times to convey thirty days)."
>
> (Bukhari, Muslim and Abu Dawood)

Although the above saying applies to the determination of the Islamic months, it conveys the simplicity of method. There is no need to become entangled in confusing calculation and methods which are confusing to the masses and which impose on them an unnecessary burden. Similarly, regarding the Qiblah for the people of Madinah, Rasulullah (sallallahu alayhi wasallam) said:

> "Between east and west is the Qiblah."
>
> (Tirmizi)

This statement of Nabi-e-Kareem (sallallahu alayhi wasallam) affords wide latitude in the determination of the Qiblah. It refutes the constrictive method of employing degrees and seconds.

On the basis of this principle enunciated by Rasulullah (sallallahu alayhi wasallam), Imaam Abu Hanifah (rahmatullah alayh) ruled:

> "The east is the Qiblah for the people of the west. The west is the Qiblah for the people of the east. The south is the Qiblah for the people of the north and the north is the Qiblah for the people of the south."
>
> (Fataawa Khairiyyah)

In Jawaahirul Fiqh of Hadhrat Muhammad Shafi (rahmatullah alayh) appears the following:

> "It was not the way of the Salf (Sahaabah, Taabieen and Tab-e-Taabieen) to use mathematical and geographical instruments to determine the Qiblah direction nor has the

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THE DUTY OF THE ULAMA

The sacred duty of the Ulama is to safeguard and disseminate the Shariah. It is their function to revive and publicise the Sunnah of Rasulullah (sallallahu alayhi wasallam). It does not behove the Ulama to squander their energies in the destructive profession of policing the meat-plants of kuffaar entrepreneurs. It is not for the Ulama to be advertising agents for the commercial enterprises of the kuffaar. The miserable practice of halaal certificates is not for the Ulama. The duty of the Ulama is to attend to the Aqaaid and Akhlaaq of the Ummah, to fight baatil, dhalaal, bid'ah and kufr. The Ulama have failed to execute their obligations, hence they find themselves offering silly acquiescence to an ignorant public dictating the terms. The Ulama in general have fallen from their lofty pedestal as a direct result of their betrayal of the demands of their scared Office. When the Ulama who are supposed to be the Heirs of the Ambiya abandon the mission left by the Ambiya, and seek public acclaim, they lose their bearings and instead of leading the people, they follow the ignorant masses bringing disgrace to themselves and ruin to the Ummah.

MALFOOTHAAT (SAYINGS) OF HAKIMUL UMMAT:

* The taufeeq to do good after having done a good deed is a sign of acceptance of the first good act (i.e. Allah Ta'ala has accepted it). If he had not accepted it, there would not have been taufeeq for another deed of righteousness.
* In response to a person who said that he was not deriving any benefit from his Thikr, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "You have been given the taufeeq to remain involved with Thikr. Is this then little benefit?"

 (Being constant in Thikr is in fact a wonderful benefit of Thikr. But this benefit is neither understood nor appreciated. If it was not for the taufeeq granted by Allah Ta'ala, a man cannot remain constant in his Thikr.)
* Holding others in contempt is evil. Hadhrat Haaji Imdaadullah (rahmatullah alayh) said that to display harshness towards a humble wealthy person is also takabbur (pride).

TAQWA

Once an old lady came to Hadhrat Imaam Ahmad Bin Hambal (rahmatullah alayh) and asked:

> "I was in my home spinning cotton when the public light installed by the Khalifah of Baghdad was switched on. I continued spinning the cotton in the brightness of the light. Tell me, is the cotton halaal for me?"

Imaam Hambal: "Who are you? Your question has thrown me into a quandary?"

Old Lady: 'The sister of Bishr Haafi.' (Hadhrat Bishr Haafi the renowned Wali was a contemporary of Hadhrat Imaam Hambal. He (Bishr) was famed for his zuhd (abstinence) and taqwa. He was among the greatest Auliyaa of Islaam.)

Imaam Hambal on hearing this, cried profusely and commented: "It is for this reason such great taqwa has come to you old lady! That cotton is not halaal for you, beware! Be constant in this category of zuhd so that your taqwa is not despoiled. Follow in the footsteps of your brother. If you spin cotton with the aid of the lighting belonging to the affluent people, you will be unable to adhere to your level of ibaadat. Be like your brother. Whenever his hand would touch doubtful food, it (his hand) would become paralysed."

Imaam Ahmad (rahmatullah alayh) did not blurt out a fatwa when the old lady questioned him. From her question he understood the lofty state of her taqwa, hence he probed. A question posed by different persons can extract different answers. Something while lawful for one person can be unlawful for another. The taqwa of Auliya suffers severely with the slightest spiritual contamination. This lofty degree is incomprehensible to most people whose baatin (spiritual heart) is clogged with spiritual corrosion. The importance of halaal in relation to A'maal-e-Saalihah (righteous deeds) has been impressed for even the Ambiyaa:

> 'O Messengers! Eat what is wholesome and practise righteousness.'

The doubt which Bishr Haafi's sister had was on account of the injustices of the rulers who imposed unlawful taxes on the citizens. Such usurped wealth was used for public amenities.

TAHAJJUD SALAAT

Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala loves a woman who sprinkles water on the face of her husband to arouse him for Tahajjud Salaat. Allah Ta'ala also loves a man who sprinkles water on the face of his wife to wake her up for Tahajjud. This order of practising Amr Bil Ma'roof (commanding righteousness) has been completely neglected. Husband and wife should induce and encourage one another to perform acts of ibaadat.

Tahajjud is among the best acts of Ibaadat and most efficacious for developing roohaniyat (spirituality). It is essential to struggle against the nafs to inculcate the habit of tahajjud. By constant striving, rising at night will become an easy exercise. One may rise very early, hours before Fajr, perform Tahajjud and again go to bed or one may get up about half hour before Fajr and after Tahajjud remain awake for Fajr, engaging in thikr and tilaawat.

Tahajjud consists of 12 raka'ts Nafl Salaat which may be performed in two raka't batches or four raka'ts. If one lacks the courage for 12 raka'ts perform at least four raka'ts. When a person strives in Allah's path, He makes the task simple. He imbues one with great taufeeq and the avenues of Ibaadat open up.

TAWAKKUL

The sign of true Tawakkul (Trust in Allah) is satisfaction and contentment with the result of one's activity. Dissatisfaction indicates lack of Tawakkul. It is insufficient to only recite a dua of Tawakkul (e.g. I put my trust in Allah.). Tawakkul is the firm belief embedded in the heart that one is pleased with whatever Allah Ta'ala chooses for one. Hence, when dissatisfaction or frustration is displayed it is a clear sign of the falsity of one's attitude, that one had no true Tawakkul.

THE ZULM OF DEBT-EVASION

A severe form of zulm (oppression / injustice) is debt-evasion. Many people while indulging in luxuries evade payment of their debts. This zulm is perpetrated to a greater degree when the creditor has no legal hold over the debtor. The debtor seeks refuge in the protection provided by kuffaar insolvency laws. Undue advantage is also taken of family ties. If the creditor is a close family member, this relationship is considered to be a licence to delay or even evade payment of the debt.

Some debtors even have the audacity of taking offence when payment is demanded. If the creditor happens to be a relative, the debtor is quick to even sever ties if payment is requested. Those who suffer from such despicable attitudes should understand that they are inherently dishonest, hence their attitude of indefensible justification for evading the debt.

Those guilty of such zulm should understand that even a shaheed (martyr) while being forgiven all sins, will not escape the burdensome consequences of the debts he had evaded.

ABOUT VACCINATION DID YOU KNOW?

- A National Vaccine Injury Fund (PL 99-660) was set up by the federal government in 1986 to compensate those damaged by vaccines. To date more than $650 million has been paid out to the vaccine injury victims.
- There have been 579 deaths adjudicated through the Federal Court of Claims since the inception of the National Vaccine Injury Compensation Program in 1986 of which 227 were misdiagnose as SIDS.
- A child who receives the MMR vaccine can still get measles. (This occurred in 1987 in Texas where 96% of the cases were considered non-preventable, i.e. they were fully vaccinated, had a religious or medical exemption or they were born before 1957. This also occurred in 1989 in Texas where 72% of the cases were considered non-preventable.) These facts are from the Texas Department of Health.
- In Oct/Nov 1990, clinical mumps developed in 54 students. 53 out of these 54 were fully vaccinated! *Reported in Archives of Pediatrics & Adolescent Medicine, July 1995; 149 (7):774-778.*
- All healthy infants are given Hepatitis B vaccine even though the vaccine was developed to protect intravenous drug addicts who share unsterillized needles or sexually active people. A mandatory Hepatitis B vaccine for school age children passed in Texas during the 1995 legislative session.
- Vaccines contain carcinogenic toxins (Formaldehyde and Thimersol) and are being injected into 2/4/6 month old infants whose immune systems are not fully developed.
- Children vaccinated against pertussis can still contract the disease. (Chicago Department of Health noted that of 186 pertussis cases in Chicago fall of 1993, "74% were as up to date as possible on their immunizations.") JAMA, July 7,1994).
- Tylenol is given to infants and children when a shot is administered to mask a fever that could show there might be a problem with the vaccine.
- In the past 10 years in Texas there were 11351 cases of measles and 26 deaths. Also during the past 10 years in Texas there were 1768 cases of pertussis and 10 deaths. In direct contrast, there have been nearly 54,000 vaccine adverse events reported to the Vaccine Adverse Events Reporting System (VAERS) in a 20-month period which included more than 700 deaths. FDA Commissioner, David Kessler has stated only 1 in 10 adverse vents following vaccine administration are reported.
- Jonas Salk, the inventor of the IPV, injected polio vaccine, testified before a Senate sub-committee that nearly all polio outbreaks since 1961 were caused by the oral polio vaccine.

(Bulletin issued by Vaccine Information & Awareness (VIA))

MAUT THE INEVITABLE REALITY

Maut is the inevitable reality and the inescapable truth which most people choose to forget. Engrossment in worldly pursuits and accumulation of wealth have made people completely oblivious of this reality. Inspite of Maut perpetually stalking us, we pretend as if this worldly life is everlasting. When it arrives, it will appear sudden. With its 'sudden' appearance it will rudely awaken us from our slumber of deliberate forgetfulness.

Remembrance of Maut is an exercise commanded by the Qur'aan and Rasulullah (sallallahu alayhi wasallam). Reflecting on this reality will create in the heart a better perception of life and its goal. To most men this worldly abode is the goal of life. The Aakhirah appears extremely remote. At least so it appears to most people. But the reality is that the Aakhirah of every man commences with his Maut which is never a remote event.

By constant meditation on Maut, the futility of this world will become vivid in the mind. The true goal of the Aakhirah will then be understood. Man renders himself a great disservice by being forgetful about his ultimate end on this earth. On account of his forgetfulness he refrains from making preparations for the Aakhirat–the ultimate and the true goal. The most intelligent of men according to Rasulullah (sallallahu alayhi wasallam) are those who spend their lives preparing for the Aakhirah. Remembrance of Maut is essential if one wishes to be steadfast in the pursuit of the Aakhirah. Rasulullah (sallallahu alayhi wasallam) said that remembrance of Maut removes the spiritual corrosion of the heart. The heart is necessarily corroded by engrossment in worldly pursuits and in social entanglements. It is therefore essential to efface this destructive corrosion by making Muraaqabah (Meditation) of Maut a regular exercise.

RELIEF FROM DEBT

According to Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) the following amal (practice) prescribed by Hadhrat Haaji Imdaadullah (rahmatullah alayh) is beneficial for relief from debt:

> **YAA MUGHNI** to be recited 1100 times after Isha Salaat. Before this thikr recite 11 times Durood Shareef and after completing the 1100 times, again recite 11 times Durood Shareef. This amal should be practised often.

Al-Mughni is one of the Beautiful Names (Asmaa-e-Husna) of Allah Ta'ala. It means 'The One Who enriches'.

It is important to understand that such amals, duas and thikr are efficacious only when the lifestyle and actions of the reciter conform to the Shariah. It should not be expected that the amal yields its efficacious result when one indulges in flagrant disobedience. If one squanders money in wasteful and haraam wedding functions, for example, one should not expect the amal to yield the desired result. If one deals in haraam or has suppressed the huqooq (rights) of others, the beneficial results of the amal will not be realise

It is essential to first correct the wrongs in one's life. Only then will one enjoy the barakaat (blessings) of duas and amals, Insha'Allah. Also, if an obedient person following the Shariah correctly fails to see the stated results of an amal, he should not become despondent and frustrated. He should be contented with the decree of Allah Ta'ala. Allah Ta'ala in His Wisdom sometimes withholds the object of one's desire for a variety of reasons. The Mu'min should be contented. He will not be deprived by Allah Ta'ala. Allah Ta'ala benefits a person in many ways, but due to our lack of perception we fail to discern the innumerable bounties which Allah Ta'ala bestows to us in every walk of life, every moment of the day.

AISHAH AND THE SHIAHS

About his noble wife, Aishah (radhiallahu anha), Rasulullah (sallallahu alayhi wasallam) said:

"Aishah will be my wife in Jannat."

REFORMATION AND SUCCESS

"Verily, he who has reformed the nafs has attained success, and he who has impurified it has lost." (Surah Shams)

Success in this world and the Hereafter for the Mu'min lies in islaah (reformation) of his nafs. Reformation of the nafs (Islaa-e-nafs) is the transformation from animality to humanity. The human being has to emerge from his state of gross animality and mount the stage of Insaaniyat (true humanity) by the tarbiyat (moral training) of his nafs. Elimination of the evil attributes and adornment with the lofty attributes are the two fundamentals of Islaa-e-Nafs. The only way of achieving self-reformation is by Mujaahadah, i.e. opposition to the inordinate emotional desires. Emotional desires (nafsaani desires) have to be opposed and made subservient to the Aql (Intelligence). The intelligence is or should be subservient to the Shariah. When the emotional desires gain control of the intelligence, man is transformed into a lowly beast. On the other hand, when the intelligence controls the desires of the nafs, man mounts the platform of Insaaniyat and attains the lofty realm of the Angels.

As long as the Mu'mineen fail to achieve moral reformation and spiritual elevation, they cannever attain success in any field of activity. While it is possible for the kuffaar to progress in the mundane world despite their kufr and immorality, Muslims are doomed to failure and defeat as long as they do not improve their moral and spiritual condition. According to the Qur'aan and Sunnah, Muslim success pivots on Islaa-e-Nafs. Without moral purification there cannot be true piety (taqwa), and without taqwa man is truly an animal. Without taqwa there is no difference in the life of a Mu'min and a kaafir.

Muslims wonder at the weakness and humiliation of the Ummah in the present age without understanding the cause of this degradation. How is it possible for Muslims to aspire for ascendancy and domination on earth when they have become the slaves of the kuffaar in almost every facet of their lives? The Qur'aan clearly warns of utter defeat and disaster if the Ummah chooses the path of the kuffaar.

> *"O people of Imaan! If you follow the kuffaar, they will turn you back onto your heels (into kufr). You will then return defeated. Truly, Allah is your Friend. He is the best of helpers."*

BETTER TO WAIT 40 YEARS

According to the Hadith of Rasulullah (sallallahu alayhi wasallam), passing in front of a person engaged in Salaat is a major sin. If one was aware of the punishment for this act of transgression one will choose to wait forty years rather than pass in front of the musalli. Most people nowadays are very careless in this regard. Without the slightest hesitation people pass infront of musallis even if there is a way around or a way to pass from the side or from behind the musalli.

The rules pertaining to this mas'alah are as follows:

- If the musalli is negligent, simply standing in any place in the Musjid or elsewhere without consideration for the other musallis who have to enter, then he will be sinful if the musallis are constrained to pass infront of him, e.g. he stands right in the entrance or in such a place where the musallis have no alternative other than passing. In this case the musalli is guilty, not the one who passes in front of him because he has carelessly taken up position right in the entrance.
- The passer-by is careless. He can avoid the musalli but inconsiderately passes in front of him. The passer-by is now guilty.
- The musalli is forced to occupy whatever place is available due to non-availability of any other place. In this case he is not sinful if the people pass in front of him.
- The people have no alternative but to pass in front of the musalli and circumstances do not allow them to wait until the musalli completes his Salaat. In this case they will not be sinful if they pass in front of him.

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THE QIBLAH IN NORTH AMERICA

Shariah commanded this, neither is it necessary to use such instruments in any circumstances. On the contrary the well-known practice of the Salf was to follow the existing Musaajid in cities which had old Musjids. Where there were no Musaajid, the method was to employ well-known stars and other conspicuous signs. In this way the Qiblah would be fixed by estimation."

THE QIBLAH IN NORTH AMERICA

The simple fact is that North America is north of Makkah Muazzamah. When Makkah is south of North America, commonsense as well as the principles explained by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah demand that the Qiblah be south, not north. The question of the earth being round and a sphere does not alter this reality. If a thread is held from any point in North America on the globe to Makkah, it will be seen that while the line initially goes towards the north, it turns to the south just above latitude 50°. There is no straight line as claimed by those who say that the Qiblah is north-east. A straight line can be imagined from North America to Makkah if a high tower is imagined in North America. From the top of the tower a straight line to Makkah runs south-east, not north-east. The arc on the globe stretching from North America to Makkah is not a straight line. Furthermore, this straight-line theory or any other theory has no relevance in the determination of the Qiblah. The simple and straight forward methods of the Sahaabah are mandatory and devoid of confusion. The ways of the Shariah as expounded by the Sahaabah and the Ulama of the Salf are:

- Where there exists a Musjid, it is incumbent to go by the mihraab of that Musjid. The new Musjid being built should follow the Qadeem (old) Musjid. When performing Salaat in such a place all people should follow the mihraab of the Qadeem Musjid.
- Where there are no Musaajid, the natural instruments (sun, moon and stars) created by Allah Ta'ala suffice for the determination of the Qiblah. Even in such places there is no need to resort to instruments.
- Where a person in unable to fix the Qiblah from even natural objects and phenomena, his Taharri (reflection and estimation) is adequate.

Direction is plotted from the sun. Everyone knows that the sun rises in the east. The Qur'aan is explicit in mentioning this fact. Once east has been located, all other directions stem therefrom.

When even universities and observatories, astronomers and geographers are confused about the direction of Makkah from North America–some say north-east and some say south-east–then it is only intelligent to dismiss their claims and adhere to the simple methods of the Shariah. In relation to North America, this simple method is that since Makkah is south-east of North America, its Qiblah is south-east. And, Allah knows best.

Makkah Muazzamah is approximately 28° north of the equator. Consider a place on the opposite side of the globe 28° south of the equator. From this point Makkah will be equidistant whichever direction one takes. According to the logic of those who go by the shorter distance and by the fact of the earth being a globe, one will be facing Makkah no matter which way one faces. But this is Islamically absurd in relation to the Qiblah because there can be only one Qiblah direction from any given location in the world. The only exception to this rule is when performing Salaat right inside the Ka'bah Shareef. Inside the Ka'bah, one may face any direction. This exception cannot be extended to any other place on account of its distance being equal whether looking south, north, east or west as is the case with a place assumed in the Pacific Ocean at 28° south of the equator. In such a place from which all distances are equal to Makkah, the only determinant for the Qiblah is the Shar'i principle of Taharri which has played a vital role in the determination of the Qiblah of innumerable Musaajid throughout the world, erected by the Sahaabah and the Salf-e-Saaliheen. It is not valid and not permissible to overlook the Shar'i principle to adopt any theory advanced by geographers, astronomers and modernists.

It is indeed surprising that even Ulama who are schooled in the Shariah are nowadays inclining towards the methods of fussaaq and fujjaar. It is indeed lamentable that Muslims, including Ulama have to resort to kuffaar universities and geographers for determining a Shart (imperative condition) of Salaat. In their arguments to prove their point of view regarding the Qiblah in North America some Ulama rely in entirety on the calculations and opinions of non-Muslim sources. The Shar'i principles, teachings and Islamic spirit underlying the determination of the Qiblah are completely overlooked. The simple and glittering *tareeqah (method) of the Sahaabah* and the many categoric rulings of the illustrious Fuqaha on this question are ignored. It will assist the Ulama to study Hadhrat Muhammad Mufti Shafi's article on the Qiblah. See Jawaahirul Fiq.

By resorting to the methods of modernists and non-Muslims, some Ulama, even the author of Ahsanul Fatawa, has only succeeded in confusing and clouding the issue. A simple question has been rendered intricate and problematic. But in reality there is no problem. The problem is only the confusion created by those who seek to go beyond the confines of the Shariah.

The Ahadith of Rasulullah (sallallahu alayhi wasallam), the Qur'aanic aayaat on the Qiblah and directions and the basic Shar'i principle of Taharri have bestowed wide latitude to the Ummah in the determination of the Qiblah. When a Muslim happens to visit a new town/city/region and there are existing Musaajid, he should simply perform his Salaat in the direction of the Musjid's Mihraab. It is satanic and mischievous to take out a compass or to make enquiries to establish whether the Musjid's Mihraab is facing the correct direction. When the Shariah has ruled that the validity of the Qiblah is based on the Mihraab of the Qadeem Musjid, everyone should accept this and not embark on a procedure which creates unnecessary controversy and disruption in the community.

FITNAH

Hadhrat Ali (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Soon will there dawn an age over people when there will remain nothing of Islam but its name and nothing of the Qur'aan but its text. Their Musaajid will be populated but devoid of guidance. Their Ulama will be the worst under the sky. Fitnah (evil and corruption) will emerge from them and return to them."

(Baihqi—Mishkaat)

The age described in this Hadith has overtaken the Ummah. The Musaajid are frequented by large crowds on Jumuah, Eid days and other special occasions, but there is no hidaayat emanating from the Musaajid. The Musaajid are in the possession and control of incompetent fussaaq. The Imaams and the Ulama using the Musjid platforms generally have little relationship with the Haqq. The Haqq is concealed or watered down and baatil is propagated.

The Ulama, most of them, lack understanding of Ilm. They follow a jaahil public. They are subservient to fussaaq trustees and committees. They propagate baatil. They conceal the Haqq. They follow public opinion instead of the Shariah. They have lost sight of their duties. They compete with ignoramuses in mundane capacities. They have abandoned their sacred obligation of Amr Bil Ma'roof-Nahy anil Munkar (Commanding righteousness and prohibiting evil). Thus fitnah initiates from them, spreads in the Ummah and finally rebounds on them, not only in this world, but in the Aakhirah as well.

"Do not speak ill of the dead, for you will thereby pain the living." (Hadith)

ATTITUDE OF SURPRISE

"By Him are the keys of the Ghaib (i.e. whatever is unseen and unknown to man). No one knows it but He. He knows what is in the land and in the ocean. Not a leaf drops (from a tree) but He knows it. There is no seed in the darkness of the earth, nothing moist and nothing dry but it is (recorded) in a clear book." (Surah An'aam)

Nothing is hidden from Allah Ta'ala. He is aware of every single atom in creation. Every single particle functions by the command and direct intervention of Allah Ta'ala. This is the concept of Allah's Knowledge and Power in which the Mu'min believes. On the basis of this concept, Hadhrat Bishr Haafi (rahmatullah alayh) said:

"When you are surprised (by anything) maintain silence."

When the concept of Allah's power, knowledge and control is fully understood, there is no need for surprise. In fact nothing will then amaze and surprise the Mu'min. Surprise or amazement displays deficiency in the comprehension of Allah's total knowledge and power. Every activity of every single creation, be it the most infinitesimal atom or the largest mountain, is the effect of Allah's command. All creation is submissive and completely subservient to Allah Ta'ala. Thus, whatever happens is by His command. There is therefore no justification for surprise and amazement.

The Mu'min should have no expectations. He should accept everything as it comes because everything is the command of Allah Ta'ala. When everything is the choice of Allah Ta'ala, there can be no surprise, no amazement. For the Mu'min nothing happens contrary to his expectations because he understands that everything is powerless to act without Allah's command.

Man has to simply operate within the ambit of his limited freewill granted by Allah Ta'ala and be completely satisfied with the consequences. He is under divine instruction to correctly utilise the means and agencies which Allah Ta'ala has placed at his disposal without fixing his gaze on success or failure. The end result will be decided by Allah Ta'ala Alone.

TAKABBUR

Takabbur is about the worst in the list of Akhlaaq-e-Razeelah (Evil Attributes). It was the first attribute of evil displayed by shaitaan. It was his takabbur (pride) which destroyed him and transformed him into the shaitaan he presently is.

Almost every person, rich and poor, intelligent and ignorant, suffers from this satanic malady. Although all evil attributes are natural in man, he is required to keep the reins on his nafs. By using his intelligence and the power granted to him by Allah Ta'ala. He can fully contain all his evil and emotional dictates.

People little understand their attribute of takabbur. In most cases anger is the direct effect of pride. A man feels slated and insulted. He is annoyed and he reacts with anger. When he feels his ego has been hurt, he displays anger in an attempt to restore his deflated ego. This is pure takabbur. It is therefore necessary to curb anger. When assaulted by the anger of the nafs, one should reflect on one's weaknesses, deficiencies and sins. Reflect on the power and anger of Allah Ta'ala and understand how truly weak and helpless one is. Insha'Allah, such reflection constantly made when anger develops, will cultivate the stage of equilibrium in the nafs. The ability to restrain anger and practically eliminate it will be achieved. When anger is eliminated, i.e. firmly curbed, humility will take its place, and humility (Tawaadhu') is the greatest moral treasure of the Mu'min.

UTHMAAN AND THE SHIAHS

Hadhrat Ali said:

"He was the son-in-law of Nabi-e-Akram (sallallahu alayhi wasallam). Two of Rasulullah's daughters were in his Nikah."

KUFR OF THE SHIAS

Rasulullah (sallallahu alayhi wasallam) said:

"I am leaving two weighty things among you. If you cling to these two things, you will never go astray after me (i.e. after I have departed from this earth). The one is greater than the other: The Kitaab of Allah (i.e. the Qur'aan Majeed) and my Itrat (i.e. my Family)."

This Hadith is authentic according to both Sunni and Shi'i sources. It is clear from this Hadith that those who oppose these two things and who have abandoned them, are plodding the path of falsehood and are the enemies of the Deen. Which of the two groups–Sunnis or Shiahs–is clinging strongly to these two powerful ropes of the Deen? This needs examination. The Shiah viewpoint will be presented from their official books which they hold in high regard.

According to the Shiah belief the present Qur'aan which the Ummah has is unreliable just as the Tauarah and Injeel are because they claim that the Qur'aan has been interpolated and altered intensively and extensively. They further aver that numerous of the laws in the Qur'aan have been abrogated. According to them, most of the Naasikh verses (i.e. those verses abrogating laws) have been 'stolen' (i.e. excised from the Qur'aan). Even numerous Surahs have been deleted from the present Qur'aan and the remaining part of the Qur'aan has also been subjected to considerable mutilation.

The Shiah authority, Kulyani narrated the following fabrication:

"The Qur'aan which Jibraeel (alayhis salaam) brought to Muhammad (sallallahu alayhi wasallam) consisted of seventy thousand verses."

Another fabrication attributed to Muhammad Bin Nathr who narrated from Abu Abdullah reads:

"Surah Lam Yakun had (originally) contained the names of seventy men of the Quraish as well as the names of their fathers."

The following narration is also recorded by the Shi'i authority who attributes it to Salim Bin Salmah:

"A man recited (the Qur'aan) in the presence of Abu Abdullah. I heard him reciting such words from the Qur'aan which other people were not reciting. Abu Abdullah then said: 'Stop reciting this qira't. Recite as the people are reciting until the appearance of the Qaa-im (i.e. Imaam Mahdi). When the Qaa-im appears, then recite the Qur'aan in its proper way."

It is a well-known belief of the Shiahs that certain whole Surahs have been deleted, e.g. Surah Al-Wilaayah. Some claim that the greater part of certain Surahs has been deleted, e.g. Surah Ahzaab which the Shiahs claim was as long as Surah An'aam. The praises of the Ahl-e-Bait and the laws of Imaamate were removed from this Surah, so they assert. Besides these few examples there are numerous claims of falsifications of the Qur'aan made by the Shiahs. Thus according to them there is no difference between the present Qur'aan and the present-day Bible since both have been interpolated, changed and battered beyond recognition.

THE SHIAH ATTITUDE TOWARDS THE FAMILY OF RASULULLAH (sallallahu alayhi wasallam)

The term used in the Hadith by Rasulullah (sallallahu alayhi wasallam) to describe his family is Itrat. In the unanimous view of the authorities, the term Itrat refers to all family relatives. Although all relatives are a man's Itrat, Shiahs do not include all the relatives of Rasulullah (sallallahu alayhi wasallam) in the ambit of his Family. They exclude many very close relatives of Nabi-e-Kareen (sallallahu alayhi wasallam). Who can deny that Rasulullah's two daughters, Hadhrat Ruqayya and Hadhrat Umm-e-Kulthoom (radhiallahu anhuma) are his close relatives? Yet the Shiahs exclude them from the Itrat of Rasulullah (sallallahu alayhi wasallam). Rasulullah's beloved uncle Hadhrat Abbaas (radhiallahu anhu) and his children are not recognised by the Shiahs as being part of Rasulullah's family. The same treatment of exclusion is meted out to Rasulullah's cousin, Hadhrat Zubair (radhiallahu anhu).

The majority of Hadhrat Faatimah (radhiallahu anha)'s progeny is regarded as enemies, e.g. Hadhrat Zaid Bin Ali Husain (radhiallahu anhum) who was a great Aalim. He was martyred by the followers of Marwaan. His son, Hadhrat Yahya (rahmatullah alayh) is also considered an enemy, and so is Ibrahim Bin Musa Kaazim (rahmatullah alayh). They even refer to Ja'far Bin Musa (rahmatullah alayh) with the epithet, kath-thaab (great liar), inspite of him being among the great Auliya of Allah Ta'ala. Hadhrat Bayazid Bustaami (rahmatullah alayh) acquired his Knowledge of Tareeqat from him. However, according to the false propaganda of the Shiahs, Hadhrat Bayazid Bustaami derived his knowledge from Hadhrat Ja'far Saadiq (rahmatullah alayh), claiming that he was the mureed of the latter

Ja'far Bin Ali, the brother of Hadhrat Imaam Hasan Askari (rahmatullah alayhima) is also branded a kath-thaab. Similarly, numerous members of Rasulullah's progeny are branded as murtadd and kaafir by the Shiahs.

A sect among the Ithna Ashriyyah (those who believe in the twelve Imaams) propagates that Rasulullah's uncle Hadhrat Abbaas (radhiallahu anhu) and others will be among the Companions of A'raaf. *(A'raaf is a region between Jannat and Jahannum. The Qur'aan mentions this place which will be occupied by those who had not qualified to enter Jannat.)* Some Shiahs claim that after they had suffered severe punishment they will emerge from Jahannum by virtue of the intercession of Rasulullah (sallallahu alayhi wasallam). But, both these views are nonsensical and baseless in terms of Shiah beliefs because they actually believe these august personalities to be kaafirs. Shafa'at (Intercession) is not valid for kaafirs. Hence in terms of this principle, numerous great and pious members of Rasulullah's family will be condemned to everlasting perdition of Jahannum–Nauthubillah!

Since these members of Rasulullah's Family had refuted the doctrine of Imaamate as well as other Shiah fabrications, they were summarily branded as kaafir. According to the Shiah religion, those who deny their doctrine of Imaamate are kaafir.

The Shiahs operate most deceptively in their contention of being the lovers of Ahl-e-Bait (i.e. Rasulullah's Family). They take shelter behind the cover of their professed love for the twelve Imaams and some of their relatives. Under this subterfuge they villify and brand as kaafir numerous close members of Rasulullah's Family. They condemn and insult thousands of Rasulullah's family members, exceeding even the Khwaarij sect in this evil exercise. A scrutiny of their books will confirm these claims. A very careful study of the books of Shi'ism will shock every sincere Muslim. In their insane conceptions and blasphemous doctrines they heap slander, abuse and vituperation on thousands of noble personalities of Islam, all members of the Itrat of Rasulullah (sallallahu alayhi wasallam). The incorrigible kufr of Shi'ism has made them blind to their own inconsistencies and ludicrous doctrines.

On the basis of the Hadith of Rasulullah (sallallahu alayhi wasallam), cited at the beginning, it is clear that Shiahs have deviated into the worse kind of kufr, for they have rejected both the Qur'aan and the Itrat of Rasulullah (sallallahu alayhi wasallam).

EVIL

"O Allah! I seek Your protection from an evil companion and an evil moment (in time)."
(Hadith)

SHIAH FABRICATIONS

In his famous refutation of Shi'ism, Tuhfa-e-Ithna Ashriyyah, Hadhrat Shah Abdul Aziz Muhaddith Dehlawi (rahmatullah alayh) enumerates the following slanders which the Shiahs attribute to their own Imaams who were all members of Rasulullah's Itrat:

- Imaam Mahdi was such a coward that he went into concealment for hundreds of years on account of fear for the rulers. In the interim great revolutions happened in the Islamic world, but the Imaam out of fear remains in hiding.
- They accuse Hadhrat Saadiq (rahmatullah alayh) of having disrespectfully thrown the Qur'aan Majeed on the ground.
- Hadhrat Ali (radhiallahu anhu) said: "The sign of Imaan is that you do not speak the truth if it harms you and falsehood benefits you."
- Such narrations are attributed to the Imaams which convey that they were totally opposed to Jihaad.
- They contend that the Imaams made lawful cohabitation with one's divorced wife. This is legalisation of adultery.
- Even while performing Salaat, according to the Imaams (so they claim) it is permissible for a man to fondle his private organ.
- According to the Imaams it is permissible to consume the meat of the dead young extracted from the body of a dead animal.
- According to the Imaams it is permissible to fondle one's wife during Salaat.
- When a son dies it is permissible for both men and women to wail and tear their clothing in displays of impatience.
- The Imaams regarded as permissible to use and drink the impure water of istinja.

THE BEST UMMAT

The Qur'aan Majeed describes the Ummat of Rasulullah (sallallahu alayhi wasallam) as 'KHAIRUL UMMAH' (The Best of Ummats). However, Sairifi narrates from Abu Abdullah that this Ummat is 'Ummat-e-Mal'oonah' (the Cursed Ummah). Some Shiahs attribute this narration to Imaam Ja'far Saadiq (rahmatullah alayh), claiming that he had compared this Ummah to 'khanaazeer' (pigs). Al-Kulyani, the Shi'i authority attributes this narration to Imaam Saadiq (rahmatullah alayh). While this is the Shi'i description of this Ummah, the Qur'aan says: 'Ummatan Wasatan' (The Balanced Ummah)

ALLAH S CURSE

Those who deny or ridicule the Sunnah practices of Rasulullah (sallallahu alayhi wasallam) cause pain to Rasulullah (sallallahu alayhi wasallam). Denial of even the 'most insignificant' Sunnat act is a denial of Rasulullah (sallallahu alayhi wasallam). Whoever causes pain to Rasulullah (sallallahu alayhi wasallam) is cursed by Allah Ta'ala. In this regard the Qur'aan Majeed says:

"Verily, those who cause pain to Allah and His Rasool, Allah curses them."

ILLNESS - A REMINDER

Illness is also a favour (ni'mat) of Allah Ta'ala. Sickness, especially if severe, brings the mind closer to Maut and creates in man a better realisation of the futility of his worldly attachments. When incapacitated by illness then a man realises how weak and helpless he is. He sees how close he is to Maut and he resolves to make amends for his past negligence and defects.

Allah Ta'ala sends sickness as reminders of Maut. Intelligent people understand the message and emerge from their sickness wiser men. Lessons should be taken from even slight sickness. The time during an indisposition should be utilized to reflect. Today, one lays sick on the bed. Tomorrow will be the time for one's dead body to lay on the bed. True piety is possible only when this reality dawns on the mind.

UTHMAAN AND THE SHIAHS

Hadhrat Ali (radhiallahu anhu) said about Hadhrat Uthmaan:

"He is the man whom the Angels in the heaven call Zun-Noorain."

THE FARDH-E-KIFAAYAH JIHAAD

It is purely with the aid of Allah Ta'ala that the Russians suffered a humiliating defeat at the hands of the Chechen Muslims. Despite the huge odds loaded against them, the Muslims of Checheniyya by the fadhl and nusrat of Allah Ta'ala fought the Russian brutality and aggression with determination although in the process of defending themselves they suffered tens of thousands of killed and injured. In addition, the country was reduced to rubble by a desperate and coward enemy lacking totally in humanity.

While the Chechen Muslims had put up a far greater and better display against the kuffaar than the Bosnian Muslims, and Palestinian Muslims, Kashmiri Muslims and others, their struggle like all contemporary struggles of Muslims all over the world are essentially local upheavals which have no true Islamic motivations. They all operate within narrow geographic confines from secular platforms. Islamic slogans are raised without understanding what Islam actually means and demands. While Jihad is the call of every movement, the true purport and goals of Jihad are unknown to Muslims fighting the kuffaar in the present day.

With the solitary exception of the Taalibaan in Afghanistan, all other Muslims engaged in Jihad operations against the kuffaar are ignorant of the demands of Islam. They lack in Islamic morality. Their beliefs and motives are corrupt. Their practical lifestyle is the culture of the very kuffaar they are fighting. They have lost their Islamic bearings, hence the aid of Allah Ta'ala is limited.

The punishment which Muslims suffer at the hands of the kuffaar is the consequence of transgression. Allah's aid is commensurate with obedience to Him. His obedience means complete subservience to the Shariah and the Sunnah. Just as His Aid is commensurate with obedience to Him so too is His punishment commensurate with the crimes. The type of punishment which Muslim communities are suffering in various parts of the globe is not a small trial. It is an athaab (punishment) from Allah Ta'ala for the gross disobedience, transgression, kufr and bid'ah of which Muslims are guilty.

TRUE JIHAD

True Jihad is not a local affair which is thrust on Muslims by kuffaar brutality and aggression. True Jihad is a global Jihad by a powerful Islamic force which has embarked on the mission of I'la-e-Kalimatullaah or to elevate the Word of Allah. This type of Jihad, i.e. the Jihad of the Sahaabah presupposes a high standard of moral and spiritual development. Minus such moral and spiritual, elevation, it is impossible to wage the true Jihad which the Qur'aan commands. Every act of Ibaadat has its necessary shuroot (conditions) for validity and success. One of the imperative requisites of the global and Qur'aanic Jihad which is Fardh-e-Kifaayah on the rulers of the Islamic world, is a high degree of Roohaaniyat (spiritual elevation). But such roohaaniyat cannot be expected from the present-age rulers of Muslim countries who mostly happen to be either kuffaar or fussaaq of the worst order.

Checheniyya has won its battle against the Russians. But it cannot be expected to lead a global Jihad. The Afghans had also achieved their victory against the Russians. The Somalis had succeeded in humiliating the Americans and expelling them from their land. But, none of them possesses the moral and spiritual fibre to lead the Ummah. While the Taalibaan are a purely Deeni group, they too lack in this dimension. Only a group whose reliance is on Allah Alone can ever assume the leadership of the Ummah. There is no such group on earth today. The Ummah lies right at the bottom in a barrel of degradation and degeneration. Only Allah Ta'ala can save this Ummah from the morass in which it finds itself entrapped.

INJUSTICE TO THE WIFE

"To abuse a Muslim is fisq and to fight with him is kufr." (Hadith)

In this statement Rasulullah (sallallahu alayhi wasallam) described as fisq (immorality) the act of abusing (i.e. using vulgar language or insulting) a Muslim. To physically fight with a Muslim for no valid reason is an act likened to kufr. These are grave acts of zulm (injustice).

People generally do realise when they commit these grave acts against outsiders, but when committed against the wife, the thought of zulm never occurs to the mind. Husbands who are devoid of taqwa and fear for Allah have taken for granted that their wives are objects for abuse and bashing. At the slightest pretext will they abuse and revile their wives. Many resort to the kufr act of even assaulting their wives, committing even the major crime of slapping in the face which is haraam even if an animal is slapped in the face.

Husbands should realise that Rasulullah (sallallahu alayhi wasallam) has said that the amaanat (trust) of the wife has been given to the husband in the Name of Allah Ta'ala. It is Allah's Amaanat which the cruel husband is abusing and assaulting. He will not escape his punishment if he perpetrates zulm on the weak servants of Allah Ta'ala.

Even when a husband realises his injustice after his foul temper has subsided, it never occurs to him to make amends and seek forgiveness from his wife. While he may still apologise to outsiders, it never dawns on him that he is also required to apologise to his wife for the zulm he has committed against her.

The husband should understand that he is not displaying bravery and courage nor manliness when he flares up and bursts into abuse and bashes his wife. He exhibits nothing but cowardice, zulm and abject weakness. It is simple to abuse and bash a weak woman under your control and jurisdiction, living in your home at your mercy. When a husband feels to display his physical prowess and vituperative tongue against his wife, he should reflect a bit and ask himself whether he would have reacted similarly outside the home if he was confronted by someone physically stronger than him or against maybe a police officer. Outside the home such husbands can display good character while inside the home they behave like lions. This is truly weakness and cowardice. Men lacking in Islamic honour behave in such a dastardly manner.

ACCEPTANCE OF HAJJ

The sign of acceptance of Hajj is an improvement in the moral and spiritual life of the one who has performed Hajj. If after returning from Hajj one finds no improvement, it is a sure sign of the rejection of one's Hajj. Some even retrogress spiritually and morally after Hajj. This is a sign of Allah's Wrath.

MUREEDS

In recent times some mureeds have adopted the despicable practice of canvassing mureeds. They go about in an endeavour to enlist mureeds for their Shaikh (spiritual guide). This is most disgusting and in conflict with the way of the Mashā-ikh. It never was the practice of true Mashā-ikh to adopt ways for gaining mureeds. In fact, the Mashā-ikh were even reluctant to take on mureeds. Commenting on this harmful practice, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

> "A mureed should not encourage people to become the mureeds of his Shaikh. This action leads to suspicion. The masses become distrusting of the Shaikh and labour under the impression that the Shaikh has appointed his followers to canvass mureeds for him. This leads to distrust of the Auliya which is dangerous."

HADYAH

When a gift is motivated by only love and friendship, not by any worldly desire or motive, it is termed hadyah. If the motive is to receive some worldly benefit in return, it is termed rishwat (bribe). If the niyyat (intention) is to gain thawaab, it is called Sadqah (charity). Hadyah (pure gift) is presented only on the basis of muhabbat (love). Neither is there any worldly motive nor any desire

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi)

SHUKR

SHUKR (gratitude) requires that the ni'mat (bounty) of Allah Ta'ala is used in His obedience. When goodness is bestowed, the bandah (Allah's servant) should recite Hamd (Allah's Praise). He should understand that the bounty is always the gift of Allah Ta'ala and that he does not deserve it. It is always the gift of Allah Ta'ala for which he is not entitled. When the bounty is misused or used in disobedience, it is ingratitude bordering on kufr.

From page. 1

WHAT THE SHARIAH SAYS

gangsterism, yet they lack the courage to confront a man. They sink to the very bottom by making cowardly and anonymous telephone threats. Let them examine their conscience and they will realise how little of Islam they have in their hearts. Rasulullah (sallallahu alayhi wasallam) said:

> "To abuse a Muslim is fisq and to fight with him is kufr."

What type of Muslim can a man be when he wishes to cowardly harm another Muslim simply because the latter disagrees with the methods of Pagad? Only Shiahs and Bid'atis adopt such cowardly tactics. People of the Sunnah never stoop to such satanic levels of cowardice. Regarding the sterling character and quality of the Mu'mineen, the Qur'aan Shareef says:

> "They (the Mu'mineen) are most stern against the kuffaar and most merciful among themselves."

Stern against the kuffaar does not mean the perpetration of zulm (injustice) against non-Muslims. It does not mean the display of a harsh and uncouth character towards non-Muslims. It only means fortitude, resolution and firmness in Jihaad. When the enemy is confronted, the Mu'mineen stand like a solid rock. In such Muslims will be found the noble quality of tenderness and mercy for other Muslims. They do not abuse and insult Muslims. They do not anonymously threaten Muslims. They do not harm Muslims. Indeed those who embark on zulm under the slogan of Islam are very far from Islam.

PREPARATION AND READINESS

Abstention from anarchy is not to be construed as docility and submission to aggression. Muslims are required by the Qur'aan to always be alert, in a state of readiness. They should not be caught off their guard. But as long as Muslims neglect their spiritual and moral lives, they cannever become alert and never will they be prepared to meet a sudden onslaught from the kuffaar. A pre-requisite for our success is Islaah-e-Nafs (Moral reformation). Muslims, no matter how small a minority they may be, can become a viable and a strong force only if they have gained moral purification and spiritual elevation as envisaged by Islam. The spiritual ideology of Islam proscribes emulation of the kuffaar. It advocates total dependence on Allah Ta'ala and total independence from all aliens and alien concepts, styles and ideologies.

It is imperative for Muslims to contain their emotions and to reflect before they embark on any course of activity. The questions they should ask themselves before aligning themselves with any group or activity are:

- What does the Shariah say in this regard?
- Does this course of action conform with the Shariah?
- Will the result of this action be Allah's Pleasure or Displeasure?
- Will I gain in the Aakhirah or will I ruin my Aakhirah by association with this group and activity?

Before a final decision is made, perform two raka'ts Salaatul Istikharah and seek guidance from Allah Ta'ala. He guides whomever He wishes and He misleads whomever He wishes.

WHAT DOCTORS DON'T TELL YOU

Scientists have used statistical sleight-of-hand in their claim that the Pill is the safest drug in history. But their own data shows breast cancer risks that are alarming.

The Pill

The breast cancer risks

In the 35 years since the Pill and hormone therapy have been on the market, doctors have not only denied that exogenous (outside) hormones can cause cancer, but have even argued that they have a protective effect. At least four major studies have demonstrated a link between the Pill and the epidemic of breast cancer in the West (and a number of others, the same link between hormone replacement therapy and breast cancer). More damning news comes from a study by the Department of Epidemiology at the Netherlands Cancer Institute, (The Lancet, 24 September 1994). However, once they reached their conclusion, the Dutch researchers, like most of the others before them, began back-pedalling like mad, minimizing the overall implications of their findings by emphasizing that the increased risk mainly occurred among certain sub-groups and concluding that their study was, in effect, good news: "Our findings accord with the mass of evidence that [oral contraceptive use] by women in the middle of their fertile years has no adverse effect on breast cancer risk."

Dr Ellen Grant, author of Sexual Chemistry *and* The Bitter Pill, *participated in the first major British study of the Pill as an enthusiastic advocate until she began noticing a plethora of side effects developing. Her protests were ignored or hushed up. In the following article she argues that the link between breast cancer and hormones in the Pill and hormone replacement therapy has been evident in the major studies all along.*

For the best part of two centuries we have known that sex hormones cause cancer in hormone-dependent tissues like the breast. The latest Dutch report confirms that the Pill causes breast cancer. How then has the fact that the breast cancer epidemic caused by prescribed hormones been so skillfully played down?

'The risk of breast cancer could rise to one in four among Pill-users.'

Very simply, epidemiologists only talk about an increased cancer risk if the victims have taken the hormones for longer than usual. As the women most vulnerable to side effects soon stop taking hormones, the evidence becomes muddled. Most of the studies have major flaws in the way they have been designed. *Nevertheless, no matter how badly done and underestimated the risk, one hard fact comes through: there is a direct, irrefutable correlation between the taking of female hormones and breast cancer.*

Breast cancer is the commonest female cancer and the main cause of death in women up to age 55, but the risk goes on increasing with age, reaching a peak among 80-90 year olds. Countries with a high dairy fat consumption have a high and escalating breast cancer incidence, but they are also the same countries which have been vigorously prescribing hormones. Japan has never sanctioned the Pill, and few Japanese women get breast cancer.

In 1971 M P Vessey and R Doll published the first paper about breast disease in women taking the Pill.

Major seizure link to vaccines

The MMR (measles-mumps-rubella) and DTP (diphtheria-tetanus-pertussis) vaccines increase the rate of seizure by more than three times, the most definitive research into the two shots has discovered.

These findings may well have wide-ranging implications, even affecting government vaccination plans, because they have been prepared by the authoritative and influential Centers for Disease Control and Prevention in Atlanta, Georgia, and because they are based on the most complete data yet compiled.

Using database technology, the CDC pulled together virtually every piece of research and data into adverse reactions to the two vaccines. In all, they were able to monitor the progress of 500,000 children, by far the most ever observed by any single piece of research.

They identified 34 major side effects to the shots, ranging from asthma, blood disorders, infectious diseases, diabetes, and neurological disorders, including meningitis, polio and hearing loss.

But it was the incidence of seizure that leaped off the graph. The rate of seizure increased three times above the norm within the first day of a child receiving the DTP shot, and the rate rose 2.7 times within four to seven days of a child being given the MMR shot, increasing to 3.3 times within eight to 14 days.

The effects of the DTP shot were immediate, causing seizures to increase three times the normal within 24 hours of the shot being given, but then falling off rapidly to just 0.6 times the level of seizure after the first day. The MMR vaccine, however, had a far slower effect, only reaching its most dangerous period within eight days to two weeks after the shot was administered.

The seizures were often serious, the CDC reports, with a quarter of all cases being treated in hospital.

The CDC is carrying out further research into findings before submitting a final paper, although it may be too late to halt President Clinton's plans to have all children under the age of 2 vaccinated, and to cause any major rethink in Britain where the government is funding a £20m campaign to have all children vaccinated against an expected measles epidemic next year.

Prostate: leave well alone

Prostate cancer is the most common cancer among men, but medicine is at a loss to know how to treat it. Two recent studies reveal that screening can actually do more harm than good, and the increasing use of surgery has yet to be proven.

Medicine has adopted a two-pronged attack on the condition, which, of all the cancers, is now the second major killer, usually among older men. The first stage is a screening program for the over-50s in an attempt to detect the cancer at an early stage. The second, once the cancer has developed, is surgery—either radiation or radical prostatectomy—which has increased five-fold between 1984 and 1990; in real terms, surgical intervention has increased 10 times more than have actual cases of the cancer.

But neither approach is working. There is no evidence to suggest that men given a prostatectomy will survive any longer than those left alone, especially if they are within 10 to 15 years of the average age of death. In addition, side effects of the operation can be serious, including impotence in 34 per cent of cases and incontinence, point out American researchers Syed Bilgrami and Bernard Greenberg, from two hospitals in Connecticut, writing in The Lancet (10 September 1994).

The three screening techniques for prostate cancer—prostate-specific antigen (PSA), transrectal ultrasound (TRUS) and digital rectal examination (DRE)—are also ineffective, according to a new analysis by the Toronto Hospital in Ontario, Canada. The study, headed by Murray Krahn, concludes that screening can do more harm than good, partly because of the numbers who go on to have surgery and its high risks of permanent side effects.—JAMA, 14 September 1994.

NO MAN WILL DIE BUT WITH THE COMMAND OF ALLAH AT THE APPOINTED TIME. (QURAAN)

Cervical tests dangerous

Regular cervical examinations of pregnant women is useless in detecting a premature birth, despite recommendations from US and French health experts that they can help.

The examinations are also unreliable, and may even lead to complications such as the premature rupturing of membranes.

This damning indictment of what has become a routine procedure in some European countries is based on a major, controlled trial involving 5,602 pregnant women.

Of those, 2,803 were given six cervical examinations, and the remainder had just one. The rate of premature births was virtually the same in both groups, as was the incidents of low birth weight.

The trial, led by Dr Pierre Buekens at the Free University of Brussels in Belgium, concluded that regular cervical examination "should not be recommended". —The Lancet, 24 September 1994.

WARNING:
Doctors Are Hazardous to Your Health
Top medical journals reveal most treatments do not work -- and actually harm you!

All medical reports and comments on this page from the newsletter,
WHAT DOCTORS DON'T TELL

WHAT DOCTORS DON'T TELL YOU
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A NEWSLETTER WHICH EXPOSES MEDICAL FRAUD

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Butter is better: 20 studies link cancer to man-made fats in margarine.

THE MU'MIN'S ATTITUDE DURING SICKNESS

While most sicknesses are the effects of the misuse of the bounties of Allah - over-eating, consuming haraam, eating unhealthy food, bad-eating habits, etc. - sickness is also a kaffaarah (expiation) for sins, a reminder of maut, an elevator of ranks and a slackner of worldly attachment. The minimum requirement during illness is the attitude of sabr (patience). Ridhaa (contentment with Allah's Decree) is the better attitude.

During sickness strengthen your relationship with Allah by means of istighfaar and thikr.

From page 5

QUESTIONS and ANSWERS

A. There is no Janaazah Salaat in this case since there is no body

Q. A man dies leaving only one daughter and no other relative. How is his estate to be distributed?
A. If his sole heir is his daughter, she inherits his whole estate.

Q. When one joins the Jamaat Salaat in the fourth raka't, how should the missed three raka'ts be made?
A. After the Imaam makes both Salaams, rise to fulfil the three raka'ts. In the first raka't recite Thana, Ta-awwuz, Tasmiah, Surah Faatihah and a Surah. After the Sajdahs of this raka't sit and recite Attahiyaat. After Attahiyaat stand up and perform the second raka't. In this raka't recite Tasmiah, Surah Faatihah and a Surah. After the Sajdahs of this raka't rise straight into the last raka't and recite only Surah Faatihah. Complete the Salaat as usual.

Q. While calling out the Azaan the Muath-thin remembers that he is without wudhu. Should he stop the Athaan? If he had completed the Athaan, does it have to be repeated?
A. He should not stop. He should continue and complete the Athaan. The Athaan is not to be repeated.

Q. A man before he died requested his relatives to place a Qur'aan in his grave when burying him. What is the ruling?
A. This wasiyyat cannot be carried out. It is not permissible to place a Qur'aan Shareef in the grave with the mayyit.

Q. We have a custom in which a woman recites certain Surahs aloud near to the mayyit while the other females stand nearby listening. Is this custom valid?
A. This is a bid'ah custom. It is not permissible to participate in this innovation.

Q. A person who is a Muslim believes in the doctrine of reincarnation. I understand that this belief is kufr. Is it permissible to associate with this person and reply to his Salaam?
A. The belief in reincarnation is kufr. One who believes in this kufr concept becomes a kaafir. It is not permissible to greet him/her nor to reply to his/her greeting. Association with the murtadd is not permissible. Attempts should be made to convince him/her of the folly and kufr of this belief. If all attempts fail, then it is incumbent to sever all relationship with him/her.

Q. Please comment on the reading of Dua Jameelah and Ganjul Arsh.
A. These are not Masnoon duas. Furthermore, the narrations mentioning the significance and rewards of these duas are fabrications. Instead of spending time reciting unsubstantiated duas and thikrs, recite the Qur'aan Shareef, Durood Shareef, Istighfaar, etc.

Q. A woman has legitimate and illegitimate children. When she dies how is her estate to be distributed?
A. Her estate will be distributed among all her Islamic heirs who happen to be alive at the time of her death. Her illegitimate children are also her heirs who will inherit.

Q. Is it permissible for men to keep dreadlocks? Are wudhu and Salaat valid if the person keeps dreadlocks?
A. It is haraam for men to adopt this kufr and feminine hair style. Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala curses men who imitate women in their styles and appearances. It is also haraam to emulate the styles of the kuffaar. Although the wudhu and Salaat will be valid, the thawaab is destroyed.

Q. In America the chickens slaughtered by Muslim slaughterers are put into hot water before the entrails are removed. This is to facilitate removal of the feathers. Are these chickens halaal?
A. If the water is very hot, the chickens become haraam. If the water is very hot, the impurities become absorbed into the flesh hence the meat cannot be eaten. There is no way of purifying such contaminated meat.

Q. Can a Hanafi sell crabs, crayfish and other sea foods besides fish to Shaafis?
A. It is not permissible since all non-fish sea animals are haraam for followers of the Hanafi Math-hab. Such animals may not be sold to Shaafis even though it is permissible for them to consume these sea animals.

Q. A person has Qadha Salaat of many years. He daily performs several Qadha. However, he also wishes to perform Ishraaq, Dhuhaa and Awwaabeen. May he do so?
A. Yes, he may perform these Sunnat Salaats as well. As long as he daily performs his Qadha Salaat, he can perform the other Sunnat Salaat as well.

Q. Are birthday parties allowed in Islam?
A. Birthday parties are wasteful customs of the kuffaar. It is not permissible to emulate the kuffaar. Rasulullah (sallallahu alayhi wasallam) said that whoever imitates a nation is of them. Such futile activities and frivolities accompanied by waste and kufr imitation have no place in Islam.

Q. If non-Muslim parents wish their baby to be reared as a Muslim, may the Athaan and Iqaamah be recited in its ears?
A. Yes, the Athaan and Iqaamah should be recited in the baby's ears.

Q. When a person embraces Islam should he announce the Kalimah in public in front of witnesses?
A. There is no need for a public pronouncement. The validity of Imaan does not require witnesses. Once a person believes in Islam and recites the Kalimah once audibly to himself/herself, he/she has become a Muslim even if there were no witnesses.

Q. Is it the duty of the daughter-in-law to prepare food daily for her mother-in-law, sister-in-law and others and clean the house and the toilets? Her husband insists that she does all the house-work. The others do not even help her.
A. It is not her duty to clean the house and serve the others. It is incumbent on her husband to provide a servant for her. She is under no obligation to prepare food for her in-laws. The husband who imposes these tasks on his wife is cruel and unjust. Marriage is not for introducing a servant in the house.

Q. There is a group which follows one Hajji Mohammed. This group claims to follow only the Qur'aan. They reject all the Ahadith. This group is virulently anti-Ulama. Please comment on this sect.
A. This group to which you are referring to is not a sect of Islam. It is a new satanic religion or cult initiated by the enemies of the Qur'aan. They seek to pull wool over the eyes of unwary and ignorant Muslims by claiming themselves to be followers of the Qur'aan. They do not follow the Qur'aan. They follow shaitaan. In their religion/cult even the five daily Fardh Salaat are denied. They are plain kaafirs of the most deceptive kind worse than the Qadianis and Shiahs. They have no resemblance with Islam. While there are many deviated sects, this group is not one of the deviated sects. It is a cult of satanism.

Q. A woman starts a Nafl fast. During the course of the day her haidh commences. Does she have to make qadha of the fast?
A. Yes, she has to make qadha of the fast. When any Nafl Ibaadat is undertaken, it becomes incumbent to complete it. On attaining purity she should make qadha of the fast. The same ruling applies to Nafl Salaat.

HALAAL WEALTH

"Praiseworthy (and beneficial) is halaal wealth for a pious man." (Hadith)

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THE SUFFERING UMMAH

Rasullullah (Sallalahu alayhi wa sallam) said:
"SADQAH EXTINGUISHSES THE WRATH OF ALLAH"
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misfortunes

Misfortunes too are the Ni'maat (bounties) of Allah Ta'ala. Whatever Allah Ta'ala ordains for His servants is in their interests. Sickness, loss of wealth, poverty, difficulty, hardships, etc., are all part of His favours. But due to our stunted spiritual vision as a result of worldly engrossment and nafsaani desires we are unable to comprehend and tolerate these blessings.

Although misfortunes are also blessings, we are allowed to supplicate to Allah Ta'ala to substitute the blessing of misfortune with a blessing which is appreciated and tolerable to us. Auliya who have attained a high degree of ma'rifat (Divine Recognition) do not generally supplicate for the removal of misfortunes. In everything, they clearly perceive the operation of Allah Ta'ala. They are therefore contented with whatever condition occurs to them.
Since everyone does not enjoy the lofty states of the Auliya, it is perfectly permissible to make dua for the removal of the hardship.

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THE MENACE OF SHI'ISM

The Ummat of Islam had always to contend with a variety of satanic forces throughout the ages. An age-old danger which has repeatedly conspired to undermine the Ahlus Sunnah Wal Jama'ah is the menace of Shi'ism. In recent years, since the establishment of the Shi'i government in Iran, Shi'ism has once again raised its ugly conspiratorial head. Iran has established its tentacles of propaganda in many countries including South Africa.

DECEPTION

The whole propaganda machine of Shi'ism is based on falsehood and deception. In fact, deception is a science in Shi'ism.Added to its falsehood are the large financial resources from Iran for its propaganda campaign to win over ignorant and unwary members of the Ahlus Sunnah and to gain converts from under-privileged communities. It is imperative that the Ulama of the Ahlus Sunnah be alert to this menace which is subtly and cunningly spreading its tentacles in South Africa.

The methods employed by the Shiah missionaries who are qualified in their art of deception, are most devious. Operating from the subterfuge of their doctrine of Taqiyah (holy hypocrisy which sanctifies lies and falsehood) they will conceal all their beliefs of kufr. Initially they will refrain from proclaiming their villification of the Sahaabah in order to gain the confidence of the Ahlus Sunnah followers whom they are targetting. Only when they have succeeded in their brainwashing techniques will they finally remove their mask of deception and reveal their true doctrines to the converts who have fallen victim to their nefarious operations.

THE CHALLENGE

The challenge by the Shi'i menace has to be taken up by the Ulama. It is an integral part of their sacred duty of Amr Bil Ma'roof. The Muslim public has to be fortified by educative programs to insulate them against Shiah propaganda. Ignorant and modernist so-called followers of the Ahlus Sunnah are the prime targets of the Shiah missionaries. Deficiency of Imaan due to ignorance and western upbringing has transformed numerous Muslims into fertile ground for Shiah propagandists and missionaries. In the Shi'i strategy to spread Shi'ism, an important requirement is to prey on such followers of the Ahlus Sunnah who are diagnosed as 'fertile'. Money and emotional 'religious' slogans are among the main methods employed by the Shi'i deceits. To win the sympathy of laymen Muslims, Shiah missionaries sent by Iran are adept in even shedding tears in ostentatious displays of grief when they are apprized of the attacks on them by the Ulama of the Ahlus Sunnah.

THE NEED OF THE HOUR

It is essential that the Ulama of the Ahlus Sunnah embark on extensive and intensive educational programmes to make unwary Muslims aware of the danger of this satanic menace. The Jumuah platform should be utilized to educate the Muslim masses. Literature on Shi'ism has to be published and distributed intensively. The Madaaris have to introduce into their curricula the study of Shi'ism in detail. Hitherto this study has been neglected in our Madaaris since the need for it was not felt. However, there is now a definite need to equip the students of Deeni Madaaris with adequate knowledge to combat the menace of the Shiahs.

Safeguarding the Aqaaid and combating baatil and kufr are the prime functions of the Ulama. Should they fail in the execution of their sacred duty, they must understand that the responsibility and liability of the community's deviation and plunge into Shi'i kufr will be their crime–the crime of the Ulama.

FIGHTING CRIME?

The Muslims's first arena in which to combat crime is his home. The Qur'aan Shareef commands:

"O People of Imaan! Save yourselves and your families from the Fire (of Jahannum)."

Instead of fighting crime at home, errant Muslims, those who have hardly any association with the Shariah, give vent to their nafsaani desires. They allow their wives and children to indulge in numerous un-Islamic activities which are all crimes in the Shariah while they find nafsaani pleasure wandering around alleyways in search of non-Muslim criminals.

It is not the duty of the Muslim to attempt to reform non-Muslims. But it is his obligatory duty to reform his family and himself and to keep away

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THE UMMAH HUMILIATION AND DEFEAT

In a Hadith Rasulullah (sallallahu alayhi wasallam) predicted that a time will dawn when the kuffār nations of the world will invite one another to devour the World of Islam just as people are invited for a meal. That time has already dawned.

The kuffār nations are entering into alliances and imposing their political formulae over the Ummah all over the world, whether it be in Bosnia or in Afghanistan. The tentacles of kufr are gripping all the Muslim lands. The so-called peace settlement in Bosnia-Herzegovina is no settlement at all. It is in fact a disastrous and a humiliating defeat for Muslims who have suffered three years of brutality and torture at the hands of some of the worst savages on earth. Now comes this disgraceful capitulation.

THE TRIPARTITE SOLUTION

The tripartite presidency provided by the West effectively neutralises any idea of a Muslim state for which the Bosnian Muslims have struggled, fought and suffered. Although the indications are that this imposed settlement will soon collapse, the sinister designs underlying this prescription for so-called peace is to prevent the establishment at all costs of a Muslim state in Europe. The question of an Islamic state does not even arise since Bosnia is devoid of Islamists or men of the Sunnah. An Islamic state cannot be expected to blossom forth in Bosnia by the remotest stretch of imagination. There is absolutely no ground for the Shariah's domination in Bosnia. But, even the creation of the much desired Muslim state has been blocked.

The war in Bosnia was a fight between Imān and Kufr, albeit an extremely emaciated Imān. Nevertheless, the stand which was made was on a Muslim ticket. This was intolerable to the kuffār. At all costs America and the west in general had to thwart the Muslim demand. The Bosnian Muslims have been driven into this humiliating defeat solely on account of a terribly weak Imān. At least during the fighting there had existed a semblance of a Muslim state fighting the Serb and Croat kuffār with the aid of a handful of Mujāhideen. With this western imposed tripartite 'settlement', even the theoretical Muslim state–the state on paper–has disappeared.

POWER-SHARING

The power-sharing institution which the kuffār have mapped out for Bosnia is nothing other than another cog in the sinister machine of the Americans designed to prevent the rise of a Muslim state in Europe. Lacking entirely in any retaliatory power, the Bosnian Muslim feel themselves compelled to submit to the kufr concept of power-sharing–sharing Muslim land, Muslim homes and Muslim resources with the Serb and Croat kuffār. In fact, there will be no sharing. It is another name for total capitulation and subjugation of the Bosnian Muslims by the kuffār savages.

THE ONLY SOLUTION

For Muslims there is only one solution–that is Jihād. But a successful Jihād is dependent on Allah's Nusrat. Allah's Nusrat is dependent on obedience to the Shariah and adoption of the Sunnah culture. This achievement is impossible without Islāh-e-Nafs (moral reformation and spiritual elevation). The Ummah cannever hope to progress and dominate the world without the bedrock of Roohāniyat out of which arose the power of Islam. The very same method which Rasulullah (sallallahu alayhi wasallam) introduced for the nascent Ummah's success and victory over the kuffār holds good for today. That method comprised of an initial period of Islāh-e-Nafs and cultivation of Roohāniyat which are the vital requirements for any Muslim victory. The physical Jihād follows then in the wake of having accomplished the spiritual Jihād against the nafs.

It is in the moral and spiritual departments that the Ummah is grossly lacking. Having lost their Islamic bearings, Muslims are groping in the dark searching for solutions in the systems, cultures and cults of the kuffār. In this process of kufr emulation, Muslims have accepted even the animality and immorality of the western kuffār. This has brought about the Wrath of Allah Ta'ala Who has withdrawn His aid. In this regard, He says in the Qur'ān Majeed:

"If Allah aids you, there is none to conquer you. And, if He withdraws His aid from you, then who can aid you after it?"

A'MAAL-E-SAALIHAH

A'māl-e-Sālihah (righteous deeds) are the essential condition for the success of the Ummah. Political control and domination on earth are unattainable without A'māl-e-Sālihah. The Qur'ān declares:

"Allah has promised those among you who believe and practise righteousness (A'maal-e-Saalihah) that He will most certainly

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QUESTIONS and ANSWERS

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Q. It is claimed that Tasawwuf is not part of the Deen nor is it an Arabic word. Please comment.
A. Assuming that Tasawwuf is not an Arabic word, what is proven by this contention? Namaaz is not an Arabic word. Prayer is not an Arabic word. But, when these non-Arabic terms are used for Salaat, it will be silly to claim that Namaaz/Prayer is not part of the Deen. A name does not change the reality. The one who claims that Tasawwuf is not part of the Deen is ignorant. He does not understand the meaning of Tasawwuf hence he has ventured this stupid claim. When he is not even aware that the word Tasawwuf is in fact an Arabic term, then his ignorant claim is not surprising. There are different etymological explanations of the term Tasawwuf. The most popular interpretation is that the Sufis or the people of Tasawwuf are named so on account of the woollen cloaks which they used to wear. Wool in Arabic is called Sūf. Imaam Maalik (rahmatullah alayh) said:

> "He who has acquired Fiqh but not Tasawwuf has become most unfortunate and he who has become a Sūfi without being a Faqih has become a Zindeeq (heretic)."

Tasawwuf simply means moral and spiritual reformation and elevation. The Qur'aan and Ahadith are replete with commands, prohibitions and advices pertaining to moral reformation and spiritual elevation. Literally *Tasawwuf* means *tanassuk* or to become an *aabid* (worshipper) or a *zaahid* (one who has renounced the world).

Even Ibn Taimiyyah whom the ghair muqallideen cite as an opponent of Tasawwuf says in his Fatawa:

> "Tasawwuf has its well-known realities and states. Some say the Sūfi is one who is purified from (spiritual) pollution."

Ibn Taimiyyah further comments on *'Assufiyyah and At-Tasawwuf,* saying:

> "The correct version is that they are men who strive in the taa-ah (obedience) of Allah..."

This brief account of Tasawwuf is simply to show that all authorities of Islam acknowledge the reality and the necessity of Tasawwuf and it can only be an ignoramus who denies this Islamic reality.

Q. In the Hadith is mentioned that the performance of certain acts effaces all sins. Does this means that if for example one performs wudhu then all the heinous sins committed are forgiven?
A. The forgiveness in this case refers to forgiveness for minor sins. Sins of the major category, e.g. theft, consuming liquor, killing, fornication, etc., are forgiven only when a person conciously repents. It is necessary to repent (make taubah) before obtaining forgiveness for major sins. And, if the sin pertains to the huqooq (rights) of others, an added requirement is to make amends and obtain pardon from the person whose rights were abused.

Q. What does the crescent and the star mean in Islam?
A. Although the crescent and the star have become associated with Islam, it is not a requirement of the Shariah to adopt this symbol. In view of it having become an accepted symbol of the Ummah, it is permissible to adopt it.

Q. What is the position of an intoxicated man using the miswaak and performing Salaat?
A. The Salaat of an intoxicated man is not valid. While he is in the state of intoxication none of his acts of ibaadat is valid.

Q. Is it permissible for a man to associate freely with his wife's niece?
A. He is a ghair mahram for his wife's niece. Purdah is essential between them. It is haraam for him to associate with her.

Q. While performing Ishraaq Salaat one realises that Ishraaq time has not yet begun. What should he do?
A. He should discontinue the Salaat because it is a forbidden time. The Salaat should be repeated in its proper time.

Q. When making qadha of Salaat should qadha of the Sunnats also be made?
A. Qadha of only the Fardh and Witr is made, not of the Sunnats. However, the two raka'ts Sunnatul Muakkadah of Fajr are an exception. If Fajr Salaat has been missed and its qadha is offered before midday of the same day, then the two raka'ts Sunnats should also be made qadha.

Q. When I came to the Musjid for Maghrib Salaat, I was informed that the Asr Salaat which had been performed in Jamaat in the same Musjid was not valid for some reason, hence it had to be repeated. I repeated the Asr Salaat after having performed Maghrib. But now I am told that both Asr and Maghrib had to be made again even though I had made qadha of Asr. Is this correct?
A. The Asr qadha which you made was correct. But you had to repeat your Maghrib. If you are what is termed Saahibut Tarteeb, then it is incumbent to observe the correct order of the Salaat. Saahibut Tarteeb is a person who has either no qadha Salaat to perform or he has less than six qadha Salaat. The abovementioned mas'lah applies to only a Saahibut Tarteeb. Some rules in this regard are listed below–

SAAHIBUT TARTEEB

A person who has no qadha Salaat to perform or he may have, but not more that five, then such a person is termed Saahibut Tarteeb.

- It is not permissible for a Saahibut Tarteeb to perform his Adaa Salaat if he has not yet performed his Qadha Salaat. (Adaa Salaat refers to the Salaat of the present time).
- If a Saahibut Tarteeb performs his Adaa Salaat before his Qadha, the Adaa is not valid. He has to repeat it.
- The Saahibut Tarteeb has to offer his Qadha Salaat in the order in which he had missed them, e.g. if he had missed Zuhr, Asr and Maghrib, then when making Qadha he had to compulsorily make Qadha first of Zuhr, then Asr, then Maghrib. Only after having discharged this obligation will he be able to perform Isha Salaat.
- If he performs his Adaa Salaat having forgotten about his Qadha Salaat, then his Adaa will be valid. Similarly, if there is so little time remaining for the Adaa Salaat that if he engages in Qadha, the Adaa too will become Qadha, then he should first perform his Adaa Salaat. It will be valid.
- If a person has six or more Salaats Qadha, he no longer remains a Saahibut Tarteeb. The order (tarteeb) of discharging the Qadha then no longer remains incumbent. In this case he may perform his Adaa Salaat before his Qadha.

Q. If I am invited to the home of a Shaafi friend for meals and shrimps are served, what should I do? If I refuse to eat, it will cause embarrassment and ill-feeling.
A. What will you do if even a Hanafi serves you haraam food? Will you eat it simply to save embarrassment and ill-feeling? As a Muslim, you should be more worried about Allah's Pleasure and Displeasure. If you happen to be in the home of such a Maaliki who serves reptile meat, will you eat it? Furthermore, crabs are also haraam for Shaafis. Crayfish, shrimps and lobsters are all kinds of 'crabs'. They all belong to the same family. Hence, shrimps are not permissible for even followers of the Shaafi Math-hab.

Q. My wife who was formerly a Christian had embraced Islam. Once after having accepted Islam, in an argument, she said that she is not a Muslim. I then divorced her with one talaaq. She later regretted, repented and wants to be reconciled with me. What is the procedure of the Shariah to be adopted?
A. If she had renewed her Imaan, nikah has to be performed. Her statement of kufr had negated her Imaan.

Q. In prison where I am (in the USA) the ta'leem classes are conducted by La-Math-habis (those who do not follow any Math-hab). Should we Hanafi Muslims study under them?
A. No, it is not permissible to study under deviates. They will only corrupt your Imaan. If you have no Hanafi teacher, study from reliable books on the Hanafi Math-hab.

Q. Is it Sunnah to wear shirts which cover the elbows?
A. An Islamic dress covers the elbows. It is not Islamic style to leave the elbows uncovered.

Q. What is the ruling on cigarettes?
A. Cigarettes are not permissible.

Q. A man repeatedly assaults his wife brutally. While assaulting her he even pushes her towards the door and shouts at her: 'Get out and go wherever you want to go!' What effect on the marriage does this behaviour have?
A. The statement he uttered in these circumstances is a Talaaq Baa-in which terminates the Nikah. She is no longer his wife.

Q. While travelling, can Zuhr and Asr or Maghrib and Isha be combined at one time?
A. This is permissible for Shaafis, not for Hanafis.

Q. What is the position of a Muslim who dies in prison and is buried by the non-Muslim prison staff because there was no outside Muslims willing to accept the body for burial?
A. Ghusal, kafan and burial of a Muslim are Fardh-e-Kifaayah, i.e. it is a compulsory duty devolving on the whole community in a particular locality. If a few members of the community discharge the duty, the whole community is absolved of the obligation. If no one in the community attends to these duties, everyone in the community is guilty of the major sin of having abandoned the Fardh obligation. It is compulsory on the whole community to accept the Muslim's body and execute the Shar'i Janaazah obligation. If they refuse, they all are sinners. But, as long as the person dies with Imaan, his well-being in the next realm of existence is assured. Even if his body is reduced to ashes, Allah Ta'ala will assign him to his rightful abode.

Q. At home sometimes my husband and son perform Salaat in congregation (Jamaat) when they are late for the Musjid. Is it incumbent for me to join in their Jamaat?
A. No, it is not incumbent. You can perform your Salaat alone.

Q. After death, but before Qiyaamah if a person is punished, does he enter Jahannum?
A. Entry into Jahannum is only in Qiyaamah, not in Barzakh. Barzakh is the life after death and before Qiyaamah. Punishment does occur in Barzakh as well.

Q. If a person denies punishment in the grave, what is his status?
A. Athaab-e-Qabr (punishment in the grave) is an Islamic belief. Its denial is kufr. One who denies the Athaab of the Qabr becomes a murtadd.

Q. A Maulana claims that one can become bay't with two Shaikhs at the same time. Please comment.
A. It is not valid to be bay't to two Shaikhs at the same time. The aim of following a Shaikh of Tasawwuf is Islaah-e-Nafs (moral reformation). The Shaikh is a spiritual guide and doctor. It is in conflict with the rules of Tasawwuf to be bay't to two Shaikhs. One may align oneself with another Shaikh after the demise of one's Shaikh or if one discovers that one's first guide is a bid'ati or one has no munaasabat (compatibility) with him. When one terminates one's relationship with the Shaikh, it is necessary to respectfully inform him. A true Shaikh of Tareeqat will never be offended if a mureed wishes to terminate the association.

Q. A member of the Tablighi Jamaat explained a dream in which he saw Rasulullah (sallallahu alayhi wasallam) commending the work of the Jamaat. The brother therefore says that there is no other Deeni work more laudable than the

QUESTIONS and ANSWERS

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work of Tabligh.
A. Only Allah Ta'ala knows which type of Tabligh is more laudable. The dreamer is in no position to make such a judgement. There are a variety of ways of Tabligh. The particular method of the Tablighi Jamaat is simply one method of Tabligh. All correct ways and methods are laudable and necessary. Those who claim that they are the sole repositories of Tabligh are narrowminded, biased and are intoxicated with nafsaaniyat. When a man behaves narrowmindedly and seeks to find fault with the valid methods of others, it is indicative of his ujub (vanity) and even takabbur (pride). He has missed the direction and he has failed to realise the purpose of Tabligh.

Q. A person had a natural death. After ghusl and kafan blood continuously came from the nose and mouth of the mayyit. Is this a sign of the person being a shaheed?
A. It is not a sign of shahaadat.

Q. If a garment is long and touches the ground, can a female perform Salaat in such a garment?
A. Yes, she can perform Salaat with such a garment.

Q. A, B, and C are three partners in a business. A and B work in the business while C is a dormant partner. All three have invested money. A and B get 40% each of the profit and C 20%. In addition to their 40% share, A and B draw salaries because they are active in the business. Is this arrangement permissible?
A. It is not permissible. Partners are entitled to profit, not salary. A and B may get only their shares of the profit. They are not allowed to draw 'salaries'. Such 'salary' in fact is riba. They have to return whatever they have thus far taken by way of salary.

Q. When a partnership is dissolved how are the assets of the company to be shared?
A. After paying all liabilities, the assets will be shared among the partners in proportion to their shares. The one whose share is 40% for example, will acquire 40% of the assets. The share of the partners are related to every item of the assets. A partner cannot for example claim 40% of the cash in the partnership business. He has to obtain 40% of the cash, 40% of the stock, 40% of the fixtures and equipment, 40% of the vehicles, etc. They may also come to any other mutual agreement by which the assets could be shared justly, i.e. each getting his proper value according to his share.

Q. The basement under the Musjid is being used for a nursery school. Secular subjects which are taught in non-Muslim nursery schools are also taught in this nursery school. Pictures of people and animals have been placed on the walls and tables and desks have also been put inside. It is permissible to have a nursery class in the Musjid's basement?
A. The basement under the Musjid is also part of the Musjid. The space above the Musjid and below the ground floor are also the Musjid. It is not permissible to misuse the Musjid in this way. A nursery class is not permissible in the Musjid. It is a very grave crime to put haraam pictures on the Musjid's walls.

Q. In one Musjid a section of the basement which is directly under the ground floor has been used for building toilets. Is this permissible?
A. It is haraam to build toilets inside the Musjid. The entire basement area under the Musjid is also the Musjid. It is not permissible to use these toilets. It is incumbent to demolish the toilets. This ignorance is indeed disgraceful. Those who happen to be the trustees of the Musjid are wholly unfit to be the mutawallis of the Musjid.

Q. Sometimes after Salaat people sit inside the Musjid engaging in worldly talk. What is the Shariah's ruling regarding such talk inside the Musjid?
A. A Musjid is for the purpose of only ibaadat. It is haraam to unnecessarily engage in worldly talk inside the Musjid. Such talk violates the sanctity of the Musjid.

Q. The community purchased a property to generate income for the expenses of the Musjid. Is it permissible to hire out the premises to a bank?
A. Banks are institutions of riba. It is not permissible to hire the premises to a bank.

Q. A man joins the Jamaat Salaat when the Imaam was about to make the Salaam. Just before the Imaam started saying Assalaamu Alaikum... the late-comer said his Takbeer Tahrimah and was about to go down when the Imaam said the Salaam. Is his Salaat valid?
A. Yes, his iqtida (following the Imaam) and Salaat are valid.

Q. According to the Ghair Muqallideen it is Sunnat to shake hands with one hand, not two hands.
A. The Ghair Muqallideen (those who do not follow any of the Math-habs) are astray. They have failed to understand the Hadith on which they have based their baseless assumption. It is Sunnat to make musaafaha (shake hands) with both hands.

Q. The Salafis accuse the Hanafis of being in conflict with the Hadith in their practice of not raising their hands before and after Ruku'. They claim that the Hanafis follow Imaam Abu Hanifah, not Rasulullah (sallallahu alayhi wasallam). Please explain.
A. The Salafis are a deviant sect. They lack understanding of the Ahadith. The great Imaams were either the Students of the Sahaabah or the Students of the Students of the Sahaabah. No one understood the Ahadith better than the illustrious Aimmah-e-Mujtahideen. The Hanafi practice of refraining from raising the hands during Salaat is based on authentic Ahadith. Insha'Allah, a booklet will be published to substantiate the view of the Hanafi Math-hab and refute the false charge of the deviant Salafis.

DREAMS

There are three kinds of dreams:
1. *Roo'ya Saalihah* (Pious Dreams) which are glad tidings from Allah Ta'ala.
2. *Adhghaathul Ahlaam* or such dreams which create worry, despondency and fear. These are shaitaani wasaawis (shaitaani whisperings and machinations).
3. *Roo'ya Saalihah Aalam-e-Malakoot* or pious dreams from the spiritual realms of the Angels.

The Hadith says that the true dreams of the Mu'min is one forty sixth part of Nubuwwat. Narration of false dreams, i.e. dreams which one has not seen, has been described in the Hadith as the worst fabrication.

True dreams are in proportion to the truth and honesty of a man. A man given to lies and falsehood does not see true dreams.

Q. A Muslim factory owner has many Muslim workers. During their lunch hour most of them idle around. They do not perform Zuhr Salaat. Does the employer have any responsibility in the neglect of his workers?
A. It is incumbent on the employer to counsel his workers. Amr Bil Ma'roof (commanding righteousness) is obligatory on him. He has a duty of admonishing his errant workers for not performing Salaat.

Q. A Muslim has married two sisters who are living with him but in different homes. What is the Shariah's punishment for this man?
A. Marriage to two sisters is not valid. The nikah which was performed first with one sister is valid. The other nikah is simply not valid. This man is living in the state of adultery. The punishment for adultery in an Islamic state is stoning to death. Such punishment cannot be meted out in a non-Muslim state. However, is it incumbent on the community to boycott this evil faasiq for his brazen indulgence in adultery. All relationship with him should be severed until he abandons his adultery.

Q. After eating is it permissible to raise the hands when making dua?
A. It is in conflict with the Sunnah to raise the hands when making dua after eating. There is a short dua to be recited after meals. The hands should not be raised on this occasion.

Q. How does the Shariah regard a man who performs Salaat without a topi/turban?
A. In the present age it has become fashionable with the modernists to perform Salaat bare-headed. The abandonment of Islamic headgear is the consequence of imitating the kuffaar. Rasulullah (sallallahu alayhi wasallam) said: "Whoever imitates a people, he is of them." It is not permissible for Muslims to walk around without headgear in the public. It is Islamically reprehensible to abandon Islamic headgear. The reprehensibility will be greater if the head is bare during Salaat.

HEADGEAR

In Talbeesul Iblees, Allamah Ibn Jauzi says:
"It is not hidden from an intelligent person that baring the head is evil. In this practice is the abandonment of (Islamic) culture and the abandonment of respect."

Shaikh Abdul Qaadir Jilaani says in Ghunyatut Taalibeen:
"Baring the head in public is Makrooh."

Q. It is a general practice to delay the Janaazah Salaat and burial in anticipation of more people coming to attend. What is the Shariah's rule in this regard?
A. It is not permissible to unnecessarily delay the burial of the mayyit. It is Makrooh to delay the Janaazah in expectation of more people attending either the Janaazah Salaat or the burial. Rasulullah (sallallahu alayhi wasallam) said:
"Make haste with the (burial of) the mayyit. It is not proper to keep back the Muslim mayyit among his/her relatives."

Q. Recently it was reported that a Muslim woman had buried alive her two infants of a few days old. When the bodies were exhumed they were partly decomposed. In such an event did the people have to perform Janaazah Salaat?
A. When the body is decomposed, Janaazah Salaat is not permissible. For the validity of Janaazah Salaat, ghusl of the mayyit too is necessary.

Q. Janaazah Salaat is sometimes performed for a prominent man who has died in another country. Is this permissible?
A. According to the Hanafi Math-had, Janaazah Salaat is valid only if the mayyit is present. If the body is absent the Janaazah Salaat is not permissible.

Q. A man divorced his wife before having consummated the marriage. The nikah was performed by letter. They did not meet each other. What is the ruling pertaining to this divorcee's iddat?
A. Since she was divorced before consummation, there is no iddat for her. She can marry another man immediately. Also, the husband is not liable for any maintenance because there is no iddat period.

Q. A man divorced his wife during his last illness. Does she inherit in his estate?
A. If he died before expiry of her iddat, then she will inherit in his estate. If he had given divorce on her request, she will be deprived of inheritance.

Q. Some modernist Muslims claim that the Mi'raaj of our Nabi (sallallahu alayhi wasallam) was a spiritual vision and not a real physical experience. What is the correct belief?
A. The Mi'raaj of Rasulullah (sallallahu alayhi wasallam) was a physical ascension. He was taken on the Mi'raaj journey by night with his body while he was awake, in the company of Jibraeel (alayhis salaam). Allah Ta'ala has power over everything.

QUESTIONS and ANSWERS

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Q. Can the fidyah which one has to give on account of one's inability to fast due to extreme old-age or sickness be given to a Musjid or Madrasah?
A. The Fidyah for the Ramadhaan fasts which one is unable to observe has to be compulsorily given to only poor Muslims, i.e. such Muslims who are allowed to accept Zakaat. Fidyah money cannot be used for any of the Musjid expenses. If the Fidyah will be used for providing food or clothes for the poor Madrasah students, it will be permissible to use it for such a purpose. But it is not permissible to use Fidyah for any of the Madrasah's administration expenses. The Fidyah will then not be discharged.

Q. A woman dies leaving behind only one daughter and her husband. How will her estate be distributed?
A. Her husband inherits half and the daughter half.

Q. My father is a non-Muslim. He bequeathed a sum of money for me in his will. Am I allowed to accept the bequest?
A. Yes, it is permissible for you to accept the money. There are no ties of inheritance between Muslims and non-Muslims, but the bequest is valid.

Q. In a non-Muslim country will a person be in violation of the Shariah for evading taxes? Is it sinful according to the Shariah to evade taxes levied by non-Muslim governments?
A. Tax evasion is not a violation of the Shariah even in a Muslim country. The taxes imposed by both Muslim and non-Muslin governments are zulm (oppression). Governments usurp the hard-earned wealth of citizens to squander as they deem fit. The smokescreen of providing public amenities may deceive ignorant and simple folk. The Shariah does not permit exploitation, usurpation and oppression for the sake of providing public amenities which anyhow require only a small fraction of the colossal amounts extracted from the public.

Q. Please explain the miracle of the splitting of the moon by our Nabi (sallallahu alayhi wasallam).
A. The kuffaar of Makkah requested Rasulullah (sallallahu alayhi wasallam) to demonstrate a miracle in support of his claim of Nubuwwat (Prophethood). This miracle took place at full moon. With a sign of his finger, the moon split into two with the permission of Allah Ta'ala. One half went to the east, the other half to the west. The two parts thereafter united again. This occurred in Mina. People in other parts of the world had also witnessed this Mu'jizah. Travellers who came to Makkah from other parts testified to having seen the moon split into two. In the famous and reliable book of history of India, Taarikh-e-Farishta, it is mentioned that the Maharajah (king) of Malibar had personally witnessed this incident. He noted it in his diary. On account of this Mu'jizah, the king had embraced Islam.

Q. After completing Salaat we were informed that we were not facing the right direction. Was our Salaat valid?
A. If you had made an attempt to determine the Qiblah and faced the direction after having made your determination, then your Salaat is valid. If, however, you had made no attempt to discover the Qiblah, the Salaat is not valid. It has to be repeated.

Q. A nikah was contracted on condition that the wife waives her right of maintenance. The husband will give her whatever and whenever he feels. Is this a valid condition?
A. The condition is not valid. It is baseless and has no effect. The woman, inspite of this agreement, retains her right to demand maintenance. While she cannot demand past maintenance which was not given to her. She can demand the maintenance for the present time. Her waiving future maintenance has no effect. Such waiver is not valid.

Q. Many people nowadays stipulate mehr as one Krugerrand. They say that one Krugerrand is the equivalent of Mehr-e-Faatimi. Is this true?
A. Mehr-e-Faatimi is 1.75 kg silver or its value. Mehr-e-Faatimi is not one Krugerrand.

Q. Is it permissible to sell the skins of Qur'baani animals?
A. If the person who offered to Qur'baani sells the skin, the money has to be compulsory given to the Muslim poor. If the skin is given to another person who sells it,. the money is permissible for that person (i.e. the second person). The one who made the Qur'baani may retain the skin for his own use, but if he sells it, he cannot keep the money for himself. The same applies to the Qur'baani meat.

Q. Is it permissible to recite Bismillaah aloud before reciting the Iqaamah?
A. It is bid'ah to introduce this practice. The Iqaamah and all acts of Ibaadat have to be rendered in the way Rasulullah (sallallahu alayhi wasallam) and the Sahaabah observed them.

Q. Muslims are going around with faces masked searching for drug-pedlars in non-Muslim areas. Is this action compatible with the Shariah?
A. This action is un-Islamic. It smacks of gangsterism. It is not the way of the Shariah. Muslims should exercise control over their children. They should not venture after non-Muslims in an attempt to police the morals of those who are not followers of Islam. It is indeed stupid, to say the least, for Muslims to divert their energy from their obligatory task of teaching and training their children and squander it in un-Islamic activities under the pretence of piety and morality. They are simply giving vent to their nafsaani desires and cloaking their nefarious activities with a Deeni garb. This is what has been termed, Talbeesul Iblees (Deception of Iblees). It is the compulsory duty of parents to provide Islamic training for their children. But in these days, parents allow their children to mingle and associate with moral scum. They are allowed to absorb all the influences of the west at schools and universities. They are freely exposed to drugs, liquor and fornication. These Muslims parents should not make others the scapegoats for their gross and traitorous failure. They have betrayed their Deen and their children. They have shirked in their Islamic duties. They have by their own gross negligence and un-Islamic way of life introduced their children to the drug-pedlars. In the attempt to fight drugs and crime, they have strayed far, very far from the Shariah. What else can be expected of those who have no understanding of the Shariah?

Q. A woman left her husband's home after an argument with him. She went to live with her parents and refuses to return. She says that she will return only if the husband comes to fetch her and apologises to her. However, her parents are insisting that he maintains her even though she refuses to go back. They argue that since he is blameworthy, he has to maintain her financially.
A. Their argument is baseless. As long as she refuses to return to the marital home, she is not entitled for maintenance. The husband is not under Shar'i obligation to maintain her if she refuses to return. Even if he is at fault, he does not have to maintain her as long as she chooses to remain with her parents.

Q. A Masbooq forgot that he should rise and complete his missed raka'ts. He remembers only after the termination of the dua which is usually made after the Fardh Salaat. If one remembers at this stage, can one rise, complete the Salaat and rectify the error with Sajdah Sahw?
A. In this case the Masbooq (the latecomer in Jamaat Salaat) has to repeat the Salaat. His act of joining the dua after Salaat is negatory of Salaat.

Q. The Madrasah where I study provides Kitaabs (text books) to the students who cannot afford to buy the books. The Kitaabs are loaned to the students who have to return them at the end of the year. If a Kitaab is lost, the student is forced to pay. Is this permissible?
A. The Kitaabs given on loan is an amaanat (trust) in the possession of the students. The students have to take care of the Kitaabs. It is haraam for them to misuse and mishandle the Kitaabs. However, if a Kitaab is lost or destroyed without the negligence of the student, he cannot he held liable. The Madrasah is not allowed to force the student to pay for the amaanat. The only time when one has to pay for the lost amaanat is when one has been negligent.

Q. A runaway horse caused much damage to the lawn and flower garden of a neighbouring farm. The neighbour demands compensation from the owner of the horse. Can a Muslim claim such compensation?
A. He cannot demand compensation. Since the owner of the horse did not intentionally drive the horse into the neighbour's farm, he is not liable for any compensation according to the Shariah.

Q. A man sent a written talaaq to his wife. However, he recalled the messenger before the letter was delivered to his wife. He tore the letter. What happens to the talaaq?
A. The talaaq is valid. The validity of talaaq does not require the knowledge of the wife. Once a man utters talaaq or writes out a talaaq, it is valid even if the wife has not yet been informed.

Q. Is it permissible to breed and sell racehorses which will be used only for gambling?
A. The Qur'aan Shareef prohibits Iaanat alal Ma'siyat (to aid in sin). It is, therefore, not permissible.

Q. When a woman renounces her Islam and thereby becomes a kaafir, it is understood that her nikah is no longer valid. After a few months she regrets her action and re-enters the fold of Islam. Is she now free to marry any man?
A. No, she may not marry any man. She has to marry her first husband. Although her kufr negated the nikah, she is not allowed by the Shariah to marry another man if she again accepts Islam.

Q. A Muslin woman married a Christian man in a civil court. What is the effect of such a marriage and what is the status of the children born from this marriage?
A. The court marriage is not valid. The marriage of a Muslim female is not valid with a non-Muslim under any circumstances. She lives in an adulterous state. The resultant offspring is illegitimate.

Q. Is there Janaazah Salaat for a person who commits suicide? Can this person be buried in the Muslim cemetery?
A. Janaazah Salaat for this person is obligatory. He has to be buried in the Muslim cemetery.

Q. We are told that a woman may not leave the home for forty days after having given birth. Is this correct?
A. A female should not leave the home unnecessarily to venture into the streets. This rule is unrelated to childbirth. She has to maintain purdah her whole life. Her nifas period (bleeding after birth) is a maximum period of forty days. It can be less but not more. Once the bleeding stops, the nifas ends. She may leave the home if there is a need even during the nifas period.

Q. When going to the qabrustaan (cemetery) is it necessary to visit the graves of every relative?
A. It is not necessary. Even if one stands in one place or at one grave or walks about the qabrustaan reciting parts of the Qur'aan and bestowing the thawaab thereof to the amwaat (deceased), it will reach everyone.

QUESTIONS and ANSWERS

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Q. Is it permissible to leave the musalla (prayer-mat) open at all times?
A. Yes, it is permissible. Many people have the impression that it is necessary to fold up the musalla after Salaat. But this is not necessary.

Q. Is wudhu permissible with contact lenses?
A. Yes, wudhu is permissible even with contact lenses. However, one should be wary of these new-fangled object. Such lenses produce harm and injury to the eyes.

Q. Can females cut their nails during their monthly periods?
A. During haidh (monthly period) neither nails nor hair should be cut unless one has a valid reason, e.g. one sustained an injury.

Q. Some say that masah of the head should be made with fresh water, not with the water which remains on the hands after having washed the arms and made khilaal. Others say that it is permissible to make masah with he moisture remaining on the hands after having made khilaal of the fingers. Which is the correct version?
A. Both methods are permissible. However, it is best to use fresh water. There is greater precaution in this method because according to some Fuqaha it is incumbent to use fresh water for the masah of the head.

Q. Is it permissible to recite Durood Shareef during one's monthly period?
A. Yes, it is permissible.

Q. Is it essential to remove one's dentures when using the miswaak?
A. It is not obligatory to remove the dentures when making wudhu, but when taking ghusl it is necessary.

Q. If Jumuah Salaat was performed for a number of years in a place where Jumuah Salaat is not valid, should Zuhr be made Qadha?
A. Yes, Zuhr should be made Qadha in lieu of the missed Zuhr Salaat since the Jumuah was not valid.

Q. I have weak eye-sight. What is good to recite for weak eyes?
A. After every Salaat recite eleven times YA NOORU, blow on the forefingers and rub the fingers on the eyes. Continue with this practice always.

Q. Is it permissible to listen to radio stories?
A. If in the programs there is any gheebat or immoral talk, then it will be haraam to listen to such programmes.

Q. I am a baaligh girl living with my parents. I understand the need to wear burqah and niqaab, but my parents prevent me from wearing this Islamic garb. Will I be disobedient if I wear Purdah in conflict with their wishes?
A. On the contrary, if you accede to their wishes you will be guilty of a major sin. It is a kabeerah sin for a female to appear in public without proper Islamic Purdah. It is not permissible for you to obey the haraam wishes of your parents. Be respectful to them, but do not obey them in anything which is in conflict with the Shariah.

Q. Some people have become so audacious that they are wearing to Musjid T-shirts portraying pictures of people or animals. What is the position of their Salaat in such attire? Are they allowed to enter the Musjid dressed in the un-Islamic fashion?
A. It is haraam to dress in this style of hooligans. Pictures of animals and people are haraam. The Salaat although valid is not accepted. It is a major sin to perform Salaat with such immoral attire. It is the duty of the Imaam and Mutawallis of the Musjid to counsel such persons, and if they refuse to dress Islamically when coming to the Musjid, they should be debarred.

Q. An Imaam of the Musjid uses vulgar language publicly. When he becomes angry he lets out a stream of expletives. How is the Imaamate of such an Imaam?
A. The Imaamate of such a faasiq is Makrooh Tahrimi. Although the Salaat is valid, he should not be asked to lead the Salaat. It is not permissible to appoint as the Imaam a faasiq.

Q. I have a Shiah friend who does not abuse the Sahaabah. He does not appear to be a follower of the extremist Shiahs. Is it permissible to associate with him?
A. You should be exceptionally wary of Shiahs. Either your Shiah friend is completely ignorant of the doctrines and teachings of Shi'ism or he is simply practising the Shiah doctrine of Taqiyah or Holy Hypocrisy. Shiahs are schooled in the art of deception. In the initial stage of their propagation they are trained to totally abstain from reviling the Sahaabah or from propagating any of their beliefs which violently conflict with the beliefs and teachings of the Ahlus Sunnah. The initial stage of their 'tabligh' is to soft soap the victim. Only after they have gained the confidence of the unwary follower of Islam will they gradually begin the process of propagating their beliefs. So be careful with your Shiah 'friend' and do not fall into any trap of kufr.

Q. How is the Imaamate of a man who dyes his hair and beard black?
A. It is haraam to dye the hair and beard black. The Imaamate of such a faasiq is Makrooh Tahrimi. He should not be made the Imaam even though the Salaat is discharged, albeit defectively.

Q. Some people are in the habit of sitting when performing the two raka'ts Nafl after the Witr of Isha. They believe this to be Sunnat. Is this Sunnat?
A. It is not Sunnat. The thawaab is reduced to half when one performs Nafl Salaat sitting without a valid reason.

Q. The mayyit (deceased) was not regular in performing Salaat. Is it necessary for his heirs to pay the compensation for his missed Salaat?
A. If the mayyit had not made a wasiyyat (bequest) to pay the fidyah of his missed Salaat, it will not be incumbent on the heirs to pay. However, if they wish to pay or give any amount to the poor on behalf of their deceased relative as Sadqah, hoping that Allah Ta'ala will accept it and forgive the mayyit, they may do so. But, nothing may be taken from the shares of minor heirs. If the mayyit had made a wasiyyat, then it is compulsory to pay the fidyah of his Qadha Salaat. The fidyah for each Salaat is the same as the Sadaqatul Fitr amount. It is not permissible to take from the estate more than one third its value to pay for the fidyah. Any excess may be paid by the heirs from their own wealth if they so wish. But they are not under obligation to pay the excess.

Q. When giving ghusl to the mayyit, how should the body be laid, i.e. in which direction?
A. It may be laid in any direction. Whichever direction is convenient may be adopted.

Q. If there is no qualified person to give the mayyit ghusl, what should be done?
A. Every Muslim is qualified to give ghusl to the mayyit. If there is no one available who understands the Masnoon method of giving the ghusl, the simple procedure of applying water to the entire body should be adopted. The only requirement for the validity of the ghusl is to ensure that water reaches every part of the body. If it is known that the person had died in the state of janaabat (greater impurity) then water should also be applied into the nose and mouth. This could be done by moistening a piece of cotton wool and gently rubbing it in the mouth (inside the teeth and gums) and also into the nostrils.

Q. Does a husband have the right to prevent his wife from visiting her non-Muslim mother? The mother consumes liquor, is abusive, criticizes her daughter's Islamic dress and generally interferes with the Islamic life-style of her daughter. Sometimes she insists that her daughter stays at her home for a couple of days. Obviously there is no purdah in the non-Muslim's home. In these circumstances will it be lawful for the husband to prevent his wife from visiting her mother?
A. In the circumstances mentioned by you it is not permissible for the husband to allow his wife to visit her mother at her home. With so much evil taking place, the daughter's Imaan is bound to suffer. If her mother agrees to behave herself and refrain from being abusive of Islam, then she may be allowed to visit her daughter, but the latter should not go to her mother's home.

Q. Young girls of 12 and 14 years are taught in the Madrasah by male Ustaadahs without any of them observing purdah. Is this permissible?
A. When a girl reaches the age of 7 years she should no longer be sent to a maktab/madrasah. It is not permissible for a male to teach girls if there is no separating screen. In these days, even a screen is not adequate. They should remain at home. Arrangements should be made for females to teach girls.

Q. Could you recommend a Jihad group which I may join. Muslims are suffering in many places under the kuffaar. Where can I go to join a true Jihad?
A. There is no group we can recommend. While Jihad is an important and an essential Ibaadat activity, there is no group waging true Jihad today. Sinister forces are manipulating even the Jihad groups. Groups are also masquerading as Mujaahideen when in reality their function is only to fleece the unsuspecting Muslim public of money. Much corruption prevails in the ranks of even those groups which had initially started off sincerely. Even sincere Mujaahideen groups are following deviated methods which conflict with the Shariah. There is very little Deen in the Mujaahideen of today hence their failures and defeats.

Q. My husband has repeatedly chased me out of the house. At times he physically assaulted me severely, telling me to get out of the house as everything between us was over. Once he put me out of the home violently, throwing some of my clothes after me and saying: 'Go back to your parents and don't ever come back. This is no more your home.' I was forced to live with my parents. After several months he wants me now to come back. A Maulana says that I am no longer his wife because his statements amounted to talaaq. Please advise what should I do?
A. The Maulana is correct. The statements made by your husband in anger are talaaq. One Talaaq Baa-in which cancels the Nikah had come into effect. However, you can go back to him after Nikah is again performed. You cannot return to him without Nikah. In view of his evil and foul temper and habits we advise that in the event of you deciding to marry him again, a condition be added to the Nikah contract. The condition should be the delegation of authority to one of your mahram males (father, brother, uncle, etc.) to issue one Talaaq Baa-in to you in the event they deem this necessary. This is a safety measure. Sometimes a cruel and spiteful husband while abusing his wife and neglecting her refuses to give her Talaaq. He will be spiteful, trying to make her life a misery. If the necessary authority of talaaq has been delegated to someone, he can issue the Talaaq setting the woman free from the clutches of a cruel husband.

Q. My father wants me to get married to a boy who has no Islamic character. His only virtue is wealth. He is from a respectable and very wealthy family. But he has no Islamic inclinations. He shaves his beard, dresses un-Islamically and in every respect is a modernist. Do I have right to refuse?
A. Yes, you have every right to refuse. Your father does not have the right to compel you to marry a faasiq.

Q. Were the parents of Rasulullah (sallallahu alayhi wasallam) Muslims?
A. Allah knows best. It is disrespectful for us to discuss the parents of Rasulullah (sallallahu alayhi wasallam). Silence is best.

SHI'ISM – DECEPTION ITS BASIS

The basis of Shi'ism is deception which has many branches. It is by the Shi'i science that converts are gained for Shi'ism. The foundation of the religion (i.e. Shi'ism) is raised on seven types of persons:

1. IMAAM: The Imaam receives knowledge from the Ghaib (i.e. from Allah Ta'ala) without any intermediary. He is the final link in the chain of knowledge. He is the pivot and the highest source of knowledge in Shi'ism.
2. HUJJAT: His function is to elaborate the knowledge of the Imaam to people according to their tastes and disposition.
3. ZŪMASSAH: He sucks (or absorbs) knowledge from the Hujjat. The term 'mass' in Arabic literally means to suck milk from the breast.
4. ABWAAB: They are also known as DUAAT. There are several stages in this category. The highest stage is that of the DAA-EE. He elevates the ranks of the believers and directs them to the road of progress.
5. MUKALLAB: Although he is regarded to occupy a lofty pedestal, he is not entitled to engage in propagating the religion. His function is to pave the road in the plan to lead people to the DAA-EE. Mukallab actually means a hunting dog. He is compared to a hunting dog because his function entail driving people into a corner preparing them for capture just as a hunting dog does with the prey it is pursuing. He has to ensnare people into the net of the DAA-EE.
6. DAA-EE MAATHOON: He is responsible for obtaining pledges from people and accepting them into the religion.
7. MUTTABI' MU'MIN: The one who acknowledges the Imaam as a result of the efforts of the Mukallab and Daa-ee. He has resolved to follow the Imaam.

THE STAGES OF DA'WAT

Da'wat too has seven stages:

1. ZARQ: To intelligently assess whether the person being invited to the religion is worthy of being invited. If it is discerned that the person targeted for da'wat is unlikely to accept, then he should not be invited to the religion. They (Shiahs) aver that time and effort should not be wasted where there is light. By this is meant that attempts should not be made to attract Ulama of the Ahlus Sunnah because such efforts will prove futile.
2. MAD'OO: The Mad'oo (the invited person) should be won over by appealing to his desires and temperament, e.g. if a man inclines to zuhd (abstinence) and ibaadat, the one who proposes to invite him should pretend to be similarly inclined. He should convey the impression that he too is a pious man. He should espouse the significance and merit of the zuhd and ibaadat of the Imaams. If the target is enamoured by precious stones, the inviter should speak about the significance of heavenly precious stones as appearing in narration, and mention great thawaab (reward) for such a disposition. Similarly in all matters, the inviter should express himself to conform with the desires and disposition of the Mad'oo.
3. TASHKEEK: This is the effort of creating doubt and suspicion in the aqaaid (beliefs) and a'maal (righteous deeds) of the targeted person, e.g. by narrating the episodes of Fadak, the Hadith of Qirtaas, etc., or to create controversy in the Furoo-ee (detail) masaa-il of the Ahlus Sunnah. The aim of such controversy is to disincline the Muslim from following the Math-habs of the Ahlus Sunnah.
4. RABT: To extract a pledge from every person in accordance with the degree of his belief to the effect that he will not reveal the secrets entrusted to him.
5. TADLEES: To claim that all those illustrious Akaabir, Ulama and Auliya who were opposed to Shi'ism are the supporters of Shi'ism, e.g. their baseless claim that Hadhrat Salmaan Faarsi, Abu Zar Ghafaari, Miqdaad Kindi and Ammaar Yaasir (radhiyallahu anhum) were the supporters of the Shiah religion. Some of the statements of these august personalities are cited in substantiation of their fabrications. They also baselessly claim that Hadhrat Hassaan Bin Thaabit, Hasan Basri and Imaam Ghazaali (rahmatullah alayhim) were Shiahs. They also falsely claim that Maulana Rumi and Shams Tabrez were inwardly Shiahs. These fabrications are intended for attracting people to Shi'ism.
6. TA'SEES: The gradual process of entrenching the principles and rules of Shi'ism in the minds of people. In other words, the people should be thoroughly brain-washed. Independent thinking should be effaced from their minds, e.g. they will aver that the Qur'aan is the pivot of all Muslims, hence everything in the Qur'aan has to be accepted. On the basis of this ruse will they misinterpret the Qur'aanic verses to extract support for Shi'ism.
7. KHULA': This is the ultimate stage in which the true colours of Shi'ism are revealed. The mask of deception is set aside and a full frontal attack is made on the Sahaabah by means of vituperative abuse and slander. In this stage the principles of Shi'ism are clearly expounded in view of the fact that the person targeted has been now thoroughly brain-washed and has been prepared for swallowing every bit of falsehood gorged out by the Shi'i preacher. In this stage of da'wat, the Shiah attains the aim of his preaching. The invited or targeted person now reneges from his Deen to accept Shi'ism.

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SHI'I INFILTRATION

Discussing the fraud and deception of the Shiahs, Hadhrat Shah Muhaddith Abdul Aziz Dehlawi (rahmatullah alayh) says in his book, Tuhfa Ithna Ashriyyah:

"Some deceits among the Shiahs had infiltrated into the association of the reliable Muhadditheen of the Ahlus Sunnah. They overtly dissociated themselves from their religion (of Shi'ism) and even condemned their religious seniors and personalities. They went to the extent of publicly exposing the corruption of their own religion. They went to great lengths to create the impression of their piety, good character and honesty. They would narrate Hadith from only reliable sources. At least this is what they displayed. By these stratagems they gained the confidence of the Ulama of the Ahlus Sunnah who proclaimed these deceits as upright eous and trustworthy.

Once they had achieved their aim underlying their deceit, they reverted to their original colours. They then commence the display of their deception. They add their fabrications to reliable and authentic narrations or they alter certain words of the narrations. In this way they cast people into the trap of their deception. This measure is a very great and ongoing conspiracy among them.

The first fraud in this conspiracy was a man named Ajlah. He had succeeded to deceive even Yahya Bin Mueen (rahmatullah alayh) who was one of the most outstanding and most reliable Ulama in the ranks of the Ulama of the Ahlus Sunnah. This great Aalim was a victim of the deception of this man. He (Hadhrat Yahya Bin Mueen) thus declared this man to be reliable. He had been unable to detect the deception and plot of this deceit. He was ensnared into believing that this man was a sincere repenter. However, some Ulama of the Ahlus Sunnah discovered the deception and conspiracy of this evil man. It was revealed to them that this man who was professing to be trustworthy and honest was in reality a fraud and a deceit. They exposed him and rejected narrations made by him only. One of his fabrications is:

"Ali is your Wali after me (i.e. after Rasulullah -sallallahu alayhi wasallam)."

The Shiahs had succeeded by deception to infiltrate the ranks of the Ulama of the Ahlus Sunnah. Once they had gained the confidence of the Ulama they set in motion their plot to undermine the Deen of Islam by introducing their fabrications into Hadith literature. Since Allah Ta'ala has undertaken to safeguard Islam, these Shi'i frauds and deceits did not succeed in their plot. Their plots were unravelled by the Ulama of the Ahlus Sunnah exposing the deceits.

Muslims should not be caught in the trap of Shiah propagandists who portray very pious initially in the attempt to ensnare followers of the Ahlus Sunnah. Falsehood and fabrication of narrations are the cornerstones of their religion. Propagation of their religion by lies and falsehood is regarded as an ibaadat of exceptional merit by the Shiahs. The imperative need is to be very wary of them. Initially they will not revile the Sahaabah. They first endeavour to create doubt and suspicion in the minds of unwary and ignorant followers of the Ahlus Sunnah. Gradually they wean the ignorant from Islam, inducing them to accept the baatil and kufr of Shi'ism.

He is not a (true) Muslim who reviles, curses and abuses.
(Hadith)

THE WIFE'S MAINTENANCE

Maintenance for the wife is her Shar'i right. It is also among her rights to have one maid to assist her with the housework. Some rules pertaining to her right of maintenance:

- She is entitled to maintenance as long as she remains in the marital home.
- If the husband is annoyed with her for any reason, he cannot withhold or curtail her rights of maintenance as long as she is in the marital home.
- If she refuses to do the housework, e.g. refuses to prepare his food, etc., the husband cannot refuse maintenance.
- If the husband has not paid her maintenance she is entitled to demand payment before expiry of one month. After expiry of one month, her right to demand the past maintenance lapses.
- She has the right to waive her right of maintenance. But such waiver is valid only in relation to the present and the past. The waiver is not valid in relation to the future. Thus, if she tells her husband that she forgives him all future maintenance or a marriage is contracted on the basis of her having waived her right of maintenance, such waiver and condition are not valid. She retains her right of maintenance.
- If she leaves the marital home without the husband's consent, she forfeits her right of maintenance.
- If her husband expels her from the house for any reason whatever, whether just or unjust, he has to maintain her. However, if he calls her home and she refuses, she will not be entitled to maintenance.

According, the Shariah the husband pays his wife maintenance on account of her movement being restricted. She is not allowed to leave the home without his consent. The maintenance is not in lieu of domestic services rendered by the wife. Marriage does not mean the introduction into the home of a servant. It is therefore not permissible for a man to demand that his wife tends to his relatives. If she renders service to her in-laws out of her own will and wish, it is the result of her goodness for which she will reap the benefits in the Aakhirah.

DISEASES

The diseases of the nations of the past have overtaken you: envy and animosity. These eliminate the Deen."
(Hadith)

A SHAITAAN

Hadhrat Anas Bin Maalik (rahmatullah alayh) said that in a gathering there is a shaitaan with every person who laughs. This is the kind of laughter which brings about forgetfulness of Allah Ta'ala. It is the result of nafsaani pleasure.

Much laughter kills the heart. (Hadith)

INHERITANCE OF THE MAFQOOD

A person whose whereabouts are unknown and it is not known whether he/she is dead or alive is called Mafqood.

1. The Mafqood is considered to be alive with regard to his estate. Thus, his estate will not be distributed among his heirs by way of inheritance as long as his death is not confirmed or decreed by a Shar'i court.

2. The Mafqood's death will be confirmed by way of reliable information. If no such information is forthcoming, his death will be decreed by a Shar'i court (or a Shar'i committee in the absence of a court) when his age has reached 90 Islamic years.

3. At the age of 90 years when he will be legally decreed to be dead, his estate will be distributed by way of inheritance among his existing heirs. Only the heirs who are alive on the date the Mafqood becomes 90, will inherit. Those who had died before this date, will not inherit in the Mafqood's estate.

4. With regard to the estates of others, the Mafqood is considered to be dead. In other words he does not inherit in the estate of such deceased persons whose heir he would have been if his whereabouts were known on the occasion of their deaths. However, inspite of him not inheriting, his share will be set aside and held in trust because of the possibility of his return before he has reached 90 years.

When the Mafqood's death is pronounced at 90, the assets which were held in trust for him have to be distributed to the heirs who were alive on the occasion of the death of the person from whose estate the share was set aside for the Mafqood. At the age of 90 it will be deemed that the Mafqood was not alive on the occasion of the death of his Mūrith (the deceased from whom one inherits).

Example: Amar went missing on 20th Safar 1350. On this day he was 35 years old. Ten years later his wife died leaving the following heirs:

Mother, daughter and son. Her estate will be divided as follows:

Mother 1/6; Mafqood husband 1/4 (to be held in trust); Balance to be divided into 3 parts. One part for the daughter and two parts for the son.

Mother 1/6 = 2/12; Mafqood husband 1/4 = 3/12; Balance 7/12 to be divided into 3 parts (2 for son and 1 for daughter).

The 3/12 or 1/4 of the estate will be held in trust. Should the Mafqood return before the age of 90, his share will be given to him. If he has not returned by 19th Safar 1405 when his age will be 90, the 3/12 will be returned to the heirs of his deceased wife. i.e. those heirs who had inherited from her when she had died. They were her mother, daughter and son. The mother's share 1/6 and the balance of 5/6 will be divided into 3 parts. The son will receive 2 parts and the daughter one part.

CRITERION OF TRUTH

Ma-aarif and Haqaaiq (spiritual inspirations and revelation from the transcendental realms) do occur to the Auliya. However, only such Ma-aarif which conform to the Shariah are acceptable. Any spiritual inspiration which conflicts with the Qur'aan and Sunnah is rejected. In this regard, Hadhrat Sulaiman Daarani (rahmatullah alayh) said:

"Frequently some subtle mystery of the Sufiyyah dawns on my heart. I accept it only on the basis of two pious witnesses–the Kitaab (Qur'aan) and the Sunnah."

Hadhrat Abu Kharraaz (radhiallahu anhu) said:

"Every baatin (i.e. spiritual inspiration) which conflicts with the zaahir (i.e. the Shariah) is rejected."

The criterion of truth is only the Shariah (Qur'aan and Sunnah). Any claim, statement or deed which does not conform to the Shariah is not acceptable.

FUTILITY

Rasulullah (sallallahu alayhi wasallam) said:

"Of the beauty of a man's Islam is that he abandons what is futile."

Since all things are negatory of Thikrullah (remembrance of Allah), it does not behove man to indulge therein. Indulgence in futility besides distracting one from Allah's remembrance paves the path for sin and evil. Futility leads to negligence and carelessness. A negligent and careless person develops defects in his Imaan and Akhlaaq and this leads to his moral and spiritual destruction.

In view of the dangers of indulgence in futility, Rasulullah (sallallahu alayhi wasallam) prohibited the following acts which all are futile and destructive:

- ➔ Unnecessary conversation especially after Isha Salaat.
- ➔ Loud laughter.
- ➔ Hunting unnecessarily. This includes fishing.
- ➔ Unnecessary expansion of business.
- ➔ Sporting activities.

Anything in which there is neither worldly nor Deeni benefit is termed futile in the Shariah. Engagement in such activities is improper for a Mu'min who has been created for only obedience to Allah Ta'ala. Allah Ta'ala says in the Qur'aan Majeed:

"I have not created jinn and man for anything other than for worshipping Me."

QABDH

The state of spiritual depression and extreme fear pertaining to the future which sometimes overtakes the Saalik is termed Qabdh. It is sometimes the consequence of evil deeds. The pleasure of Ibaadat and obedience is effaced. At times it is the result of indolence and sometimes it is imposed on the Saalik as a trial so that it becomes manifest to him whether he is a searcher of Allah or a searcher of pleasure.

Qabdh is imposed on the Saalik for his own benefit–for his moral and spiritual reformation. It is also imposed on him to bring him into moderation for he may have been somewhat neglectful in his state of Bast (spiritual exhilaration). It therefore became necessary to eliminate for a while his state of Bast. If it was not for the condition of Qabdh the Saalik can develop ujub (vanity) and takabbur (pride).

Hadhrat Haaji Imdaadullah (rahmatullah alayh) said that although the overt form of Qabdh is Wrath, it in reality is Divine Mercy. Qabdh has more benefits than Bast. Although the Saalik will be unable to discern these benefits while he languishes in Qabdh, he generally recognizes them after passing of the state of Qabdh.

During the state of Qabdh it is imperative that the Saalik realises that this is only a temporary phase. He has to continue with his Ibaadat and Thikr and not abandon his onward journey on account of the depression he experiences. If he abandons his journey, he is defeated. He should therefore utilize his intelligence to maintain his balance in whatever condition he finds himself.

HYPOCRITES

"When is it said to them: 'Come to that which Allah has revealed to the Rasool', you will see the munaafiqeen turn away from you." (Surah Nisaa, aayat 61)

When a professed Muslim accepts a way, method or decision which conflicts with 'that which Allah has revealed to the Rasool', he exhibits a tendency of nifaaq (hypocrisy). A preference of anything un-Islamic is the consequence of the disease of nifaaq.

MEETINGS

"Meetings are (conducted) with amaanat (trust)." (Hadith)

The proceedings of a meeting held behind closed doors or which are restricted to a group are in confidence. This is an amaanat. It is not permissible to divulge the secret discussions of a group of persons. However, if the discussion revolves around sin and disobedience, it will not be permissible to participate.

THE PHYSICAL MI'RAAJ

MI'RAAJ is the miraculous Night Journey into the seven heavens undertaken by Rasulullah (sallallahu alayhi wasallam) in the company of Jibraeel (alayhis salaam) at the command of Allah Ta'ala. The Qur'aan Majeed in Surah Bani Israaeel mentions the Mi'raaj. Belief in the Mi'raaj is an incumbent requirement of Imaan. Denial of Mi'raaj is kufr.

Contrary to the false theories of the sceptics, heretics and modernists, the Mi'raaj was a physical journey. Rasulullah (sallallahu alayhi wasallam) went on this journey through the seven heavens while he was awake, with his physical body. To people lacking in Imaan or deficient in Imaan this seems impossible. But when one understands that Allah Ta'ala is Qaadir (The All-Powerful), one will realise that the belief in the impossibility of the physical Mi'raaj is absurd. Denial of the physical belief Mi'raaj implies denial of the Power (Qudrat) of Allah Ta'ala.

The very first person to deny the physical Mi'raaj was Abu Jahl, the chief of the kuffaar. Thus, denial of the physical Mi'raaj is a salient feature of the kuffaar. Deviated Muslims while acknowledging the concept of Mi'raaj, claim that it was a spiritual vision. If this had in fact been the claim of Rasulullah (sallallahu alayhi wasallam), the opposition and ridicule of Abu Jahl and the other kuffaar on this score would have mean meaningless since even the kuffaar accept the reality of spiritual visions and dreams. There was no ground for vehemently and mockingly refuting the reality of a dream, for even the kuffaar are capable of seeing wonderful dreams and experiencing amazing visions, albeit satanic. The Ahadith are clear in explaining what exactly Abu Jahl had denied when Rasulullah (sallallahu alayhi wasallam) made known his Mi'raaj journey.

A peculiar attitude of the modernists who deny the physical Mi'raaj is that they are downright materialist. Their goal of life is materialism–money. They generally are devoid of altruism and transcendental values and aims. Everything for them centres around their stomach and their nafs. Their belief in spiritual realities is corrupt and extremely deficient, yet they vehemently endeavour to ascribe a spiritual dimension to the physical Mi'raaj of Rasulullah (sallallahu alayhi wasallam) in direct conflict with the unanimous view of all the authorities of the Ahlus Sunnah Wal Jama'ah. In contrast we have the Sufis and the Auliya whose goals in life are purely spiritual and transcendental. They are devoid of material aspirations. They always strive to subject the nafs and their physical bodies and desires to their spiritual personality, i.e. the Rooh. They have attained high and lofty states in the spiritual realm. Some Auliya even experience spiritual Mi'raaj during their Salaat. Inspite of them being closely aligned to the spiritual realm of the Malaaikah, we find these Auliya and Sufis subscribing to the Physical Mi'raaj of Rasulullah (sallallahu alayhi wasallam). They understand the truth and they believe in the truth unlike the modernist who neither understand the truth nor believe in the truth.

LOVE

Hadhrat Abu Hurairah (radhiallahu anhu) narrates:

"On the Day of Qiyaamah, Allah Ta'ala will say to a man brought into His Presence: 'Did you love anyone for My Sake so that I may (today) forgive you?'

RENEW IMAAN

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"Renew your Imaan constantly."

Upon being asked of the method of renewing Imaan, Rasulullah (sallallaahu alayhi wasallam) said:

"Recite LAA ILAAHA IL-LAL-LAAH in abundance."

HARAAM YOGHURT

Yoghurt made by Clover Dairies is no longer HALAAL. Gelatine is used in Clover Yoghurt. The full range of Clover Dairies Yoghurt is **HARAAM.**

THE PUNISHMENT OF THE GRAVE

Recently, two Muslim brothers experienced an unusual incident at the Lenasia qabrastan. The unusual incident is hereby related in the hope that it will serve to be an eye-opener and a lesson.

On Tuesday, Jamaa-dul-Ulaa 3rd 1417, corresponding to September 17th 1996, the two brothers visited the qabrastan after Asr Salaah (as they had been continuously doing for the past few weeks since the demise of a family member). Contrary to the visits of the other days, this time they found no one else but themselves at the qabrastan. It was an overcast, windy day. The brothers were discussing the miracles and the greatness of Rasulullah Sallallahu alayhi wa sallam while travelling. When they drove pass a few graves, one of the brothers exclaimed that he had seen flames on a qabr. The driver immediately reversed the car and this time both clearly saw the yellowish flames of a blazing fire on a qabr. The flames were about a metre high. Immediately the car was stopped and both hastened, very scared, towards the qabr. The flames of the fire were now even more clearly visible to them. When they were approximately 10 metres away, they observed the flames subsiding at the head side into the qabr. They were stunned and shocked. They cautiously approached the qabr, and excitedly recited verses from the Qur'aan-e-Kareem. Upon examining they found no traces of fire.

May Allah Ta'ala give us the taufeeq and hidaayah to change and reform ourselves before we are returned to our qabr. Ameen.

Comment: The incident experienced by the two Muslim brothers has merely confirmed Nabi Alayhis salaam's teaching that the qabr is either a garden of Jannah or a pit from the pits of Jahannam (Tirmithi). Allah Ta'ala in his infinite wisdom at times reveals the reality of the Aakhirah in this temporary dunyaa. A Mu'min's Imaan is strengthened, his vision of reality broadens, his heart eagerly embraces goodness and his deeds blossom with the fragrance of Qurb-e-Ilaahi (closeness unto Allah Ta'ala).
On the otherhand the munaafiq and the sceptic become bewildered and confused. The love of the dunyaa blinds them with hatred for the messenger and the message of Nabi Alayhis salaam and the Shariah, sometimes openly, other times in silent frustration. Thus the above incident will either strengthen your Imaan or you will remain in a dark evil miserable world of sin and evil until the time when you are lowered into the qabr.

ACTIONS WHICH LEAD TO PUNISHMENT IN THE GRAVE

Faqeeh Abu Layth, rahmatullah alayhi, said that abstain from four actions and save yourselves from the punishment of the grave. (1) Lies, (2) Abuse of trust, (3) Carrying of tales and (4) Urine splashes. Abstention from urine splashes apparently seems to be the simplest to act upon. However, upon scrutiny, the following facts are clear:

The western high-pan toilet system -- Many people are too ashamed to admit that when passing stool (after urinating first) drops of urine splash and plop up onto their bodies and clothing. They do not bother to make themselves or their clothing paak (pure) according to the Shariah.
With all this na-paaki (impurity) they enter the holy House of Allah; they perform Salaah; recite Qur'aan Shareef; keep Roza; perform Haj; give Sadqah and some even give bayaans, etc. However they spend their days and nights under the shadow of Allah Ta'ala's Ghadab (Anger)!

Whether it be at the universities or colleges, at the factories or offices, at the Masaajid or at the Madrassahs, at home or on journey----there will always be a natural need to answer the call of nature. One either goes about it the kuffaar way----standing like an animal, being absolutely careless, or one exercises caution and care. The possibility of a fiery grave awaiting to welcome one is a very real possibility in the event of neglect. Furthermore, abstain from public swimming pools which the kuffaar use, for these pools are often urinated into.

Rasulullah Sallallahu alayhi wa sallam said:
"Be careful of urine (i.e. avoid its splashes) because, verily, punishment in the grave is generally the result of it"

May Almighty Allah grant us all hidaayah and taufeeq. Ameen.
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GHEEBAT
According to the Qur'aan, the punishment for gheebat will be the flesh of dead human bodies which will be forcibly fed to those indulging in gheebat (scandalising back-biting).

SURAH IKHLAAS

Once Hadhrat Bishr Haafi (rahmatullah alayh) saw in a qabrustaan all the inmates of the quboor (graves) excitedly distributing something among themselves. He supplicated to Allah Ta'ala to reveals to him the mystery of what he was seeing. It was revealed to him: "Go, ask them!" he approached them and enquired from them. They responded: "Last Friday a pious Aalim passed through this qabrustaan. He recited Surah Ikhlaas thrice and asked Allah Ta'ala to bestow the thawaab to us. Seven days have now passed and we are still involved in distributing the thawaab among us."

(Sometimes Allah Ta'ala revels episodes of the realm of Barzakh to His close Auliya so that they may convey these realities to the Ummah.)

SURAH MULK

One of the wonderful benefits of regular recitation of Surah Mulk at night times is absolution for the question from the questioning of the grave.

RIBAA

Rasulullah (sallallahu alayhi wasallam) said: "To knowingly devour one dirham derived by way of riba is the equivalent of thirty six acts of fornication." (Mishkaat)

SHAITAAN

There is always a shaitaan stalking every man. He lies in ambush, waiting for opportune moments to ensnare man into his wicked plots. His task is simplified when the Mu'min relaxes his guard, becomes careless and indulges in futility. Such deviations from Siraatul Mustaqeem create strength and audacity in the shaitaan who accompanies man. One Wali who was a Saahib-e-Kashf (one who receives inspiration from Allah Ta'ala) narrated the following episode:

"During my days of spiritual striving I saw the shaitaan who accompanies me in a very weak and forlorn condition. When I intended to strike him, he fled from me. After I married I became somewhat lax as a result of association with my wife. One day I again saw the shaitaan. On this occasion he was well-dressed, very arrogant and strutted near to me. Even though I attempted to drive him off, he did not flee nor did he even bother to look at me. I asked him: 'Since when have your attitude changed?' he replied: 'From the time you married and your condition changed."

Sometimes Allah Ta'ala reveals to His close servants their changing conditions so that they increase their efforts in righteousness and save themselves from the harmful effects of indolence and carelessness (ghaflat).

SALAAT RULES

- After the Maghrib Athaan there should be no unnecessary delay in the Iqaamat. The time delay between the Athaan and Iqaamat of Maghrib should be the duration of reciting three short aayats.
- While the Muath-thin is reciting the Iqaamah, the muqtadis should remain standing with their hands at their sides. Some people are in the habit of folding their hands in front of them. This practice is it conflict with the Sunnah.
- When one enters the Musjid while the Athaan is being announced, one should sit down, not remain standing.
- Raising the hands when reciting the dua after Athaan is in conflict with the Sunnah.
- Although the Iqaamat of the neighbourhood Musjid suffices for all residents of the locality, it is better for those who for some reason are unable to attend the Musjid, to recite Iqaamat when they perform Salaat at home.
- In even the Sirri (silent) Salaat (Zuhr and Asr), the Muqtadi should not recite Surah Faatihah in the first two raka'ts. Surah may be recited in the last two raka'ts.
- The muqtadi would also recite the Takbeeraat-e-Intiqaal, i.e. the Takbeer which the Imaam recited when changing positions.
- When standing in the saff (row), the heels of the musallis should be in line, not the toes.
- A Surah should not be added after Surah Faatihah in the last two raka'ts of Fardh Salaat. Nevertheless, if a Surah is recited, Sajdah Sahw does not become incumbent. But to recite a Surah on this occasion is in conflict with the Sunnah.
- It is not permissible to perform a second Jamaat in a Musjid in which the daily Salaat is performed in Jamaat regularly. If there is no adjacent room or place to perform the second Jamaat, everyone should perform their Salaat individually without Athaan and Iqaamat.

GHAFLAT (BEING CARELESS)

Rasululalh (sallallahu alayhi wasallam) said:
"Shaitaan sits leisurely on the heart of man. When man remembers Allah (makes Thikr), shaitaan flees and when he becomes neglectful (of Thikr), shaitaan (returns and) whispers (into his heart)."

Carelessness results in shaitaani activity in the heart of man. Thikr keeps shaitaan at a distance. When a man becomes wholly indifferent towards the remembrance of Allah Ta'ala, shaitaan becomes his constant companion. He then direct all the activities of the man in his charge. Perpetual Thikr–thikr in all walks of life–is an essential requisite for remaining safe from the ploys of shaitaan.

MAL'OON

According to the Hadith, Rasulullah (sallallahu alayhi wasallam) and Allah Ta'ala cursed the following types of men:

* A man who changes the Qur'aan.
* A man who seizes power by force (from a just ruler).
* A man who makes lawful anything which Allah has decreed unlawful.
* A man who abandons the Sunnah.

The following types of females are among those whom Allah Ta'ala curses:

* Women who tattoo other women.
* Women who allow themselves to be tattooed.
* Women who pluck hair from their eyebrows in an attempt to enhance their beauty.
* Women who create gaps between their teeth as a measure of adornment.
* Women who imitate men in dressing and appearance.

The Ahadith proscribing these acts and mentioning of Allah's curse apply to all practises of unnatural adornment and beauty for which the shaitaani beauty parlours of the kuffaar cater. Such practices and those who are involved are mal'oon (cursed by Allah Ta'ala).

THE RANK OF MAN AND WOMAN

"And for them (women) are (rights) similar to the (rights of men) on them, according to the known law (of the Shariah)."
(Surah Baqarah, aayat 228)

Rights are not exclusive with males. While men have rights which women have to discharge, so too do women have rights which men have to discharge. This aayat (mentioned above) states equality in the obligation of discharging rights. In other words, it is obligatory on both men and women to honour their respective obligations to one another. The aayat does not state equality of rights. It does not teach exactitude of men's and women's rights as modernists are at pains to convey by their misinterpretation of this aayat.

The idea of equality of rights of men and women is effectively negated by aayat No. 34 of Surah Nisaa:

"Men are the rulers of women by virtue of the significance (elevated rank) which Allah has bestowed to some over others and on account of what they spend of their wealth (for the maintenance of women)."

Also other Qur'aanic verses and many Ahadith categorically assert the superiority of man over woman. Negating the possible misunderstanding of equality of ranks, the following aayat of Surah Baqarah declares very explicitly:

"For men is a rank over them (women)."
(Aayat no. 228)

In stating the superiority of men, aayat 34 of Surah Nisaa says:

"Men are the qawwamoon (rulers) of women."

The words قوّام *(qawwaam)*, قيّم *(qayyim)* and قائم *(qaa-im)* from which قوّامـون *(qawwaamon)* is derived refer to the person appointed to supervise and control an organization. It is for this reason that the authorities of the Shariah translate *qawwaamoon* in this aayat as rulers. Thus, men are the rulers and supervisors of women.

Every organization or group-activity requires a supervisor/head to ensure smooth functioning. Differences, disputes and indecision are bound to develop in any organization or institution. It is the function of the supervisor/head to eliminate dispute and discord. Thus governments, kingdoms, tribes and organizations all have their heads/chiefs. The family being perhaps the most important social organization and structure is no exception to this rule. It too necessarily has its head. It is inconceivable that this important and vital organization of life was left rudderless without a head to control and regulate its affairs. For the position of supervisor of the family, Allah Ta'ala has chosen the man. He has been divinely endowed with superior rank and ability to enable him to correctly fulfil his duties as head of the family. Thus Allah Ta'ala granted him superior intelligence and better physical powers than what He bestowed to women.

The aayat, 'For men there is a rank over women' and the aayat, 'Men are the rulers of women', evince that although women do have rights which men have to compulsorily honour, the latter (i.e. men) enjoy a distinguished status which divinely qualified them for the appointment as rulers of the women. However, despite his elevated rank as head of the family, it is abundantly clear from the Qur'aan and Ahadith that man's reign in his home should not be oppressive and dictatorial. It is imperative that his reign be tempered with understanding, benevolence, toleration and love. He is not permitted to abuse his position for his personal gain and satisfaction. He is under Shar'i obligation to act in the interests of the welfare of his family. Commanding him to act beautifully and benevolently, the Qur'aan says:

"Live with them (women) with beautiful conduct."

He is also required to consult with her, hence the Qur'aan says:

"... by their mutual approval and consultation."

To allay the fears of women, the Qur'aan in aayat 34 Surah Nisaa apprizes her of the wisdom underlying man's appointment as her ruler. Firstly, Allah Ta'ala Himself has created man the superior one. This He states in the aayat:

"... By virtue of the excellence which Allah has elevated some over others."

The superior rank which man possesses is not attainable by his effort, but is a bestowal of Allah Ta'ala.

The second factor of man's superior status is that the responsibility of earning and maintaining the family devolves squarely on him. Only he is responsible to provide all the needs and wants of his family.

At this juncture in the tafseer of this aayat, Ibn Hibban states in Tafseer Bahr Muheet that it is clear from these two factors (on man's superiority over woman) that coercive power is not an adequate entitlement for government. Force is not the only requisite necessary for government–any kind of government. A man qualifies to be a ruler, king or head of a government only if he possesses the ability to execute the functions of government. Thus, wisdom, understanding, experience, toleration, etc., are all necessary attributes for a ruler.

The Qur'aan Majeed adopts a very eloquent style in stating the superiority of man over woman. Instead of simply saying:
'He elevated men above women', the Qur'aan states:

"He elevated some of them over others."

The term بعـض (ba'dh) means part or portion of the same entity. The implication is that man and woman are parts of the same entity. The elevation of man over woman does not minimise her importance. Man's superiority is comparable to the superiority of the head over the arm, or the superiority of the heart over the stomach. But such superiority does not reduce the importance of the arm or of the stomach. Further, the elevation of one person's rank over another person does not imply contempt for the latter. Elevation of ranks is to be found even among the Ambiya. The Qur'aan says in this regard:

"These are the Messengers (Nabis)–We have elevated (in rank) some over others."

Some important facts emerge from the second factor of man's superiority. It explains why man's share of inheritance is double the share of a woman. Since the full responsibility of supporting the family devolves on the man, he has been awarded a double share. In contrast, women before marriage are supported by their fathers and after marriage by their husbands. His double share should therefore not surprise anyone.

By nature woman lacks the ability of supporting herself. Her natural physical constitution and disposition preclude her from participation in the arduous tasks and activities beyond the home precincts. The role of the male assumed by western 'liberated' women does not detract from this truth. The role which the kuffaar, shaitaan and woman's own nafs have imposed on her is unnatural, unfair, morally and physically destructive. It is a role which dehumanizes her. In addition it is an act of satanic rebellion against Allah Ta'ala.

TAQWA

Taqwa (piety) is a gift of Allah Ta'ala. Man cannot attain taqwa solely by his efforts. He has to strive, but he should not be misled into believing that his piety is the result of his efforts. Any such belief is a sign of vanity and pride. Allah Ta'ala says in the Qur'aan Shareef:

"If it was not for the fadhl (grace/kindness) of Allah on you and (if it was not for) His mercy, none among you would have attained piety."

PIOUS WOMEN

Stating the attributes of pious women, the Qur'aan Majeed says:

"Thus, Saalihaat (pious women) are obedient (to their husbands) and protecting (i.e. they protect their chastity, honour and the property of their husbands) by virtue of Allah's protection."
(Aayat 34, Surah Nisaa)

A pious woman is one who accepts and submits to the jurisdiction of her husband. She accepts his role as the ruler appointed by Allah Ta'ala. She submits to his government because his government has been instituted by Allah Ta'ala. Elaborating this aayat, Rasulullah (sallallahu alayhi wasallam) said:

"The best woman is a woman who makes you happy when you (the husband) looks at her; when you command her, she obeys you and when you are away from her, she guards your property and her honour."

Since Allah's aid is with her in the execution of these duties, the aayat says, 'by virtue of Allah's protection', i.e. since Allah Ta'ala protects her, she can quite easily uphold these tasks. Only when she decides to submit to her nafs and follow in the footsteps of shaitaan will Allah Ta'ala lift His protection. Inspite of women being weaker then men, it is observed that they are more conscious of their duties. They are more faithful than men. They assume on themselves tasks which are not imposed on them by the Shariah. They patiently bear the husband's injustice and oppression. This is purely the fadhl of Allah Ta'ala which he mentions in the aayat.

A Hadith in Bahr Muheet says that even the birds, fishes, angels and the beasts in the jungle supplicate on behalf of an obedient wife.

It is, however, important that the obedience which the Shariah imposes on women applies to only lawful obedience. It is not permissible for a woman to obey any of the husband's instructions which conflict with the Shariah. While she has to be obedient to her husband, her first allegiance is to Allah Ta'ala. If she conforms to the unlawful desires and instructions of her husband, she will be guilty of sinning against Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said:

"There is no obedience for any creation in an obedience which involves disobedience to Allah."

MEDIUM OF FORGIVENESS

Three days after the demise of Rasulullah (sallallahu alayhi wasallam), a village-dweller presented himself at the Holy Sepulchre. Weeping uncontrollably he recited the Qur'aanic verse:
Translation:

"We have not sent any Rasool except that he be obeyed with the permission of Allah. If those who had wronged themselves had come to you (O Muhammad!) seeking forgiveness (for them) from Allah and the Rasool then pray for their (forgiveness), they would have found Allah Most Forgiving and Most Merciful."
(Surah Nisaa, aayat 64)

He then exclaimed: "Allah has promised in this aayat that if sinners come to Rasulullah (sallallahu alayhi wasallam) and he supplicates for forgiveness on their behalf, they will be forgiven. I am here in your presence, asking that you pray for my forgiveness."

People who were present on this occasion testified that in response to the villagers cries, a voice from inside the Holy Qabr proclaimed: "Verily, you have been forgiven." (Bahr Muheet)

SHADOW OF THE ARSH

Among the first who will be in the Shadow of the Arsh, will be:

"Those who accept truth when it comes to them; those who spend in Allah's path when they are asked; those who decide a dispute with justice as if they are deciding for themselves." (Hadith)

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THE UMMAH - HUMILIATION AND DEFEAT

establish them politically on earth (i.e. He will grant them Khilaafah) just as He had granted khilaafah to those before them."

An examination of the Ummah will show that Muslims today are bereft of A'māl-e-Sālihah. Added to this deficiency is the greater evil of corruption in even Aqā-id (Beliefs). The inclination of the Ummah is towards kufr. Kufr theories, kufr concepts, kufr cultures and everything kufr are given preference. Islam has not only been relegated into the background, it has been effectively abandoned by the vast majority of the Ummah. There is therefore no surprise in the humiliating reverses and the disasters which Muslims are suffering at the hands of their kuffār masters.

REVERSION TO THE SUNNAH

Allah Ta'ala warns in the Qur'ān:

"Turn in repentance to your Rabb and fully submit to Him before there comes to you the punishment, for then you will not be helped."

If Muslims persist in their intransigent disobedience and imitation of the kuffār, then surely the Divine Punishment must necessarily overtake the Ummah. Truly speaking, the Ummah is not being helped by Allah because Muslims have decided against reversion to the Deen. The punishment is thus descending from all sides, but mainly in the form of kuffār brutality which is pulverizing large segments of the Ummah in different regions of the world. This disaster on the Ummah is not America's fault. It is not the fault of the west. The kuffār are simply cogs in the Divine Machine Which is enacting the scenes we observe being played out in front of us. If Muslims decide to revert to the Sunnah, the Doors of Divine Aid will open up:

"If you aid Allah (i.e. His Deen), He will aid you and plant your feet firmly (against your enemies.)." (Qur'aan)

REJECTING ALLAH'S VERDICT

"By your Rabb! They are not true believers as long as they do not appoint you (O Muhammad!) as the judge in their mutual disputes and then (after your verdict) they find no dissatisfaction in their hearts over your verdict, and they submit (to you) wholeheartedly."

(Surah Nisaa, aayat 65)

In this aayat Allah Azza Wa Jal takes an oath to emphasise the absolute need to submit to the decrees and rulings of the Shariah. Those who do not truly and fully submit to the decisions and verdicts of Rasulullah (sallallahu alayhi wasallam) lack in true Imaan. Any displeasure or disinclination to accept the verdict of Rasulullah (sallallahu alayhi wasallam) is a manifestation of kufr.

Rasulullah (sallallahu alayhi wasallam) is the highest court of Islam. The verdicts emanating from him are final and binding on the Ummah. In his personal absence, his verdicts, the Shariah, have to be obeyed. Thus dissatisfaction with the verdicts of the Shariah is a grave matter indicating lurking kufr in the heart.

This type of kufr is committed by numerous people who coolly and calmly in a display of flagrant violation of the Shariah draw wills in conflict with the verdict of Rasulullah (sallallahu alayhi wasallam). Another demonstration of such kufr is by people who proceed to a kaafir court of law to 'settle' a marital problem, i.e. obtain a court divorce and enlist the court's coercive power to usurp a man's property and wealth. Unlawful maintenance and alimony are claimed and extracted from a man who has to part with his property under threat of the zulm of the kaafir court.

When the verdict of the Shariah is pointed out to such persons who display the kufr trait of rebellion

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LESSONS OF THE GRAVE

ATHAAB-E-QABR or punishment in the grave is a belief and a reality substantiated by ~~he~~ highest category of Ahadith. It is an event which occurs in the realm of Barzakh. Barzakh is the phase of existence after death until the event of Qiyaamah.

The Ahadith mention many events of such punishment. There are also numerous accounts narrated by the Auliya to substantiate the punishment in the grave. Every now and again Allah Ta'ala reveals forms of punishment taking place in the graves so that Muslims derive lesson, repent and reform themselves in preparation for the Aakhirah which truly commences with the advent of Maut (death)

One such incident was very recently observed by two reliable person who are well-known to us. Flames of fire were leaping from the grave. The account of that incident is given elsewhere in this issue of the Majlis. Not so long ago some brothers who were standing at a graveside reciting Qur'aanic Surahs here in Port Elizabeth, witnessed a snake entering at the headside of another grave. The Hadith mentions of snakes and scorpions appointed to chastise evil inmates of the grave.

In another episode also observed in Port Elizabeth sometime last year, the mayyit could not be placed to face the Qiblah. The mayyit was a modernist woman extremely inimical to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Several attempts were made to place the body in the lahd to face the Qiblah as is the normal Masnoon method. Each time the body was tilted towards the Qiblah, it simply fell back away from the Qiblah. The body was thus closed up without facing the Qiblah.

In this episode there is a great and a grave lesson for those who ridicule the Sunnah of Rasulullah (sallallahu alayhi wasallam). Regardless of how insignificant a Sunnah of Rasulullah (sallallahu alayhi wasallam) may appear, it is dangerous to belittle it–to ridicule it–to mock at it. Abandonment of the Sunnah is a calamitous disease which leads to destruction of even Imaan.

Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh), once taking an oath in the name of Allah Ta'ala said that the face of a bid'ati is turned away from the Qiblah inside the grave. May Allah Ta'ala save us all from such a calamity.

SALAFI`ISM

Among the many threats confronting the Ahlus Sunnah Wal Jama'ah is the sect which calls itself Salafi. While overtly these people purport to be the followers of the Salf-e-Saaliheen (the illustrious Predecessors of the Ummah–those who lived in the Noble Ages), they are truly the enemies of the Salf. The targets of their criticism are the illustrious Aimmah-e-Mujtahideen (the Imaams of the four Math-habs) who were all among the greatest Fuqaha of the Salf-e-Saaliheen.

The modernist Salafis have nothing in common with the Salf-e-Saaliheen. The true Salf among whom were the great Fuqaha of Islam had acquired their Islamic Knowledge either from the Sahaabah of Rasulullah (sallallahu alayhi wasallam) or from their Students. Thus, those who dispute and deny the authority of the noble Aimmah of the Mathaahib are in reality refuting the Sahaabah. Those who refute the Sahaabah even by implication, are in actual fact refuting Rasulullah (sallallahu alayhi wasallam).

The Chain of Knowledge and Taqwa which emanates from Rasulullah (sallallahu alayhi wasallam) runs through the hearts of the Sahaabah and via the Sahaabah through the hearts of the Taabieen and the Tabe-Taabieen. But the modernist Salafis reject the authority of the Salf and submit the Qur'aan and Hadith to their own interpretation. The deviation of this group is therefore conspicuous. Muslims should not become gullible and ensnared into their devious arguments which they present against the noble Fuqaha of Islam.

The safety of Imaan is assured by following those who lived in ages very close to Rasulullah (sallallahu alayhi wasallam)

THE ABODES OF ILLIYYEEN

The attitude of the Mu'min in conditions of hardship and adversity should be one of reliance and resignation in Allah Ta'ala. Such an attitude secures for one the highest mansions and states in Jannat.

Once the renowned Saint, Hadhrat Zunnun Misri (rahmatullah alayh) saw a friend in his dream. Hadhrat Zunnun enquired about his condition. (This friend had already passed away). The friend replied:

"Allah Ta'ala forgave me for your sake and granted me Jannat for the sake of your love. I have already been shown my ranks in Jannat."

Despite this good news, Hadhrat Zunnun discerned a gloominess on his face. He therefore said: **"But why do I see you so sad? You have already acquired the bounties of Jannat."**

The friend, heaving a heavy sigh said:

"O Zunnun! So shall I remain until Qiyaamah. When I entered Jannat I was shown the abodes of Illiyyeen. (Exceptionally high and beautiful abodes in Jannat). I never saw such beautiful states before. I was overcome with happiness and made an attempt to enter. An announcer suddenly proclaimed: 'Do not permit him entry into these abodes. Take him away from here. This is not his abode. These are the abodes for those who maintain the Sabeel (Path) for Allah Ta'ala. (In other words, whenever a calamity befell them, they would say: 'This is in the Path of Allah', and then divert their attention from it.). If you had maintained the Sabeel in the Path of Allah, you too would have gained these abodes."

It is, therefore, not intelligent to deprive oneself of the high abodes of Illiyyeen by complaint and frustration. Be patient, supplicate to Allah Ta'ala and place complete reliance on Him alone.

SHAIKH QARSHI

A man once came with some mushtaba (doubtful) food to test Hadhrat Shaikh Jaleel Abul Abbās Qarshi (rahmatullah alayh). He presented the food to the Shaikh who declined to accept it. Addressing the man he said:

"In the finger of Hārith Ibn Asad Muhāsibi was a vein which would become active (producing a movement in his finger) when he would stretch his hand in the direction of doubtful food. In my hand there are seven such veins. All are activated when I am confronted with such a situation (i.e. of harām or doubtful food being presented to him)."

STATES OF THE SAALIK

The changing conditions of the heart of the Saalik are known as Talween. Sometimes the Saalik is in the state of Qabdh (spiritual depression), sometimes in the state of Bast (spiritual elation), Sukr (spiritual intoxication), etc. These are necessary characteristics of Sulook and are not harmful to the Saalik. The Saalik should therefore not grieve and become despondent when these different conditions overtake him. While Talween is not harmful, the despondency which results in some states is. He should therefore control his spiritual states of depression with his Aql (intelligence) and not abandon his struggle and his activities.

By firmly adhering to permanent obedience and abundant Thikr, the Saalik will attain stability in a praiseworthy spiritual state. This praiseworthy spiritual state of equilibrium is described as Tamkeen in the terminology of the Tasawwuf. In this state, i.e. Tamkeen, the Saalik fulfils the right of everyone and everything correctly. There are no extremes, excesses or deficiencies in this praiseworthy state. The state of Tamkeen is also known as Tawassut (Moderation) and I'tidaal (Equilibrium).

The Saalik in the state of Talween is a Saahibul Haal, i.e. he is overcome by an emotional condition. He is still travelling along the Road leading to his spiritual destiny. In contrast the Saalik who is in the state of Tamkeen is a man of wisdom who understands realities. He is Waasil, i.e. he has attained the spiritual goal.

THE BRUTALITY OF VIVISECTION

VIVISECTION IS THE SADISTIC TORTURE OF ANIMALS IN THE NAME OF WESTERN MEDICINE AND SO-CALLED SCIENCE. IT IS THE BRUTAL PRACTICE OF TORTURE OF ANIMALS BY MEANS OF MUTILATION, DISMEMBERING, SCALDING TO DEATH, CRUSHING, BLINDING, POISONING AND IN MANY OTHER REVOLTING WAYS. IT IS THE PRODUCT OF THE SADISM WHICH IS A NATURAL CHARACTERISTIC OF THE KUFFAAR.

For all its inconceivable savagery and utter uselessness, animal experimentation keeps running wild in the medical schools of the so-called civilized world, increasing from year to year. How is it possible?

The foremost reason is pecuniary gain. Vivisection is the type of "research" that enables "scientists" to obtain huge subsidies from government and private sources on the assumption—plausible to the incompetent—that the more animals used in an experiment the more reliable the results may be.

Let us examine the consequence of this assumption in the light of a single case—the experiment involving 15,000 animals scalded to death, to retest the already well known effectiveness of a liver extract for the victims of shock.

The experiment was reported in two standard medical publications, *Journal of the American Medical Association* (July 10, 1943) and *Journal of Clinical Investigation* (Sept. 1944), by Myron Prinzmetal, Oscar Hechter, Clara Margoles and George Feigen, of the research laboratory of Cedars of Lebanon Hospital and the University of Southern California Medical School. It was known in advance that practicing physicians had tried and approved the liver extract, but the afore-named wanted to affirm in their report that they had used "a sufficient number of animals to yield results of statistical significance."

Thus they disclosed their own ignorance of elementary statistics. It is a statistical fact that if you flip a coin 6 times, it may come up heads all 6 times. But if you go on flipping, it will start to come up tails. If you continue flipping up to a total of some 300 times, the "law of averages" will definitely assert itself. This law operates in such a fashion that if you go on flipping a coin, heads will turn up half the time within very narrow limits. At 150 flips or at 1,500 flips the 50:50 ratio will still be off by only a few flips, getting ever closer to the ideal difference between heads and tails of 0.5. In other words, the law of averages is a mathematical law, not theoretical fancy. At 500 flips, the heads-tails average is close to 50:50, and stays so even if one goes on flipping to a total of 1,000 or 10,000 or 100,000. In short, assuming that a point is worth proving statistically, it can be thus proven in fairly short order.

In fact it wouldn't be possible to spend the billions of dollars the U.S. government gives to medical research at home and abroad if the researchers didn't constantly think up new experiments, besides repeating the old classical standbys. In other words, *first* there is the money, *then* means must be found to spend it.

This explains why some of the American "studies" have included: 1) facial expressions; 2) the anal temperatures of the Alaskan sled dog; 3) the nervous system of the Chilean squid; 4) the dental arches of Australian aborigines. Bilking the taxpayer, the U.S. government granted $100 million in 1940 for "research" at home and abroad, $1 billion in 1949, $8 billion in 1960, $15 billion in 1970—and an estimated $25 billion in 1975—and the temperature keeps rising. Here's how some of this tax money was squandered:

$30,000 to turn rats into alcoholics, under the pretext of curing human alcoholism, although in man alcoholism has deep psychological roots, whereas rats are by nature well-balanced teetotalers.

$1,000,000 to study the mother love of monkeys.

$500,000 to study the love life of the flea.

$148,000 to find out why chickens grow feathers.

$1,000,000 to study the mating call of the mosquito.

$102,000 to study the effects of gin compared to the effects of tequila administered to Atlantic fish.

$500,000 to find out why monkeys clench their jaws in anger. The money grant for this idiocy went to Dr. Ronald Hutchinson of Kalamazoo State Hospital in Michigan, whom Senator William Proxmire consequently proposed for the Golden Fleece Award of the month (*Congressional Record,* Apr. 18, 1975).

$525,000 in grants from the National Institutes of Health (between 1950 and 1963) to help Dr. S. C. Wang of New York's Columbia University induce vomiting in dogs and cats by various methods (swinging, drugs, electrical stimulation of the brain, etc.) in order to find out the differences in the vomiting mechanism between the two species.

While government subsidies everywhere represent one major incentive to vivisection, another comes from the pharmaceutical companies. The vivisectionist method enables them to flood the world with their products—usually the same ones, in new combinations and with different names—which promise to repair the damages caused by the earlier products that have meanwhile been withdrawn, having proven to be useless or harmful. The new products will be replaced sooner or later by other "new" products (different labels, same ingredients), equally useless or harmful—except to the world's most lucrative industry.

Federal funds spent annually in the U.S. for research and development in industry and science amount to an estimated $25 billion. It isn't enough, say the rich beggars, who never give a thought to the poor, the sick, and the underprivileged. One microbiologist at a science writers' seminar even suggested that Social Security taxes be increased to get more money for "biomedical research," namely vivisection. Every day they come, literally thousands of them, palms up, to the coffers of government, presenting their "project" papers, all filled out according to bureaucratic stipulations.

To the huge sums the U.S. government and drug manufacturers spend for research—to which the taxpayers contribute willy-nilly—must be added the donations of individual citizens, most of whom don't remotely know how their donations are really being used.

If pecuniary gain is the principal incentive to vivisection, another incentive is careerism, the cousin of greed—the desire to obtain, without effort or talent, a university degree, a professorship, or a sliver of pseudo-scientific notoriety. Usually this is achieved through the performance of some traditional experiment, described in every treatise on physiology, which has as much scientific value as if somebody proceeded to reinvent the umbrella. With one difference: making an umbrella would be far more difficult.

* * *

A further powerful push to vivisection comes from a category that perhaps should have been mentioned in the first place, for they originated the senseless experiments that in the course of the last century became accepted as a demonstration of intelligence: the sadists. If it is a mistake to believe that all vivisectors are sadists, it would be a far bigger mistake to think that sadism doesn't loom very large in this practice.

Experimenters who crush dogs' legs in the Blalock Press—repeating an exercise in shock that has been done in all American medical schools hundreds of thousands of times, or hammer the testicles of cats to a pulp in order to see once again how that will affect their sex lives, done for 14 consecutive years up to 1976 at the New York Museum of Natural History—will always claim that they want to satisfy their "scientific" curiosity. Many people would call it sadistic curiosity.

Sadism exists. Psychologists assure us that there are traces of it in all of us. We see it in the child who pulls the wings from an insect, or locks the kitten in the washing machine. At such times education should intervene. Through the realization of what these actions do, the child may be able to nip such sadistic tendencies in the bud. These feelings may change to compassion.

But when sadism manifests itself in an adult, taking forms that make us shudder with disgust and indignation, it is a sign of sickness, of a serious mental disorder.

The psychologists assure us that this pathological state is not as rare as most people imagine. Could there be a more convenient activity for a sadist than vivisection? It enables a person to satisfy those tendencies, and even to gain a slice of "scientific" glory in the process, or at least an easy income.

(From Slaughter of the Innocent by Hans Ruesch)

HYSTERECTOMIES

(From Confessions of a Medical Heretic–Dr. R.S. Mendelsohn)

Women also seem to be the victims of a lot of unnecessary surgery. Another operation steadily climbing towards the million-a-year mark is the hysterectomy. The National Center for Health Statistics estimated that 690,000 women had their uteruses removed in 1973, which results in a rate of 647.7 per 100,000 females. Besides the fact that this is a higher rate than for any other operation, if the rate continued, it would mean that *half* of all women would lose their uterus by age 65! That's if the rate holds steady. Actually, its *growing.* In 1975, 808,000 hysterectomies were performed.

Very few of them were necessary. In six New York hospitals, forty-three percent of the hysterectomies reviewed were found to be unjustified. Women with abnormal bleeding from the uterus and abnormally heavy menstrual blood flow were given hysterectomies even though other treatments—or no treatment at all—would have most likely worked just as well.

BEST NIKAH

The best Nikah is the one which entails the least expenses. (Hadith)

HEART SURGERY

(From Confessions of a Medical Heretic–Dr. R.S. Mendelsohn)

Coronary bypass surgery enjoyed unbounded acceptance for the first five or six years. Everyone acted like the operation, in which a blood vessel clogged by fat deposits is surgically "bypassed," was the answer to the catastrophic rate of death by heart attack in the United States. But the lily hasn't been able to stand up to the gilding process. Though tens of thousands of men and women still line up for this operation every year, more and more people are getting skeptical. Apparently, the operation doesn't work as well as surgeons would like to think. A seven-year study by the Veterans Administration of more than 1,000 people found that except for high-risk patients with rare left-main artery disease, the coronary bypass provided no benefit. Mortality rates for surgery patients were not significantly different from those medically treated. In fact, among the low-risk patients, the mortality rates after four years were slightly *higher* among those receiving the operation. Other studies have shown that people who have coronary bypass surgery still show abnormalities on exercise EKG tests and that they have no less risk of suffering a heart attack than those who are treated nonsurgically. Though the operation seems to provide relief from angina pain, some doctors believe this may be either a placebo effect or the result of surgical destruction of nerve pathways. Furthermore, the bypass itself can become clogged and leave the patient right back where he or she started before the operation.

The most effective treatment for heart disease appears to be a radical change in diet from the typical high fat to one in which fat makes up ten percent or less of total calories, combined with a progressive exercise regimen. This treatment has demonstrated evidence of *healing* as well as relief from symptoms.

All of which will eventually push the coronary bypass into the third phase: abandonment.

RITUAL MUTILATIONS DESTRUCTIVE SURGERY

I believe that my generation of doctors will be remembered for two things: the miracles that turned to mayhem, such as penicillin and cortisone, and for the millions of mutilations which are ceremoniously carried out every year in operating rooms.

Conservative estimates–such as that made by a congressional subcommittee–say that about 2.4 million operations performed every year are unnecessary, and that these operations cost $4 billion and 12,000 lives, or five percent of the quarter million deaths following or during surgery each year. The independent Health Research Group says the number of unnecessary operations is more than 3 million. And various studies have put the number of useless operations between eleven and thirty percent. My feeling is that somewhere around ninety percent of surgery is a waste of time, energy, money, and life.

One study, for example, closely reviewed people who were recommended for surgery. Not only did they find that most of them needed no surgery, but fully *half of them needed no medical treatment at all!* The formation of committees to review tissue removed in operation has resulted in some telling statistics. In one case, 262 appendectomies were performed the year *before* a tissue committee began overseeing surgery. During the first year of the committee's review, the number dropped to 178. Within a few years, the number dropped to 62. The percentage of normal appendices removed fell fifty-five percent. In another hospital, the number of appendectomies was slashed by two-thirds after a tissue committee went to work.

These committees and study teams are composed of doctors who are still working within the belief system of Modern Medicine. There are

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QUESTIONS and ANSWERS

Q. My father put a large sum of money in a Trust account for me, saying that it is my inheritance. Every month I am paid a large sum of interest which the money brings in. I know that the interest is not permissible, but is my father's will according to the Shariah?
A. Your father's will is in conflict with the Shariah. The money in the trust account is not inheritance. Inheritance comes into effect only on the death of a person. Once your father dies, only then will the issue of inheritance apply. Presently the money belongs to your father. All his heirs will inherit the money, not only you. The interest is haraam.

Q. Is it permissible to make dua for a non-Muslim friend or relative?
A. A dua of hidaayat may be made. One may supplicate for his guidance. Also, it is permissible to supplicate for worldly goodness of the non-Muslim. It is not permissible to make dua for the non-Muslim with regard to the goodness of the Aakhirah.

Q. Is it permissible for the women staying in hotels in Makkah to follow the Imaam of the Haram Shareef during Salaat? The Imaam can be heard very clearly over the public address system.
A. It is not permissible. The iqtida (following the Imaam) by both males and females staying in hotels and houses is not valid even if the Imaam can be clearly heard. The intervening streets and buildings, etc. negate the validity of iqtida, hence the Salaat will not be valid.

Q. Is the Sa-ee and Tawaaf on the upper floors on the Haram valid?
A. Yes, both the Sa-ee and Tawaaf are valid.

Q. Is it permissible to write books of fiction for monetary gain?
A. The type of fiction in vogue nowadays is baatil. Such fiction is detrimental to morals. It is not permissible to become involved in baatil. It is also unlawful to derive monetary gain from the sale of baatil (falsehood).

Q. In Sri Lanka the Jameeyatul Ulama has issued a ruling that it is permissible to recite the Jumuah Khutbah in the local language. What is the Shariah's ruling? Some Ulama here say that it is not permissible.
A. It is not permissible to recite the Jumuah Khutbah in any language other than Arabic. Reciting the Khutbah in the local language is deviation for the 14 century Sunnah practice which has come down in the Ummah from Rasulullah (sallallahu alayhi wasallam). This new bid'ah should be shunned.

Q. In ruku' how should the legs be positioned? Some people push their legs backwards. Is this proper?
A. In ruku' the legs should be held straight as in Qiyaam. The legs should not be pushed backwards.

Q. If an error is committed after Sajdah Sahw has been made, should the Sajdah be repeated?
A. No, the Sajdah should not be repeated. The first Sajdah Sahw compensates for even the error made after the Sajdah Sahw.

Q. The latest fad is for young men to wear an earring in one ear. Even Salaat is performed in this condition. Is the Salaat proper?
A. It is haraam for males to wear earrings. Rasulullah (sallallahu alayhi wasallam) said that Allah's la'nat (curse) settles on a man who imitates a woman and on a woman who imitates a man. A further aggravating factor is this evil style is emulation of the kuffaar. It is a non-Muslim style adopted by stupid Muslims. The thawaab of the Salaat is destroyed. In addition it is sinful to perform Salaat in this manner.

Q. A student of Deeni knowledge has a great aversion for his Ustaadhs. He believes his Ustaadhs to be stupid and wasting their time explaining insignificant things. Although he does not show open disrespect for them, among his friends he belittles the Ustaadhs and refers to them derogatingly and with even abusive epithets. Please comment on this student's attitude.
A. Such a student is not a student of Deeni knowledge. He will be deprived of Ilm-e-Deen. He is guilty of kabeerah sins when he derogates his Ustaadhs. Shaitaan has truly taken a firm grip of him. If he does not realise his grievous error, he can end up a spiritual and a moral wreck. Rasulullah (sallallahu alayhi wasallam) said that the man from whom you have learnt one word, he is your master.

Q. Is it permissible to work as a television technician?
A. It is haraam. Television is evil. It is perhaps the worst agent of shaitaan. The morals of nations are destroyed by this satanic institution. It is not permissible to derive a living repairing televisions.

Q. I have read that music is haraam. I have decide to refrain from all music. What can I do with my guitar? Can I sell it to a non-Muslim?
A. No, it is not permissible to sell a haraam item to even a non-Muslim. You have to destroy it.

Q. Most of the pet-food for dogs and cats contain meat. Can we buy such pet-food for dogs and cats?
A. It is not permissible to feed even animals with haraam meat/food.

Q. Is the right of divorce vested in the wife called Khula'? Does the wife have such a right? It appears from the writings of some people that the wife can Khula' on her husband against his wishes. Is this so?
A. The wife has no right of divorce. Talaaq is vested in only the husband. If the husband fails in his duties and obligations, she can make an application to the Islamic court or to the local Ulama where there happens to be no Islamic court. The Islamic court can, after proper investigation, dissolve the marriage. Khula is not a right which any of the spouses can exercise unilaterally. It is in effect a contract in which the husband agrees to divorce his wife in lieu of a monetary sum mutually arranged. Neither of the spouses is under obligation to accept the Khula proposal made by his/her partner. Those who say that Khula can be imposed on the husband are talking drivel.

HARAAM YOGHURT

Yoghurt made by Clover Dairies is no longer HALAAL. Gelatine is used in Clover Yoghurt. The full range of Clover Dairies Yoghurt is HARAAM.

From page 10

ALLAH'S VERDICT

against the divine decrees, they either present some baseless excuse for their preference of the kuffaar court's verdict or they audaciously proclaim their kufr by rejecting the Shariah's verdict. Such 'Muslims' should ponder in the aforementioned aayat which states with great clarity that those who are dissatisfied with Rasulullah's verdict, are not true Mu'mineen.

From page 1

FIGHTING CRIME?

from crime. Riding around looking for criminals is itself a crime in Islam. They should be concerned with the following crimes in which they and their families indulge:

⇒ Complete abandonment of Hijaab.
⇒ Exposing their children to drugs and liquor and immorality in kuffaar schools.

If Muslims will discharge their parental duties as envisaged and commanded by the Shariah, they will have no fear regarding their children. An Islamically trained child does not fall into the trap of drug-pedlars. The only time when it is Islamically lawful to clash with gangsters and criminals is when the need arises to defend ourselves. The methods–un-Islamic methods–adopted by groups such as Pagad and Padav will culminate in such anarchy which will hem them all in for the simple reason that Allah Ta'ala abhors those who pride themselves with zulm (injustice).

THE SUFFERING UMMAH

Rasullullah (Sallalahu alayhi wa sallam) said:
"SADQAH EXTINGUISHSES THE WRATH OF ALLAH"
Muslims in a number of places all over the world, are overwhelmed by calamities. Suffering, starvation, kuffaar torture and zulm have become ways of life for certain Muslim communities.
Send your contribution to:
MUJLISUL ULAMA ZAKAAT ORGANISATION OF SOUTH AFRICA
P.O.Box 3393, Port Elizabeth 6056, S.A.
Bank: Standard Bank, Berrys Corner, Port Elizabeth, Branch Code: 0517, Account No.: 080645240
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JAZAAKUMULLAH!

JAMAADUL-AKHIR 1417

Zakaat Nisaab R510
MAHR-E-FATIMI R1475

BANK CHARGES

Contributors of Sadqah, Zakaat, etc. to the Mujlisul Ulama Zakaat Organizations are reminded that bank charges for their deposits are quite high. It will, therefore, be appreciated if every contributor when making a deposit into our account, adds a few extra rands to cover the bank charges.

ZAKĀT

Our Condition of Acceptance

To enable us to distribute your Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
PO Box 3393, Port Elizabeth, 6056,
South Africa

BOGUS COLLECTORS

Individuals and organizations or phantom organizations taking advantage of the plight of displaced and suffering Muslims in Kashmir, Pakistan, Arakaan, etc., are fleecing the Muslim public. Funds collected in the names of Jihad, Musaajid and Madaaris, etc. are not utilized for the stated purpose. Large scale embezzlement and fraud are perpetrated.

The Muslim public is warned not to contribute funds to those collecting in the names of Kashmir Jihad, Arakaan Jihad, Musjidul Aqsa, Bangladesh and Pakistan Musjid/Madrasah programmes.

From page 11

MEDICAL MUTILATION

dozens of common operations they would no doubt see as useful most of the time, such as cancer surgery, coronary bypass surgery, and hysterectomies. Yet as far as I'm concerned, ninety percent of the most common operations, including these, are at best of little value and at worst quite harmful.
(Dr. S. Mendelsohn. Confessions of a Medical Heretic.)

The Majlis

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THE MUSJID BOMBINGS

The bombing of the Rustenburg Musjid brings to three the number of Musājid desecrated in this way by the sinister kuffār elements in the recent past. The Musjids in Nelspruit, Vryheid and now in Rustenburg have already been affected by those who are bent on spreading anarchy in the country. Other Musājid are also being targeted according to threats made by the anonymous cowards.

Although these dastardly acts of sacrilege are shocking and loathsome, they should jolt the Muslim community of South Africa into some soul-searching. Imaan teaches that everything that occurs and transpires in creation emanates from the One Source – Allah Azza Wa Jal. Every atom moves by His direct intervention and command. Everything, down to the minutest detail in the universe is within His knowledge and operates with His command. Here on earth with its created principle of cause and effect, and with its material agencies to which things are attributed, Allah Ta'ala acts from behind the veil of the material causes and elements He has created. Thus, the interposition of the material and mundane causes should never render Muslims so short-sighted as to become ignorant and oblivious of the real Actor behind the scenes. In short, the Mu'min must at all times bear in mind that it is only Allah Ta'ala Who is responsible for every event which is enacted in the universe. We should therefore see the recent bombings of our Musājid in this light, viz., that Allah Ta'ala has willed the Musājid to be desecrated at the hands of kuffār anarchist elements.

THE QUR'AANIC WARNING

The Qur'ān Majeed in the 15th Juz in Surah Bani Israeel, very explicitly mentions that He had allowed the desecration and destruction of Musjidul Aqsa to be committed by evil kuffār as a measure of punishment for Muslims who had transgressed all bounds of disobedience and perversion. When the Muslim community degenerates into transgression and immorality, kufr and corruption, then Allah Ta'ala sets in motion the plan which He had applied to all communities of bygone times. The first step in the divine plan is to jolt the believers into realisation. A little difficulty – a small calamity – befalls the errant community. The purpose is not yet punishment. The calamity is to serve as a warning for Muslims to become alert and reform themselves.

If the community chooses to remain spiritually blind and morally corrupt, ignoring the divine message which in fact the calamity is, the doors of affluence are then thrown wide open. The transgressors, instead of understanding the message and the warning ensconced in the little calamity, bark up the wrong tree. They attribute the calamity to a variety of worldly elements without appreciating that Allah Ta'ala has activated these mundane factors to produce the calamity for the benefit of the Mu'mineen. If they reflect and reform themselves, they would have derived the benefit – the blessing in disguise – which the calamity in actual fact is.

This plan of Allah Ta'ala is the Divine Sunnah which was applied to all nations who were utterly routed and effaced from the surface of the earth when they ignored the warnings and continued unabated in their drunken stupor of transgression. If Muslims in South Africa choose to follow in the footsteps of the transgressors who were utterly destroyed by Allah's Punishment, they must await the very same fate to overtake them.

DESECRATION OF THE MUSAAJID

It is not at all surprising when kuffār anarchists desecrate the Musājid. What is surprising and lamentable is the desecration of the Musājid by Muslims themselves. While the kuffār will desecrate our Musājid with bombs and physical pollution, Muslims desecrate their own Musājid with disobedience and spiritual pollution. And, this latter form of desecration is worse than the bombing of the Musājid by the kuffār.

Muslims are desecrating the Musājid spiritually in a variety of ways which violate the Divine Law of Allah Ta'ala. Among such violations are the following:

- The appointment of corrupt men to administer the affairs of the Musājid. Fussāq and Fujjār have been appointed trustees of the Musājid. Gamblers, regular casino visitors, consumers of liquor, devourers of riba and flagrant violators of the Sunnah control the affairs of the Musjid. The community is collectively responsible for abusing the Trust office of the Musjid.
- Colossal sums of money are squandered to adorn and beautify the Musājid. The aim generally is to vie with the Musjids erected by other groups and communities. Some affluent members of the community go to stupid lengths to ensure that they squander maximum amounts of Waqf funds to satisfy their ego and to derive baseless and stupid pleasure in the endeavour to surpass the beauty and adornment of other Musājid.
- The community largely neglects the Musājid. The overwhelming majority does not perform the daily five Salāt for which the Musājid are constructed. In this regard Rasulullah (sallallāhu alayhi wasallam) said that the Musājid will become physically adorned but spiritually ruined. When the community in the vicinity of a Musjid spiritually ruins it by abstaining from the five daily Salāt, the Musjid curses and prays to Allah Ta'ala to destroy the transgressors.
- Voices are raised in the Musājid. Muslims have lost respect for the Musājid. Among the signs of Qiyāmah, Rasulullah (sallallāhu alayhi wasallam) said, is the raising of voices in the Musjid.
- Worldly conversation takes place in abundance in most Musājid nowadays. The respect which the Musjid proper demands has to be necessarily extended to the entire Musjid complex. The same reverence has to be observed even in the wudhu khānah and the immediate environ of the Musjid. But, it is observed that Muslims behave in the wudhu khānah in the same way as they behave in the market places.
- Some musallis saunter right up to the Musjid doorway with cigarettes in their mouths. This is indeed a foul act of disrespect for the Musjid.
- The type of kuffār immodest and disrespectful dress which numerous Muslims don even in the Musjid is absolutely deplorable. While the Qur'ān commands the adoption of decent Islamic dress for Salāt and the Musjid, Muslims enter the Musājid with a variety of kuffār styles. T-shirts, jeans, tight-fitting pants which reveal the satr region, kufr neck-ties, etc. have become the accepted norm. Even the Imaams of the Musājid and the Ulama who conduct bayāns in the Musājid are silent. By their silence they display their approval for this grave act of disrespect which Muslims show to the Musājid by means of their vile dress-styles. In fact, it is not permissible to perform Salāt with such kuffār garments even in the privacy of the home. The Salāt has to be repeated. It is Makrooh Tahrimi to preform Salāt with such un-Islamic garments.
- The disrespectful attitude of children is entirely ignored by the Imaam and the elders. Muslim

To page 12

AFGHANISTAN WARNING

Muslims are labouring under a grave misconception regarding the events transpiring in Afghānistan. Some people and agencies, taking advantage of the confused situation, are cashing in – some for personal benefits, others genuinely believing that they are aiding the so-called Jihād of Afghānistan. Insha-Allah, we shall soon publish the result of our investigation of the Afghānistan conflagration.

Meanwhile, we must WARN the community to be at its guard regarding collections (fund-raising) for Afghānistan. Funds should not be contributed for Afghānistan. The present drive by some persons / organisations in South Africa to raise funds for Afghānistan should not be supported.

ONLY ALLAH CAN PROTECT US

"And there is no help except from Allah, The Mighty, The Wise."
(Qur'aan)

The Qur'ān Majeed categorically informs us that aid is only from Allah Ta'ala. No one and no agency or government can aid us. This the Qur'ān makes clear. The prescription for the obtainal of Allah's aid is stated in the following Qur'ānic āyat:

"Turn to your Rabb in repentance and fully submit to Him before there comes to you the punishment. Then you will not be aided."
(Aayat 54, Surah Zumar)

It is also worthwhile to remember:

"No calamity will befall us except that (calamity) which Allah has decreed for us. He is our Protector. And on Allah should the Mu'mineen have trust."
(Aayat 52, Surah Taubah)

The safety of our Musājid and our community is possible only if this Qur'ānic prescription is adopted. The essential steps of this Qur'ānic program are:

(1) Repentance. It is vital to repent and to promise that we shall spiritually and morally reform ourselves.

(2) Submission. Obedience to the Shariah and introduction of the Sunnah are imperative. Repentance not followed by obedience is not a true Taubah. A true Taubah must necessarily be supported by A'māl-e-Sālihah (Righteous deeds). This in turn is not possible without following the Sunnah of Rasulullah (sallallāhu alayhi wasallam).

Along with the adoption of the spiritual program, it is necessary to institute physical measures for the protection of the Musājid. The responsibility of guarding the Musājid against attack by the rats rests squarely on the shoulders of the community living around the Musjid.

THE SAHAABAH

"Honour and love for the Sahābah are of fundamental importance for the development and safety of Imaan and Islam. It is not permissible to make a public issue of any error of judgement of the Sahābah. To publicize the errors of the Sahābah is to assail their lofty rank and honour."
(Hadhrat Maulana Masihullah Khan)

THE TALIBAN MOVEMENT
SEE PAGES 6, 7 AND 10

QUESTIONS and ANSWERS

MAJLISUL ULAMA OF SOUTH AFRICA P.O. BOX 3393 PORT ELIZABETH

Q. According to the Qur'aan, a community of Jews was transformed into apes for having disobeyed the commands of Allah Ta'ala. What happened to these apes. Did they join the rest of the apes in the forest?

A. Whenever Allah Ta'ala punished people by transforming them into apes or pigs, they died after three days. Not a single one was left alive to join other animals whom they resembled.

Q. In a lecture, Mr Deedat said that Nabi Musaa (alayhis salaam) was "too lazy" to kindle a fire by the method of rubbing sticks together. He, therefore, went in search of fire when he saw a light in the distance. What is the Shariah's view regarding this comment

A. Anyone who mocks a Nabi loses his Imaan. Mockery of a Nabi is kufr which expels the mocker from Islam.

Q. What should the Hanafi musalli do when the Shaafi Imaam recites Qunoot during Fajr Salaat?

A. The Hanafi should remain standing silently without reciting anything.

Q. Should the muqtadi recite anything in Qiyaam of Zuhr and Asr Salaat?

A. It is not permissible for the Hanafi muqtadi to recite anything in the first two raka'ts of all the Fardh Salaat, including Zuhr and Asr. He may recite Surah Faatihah in the third and forth raka'ts only.

Q. A Christian man embraces Islam, but his wife refuses. What is the position of their marriage? Are they permitted to live together as husband and wife?

A. The man should endeavour to convince her to accept Islam. If she refuses, then although separation is best, the marraige remains valid by virtue of the Christian woman being Kitaabiyah (i.e. a member of the Ahl-e-Kitaab). In a case where the woman is not of the Ahl-e-Kitaab, the marriage will become null and void.

Q. A man lives in the same house in which his married brother stays. The sister-in-law does not observe purdah. She comes freely in the presence of her brother-in-law and even cleans his room. Is it permissible for this man to live in this house?

A. It is not permissible. Rasulullah (sallallahu alayhi wasallam) ordered a woman to avoid her brother-in-law like death. It is imperative for him to move out of the house.

Q. A person wakes up for sehri during Ramadhaan and has a meal. Later he realises that he had eaten during Fajr time, i.e. about 5 minutes after Sehri had ended. Is his fast valid?

A. His fast is not valid. He has to keep one qadha in lieu of the invalid fast.

Q. What is the position of the fast of one who does not wake up for Sehri?

A. Even if one does not wake up for Sehri; fasting during Ramadhaan is obligatory. One is not guilty of transgression if one overslept. However, deliberate abstention from Sehri is sinful. It is not permissible to abandon a Sunnat act without valid reason.

Q. The mayyit leaves the following relatives: wife, 2 daughters, 2 sisters, 2 brothers, a niece, a nephew and a paternal uncle. How is his estate to be divided among his heirs?

A. His estate should be divided into 24 parts. His wife gets 3 parts, his two daughters jointly inherit 16 parts (each one will get 8) and the remaining 5 parts will be taken by the 2 sisters and 2 brothers. These 5 parts will be divided into six equal shares. Each brother will get two and each sister one share. The nephew, niece and the uncle do not inherit in this case.

Q. At the back of certain milk packets is a voucher. If two or three of these vouchers are returned to the shopkeeper together with a small sum of money, a glass is obtained in exchange. Is this a lawful transaction?

A. Yes, it is lawful.

Q. How does the Shariah regard payment of bonuses to workers? As an incentive the employer promises his worker a sum of money or a percentage of the sales, etc., if certain targets are achieved. When the target is attained, is it incumbent on the employer to pay the bonus? What rights, if any, does the worker have in claiming the promised bonus?

A. The incentive of a bonus offered by an employer is permissible. The bonus is not part of the wages. The wage is the remuneration which the employer pays for the contract services rendered by the worker. Even without the incentive of the bonus the worker is under Shar'i obligation to discharge his duties to the best of his ability. The honest and conscientious worker does not require the incentive of a bonus on order to correctly discharge his obligations. He knows that he is answerable to Allah Ta'ala for any neglect or avoidable deficiency in his duties. The employer has a moral obligation to fulfil his promise by paying the bonus if the target has been reached. If he violates his promise he will be in breach of the Shariah. Violation of a promise is a grave sin. But, the worker has no legal right of claiming the bonus if the employer refuses to pay it. Basically, a bonus is a gift promised by the employer. A gift cannot be acquired by compulsion.

Q. I have an illegitimate child. Although my husband is the father of the child, he was born before we had made nikah. In view of our marriage will this child inherit in his father's estate?

A. Illegitimacy does not give rise to rights as nikah does. Although your husband is the biological father of the child, he is not regarded as the legal father by the Shariah. There are no ties of inheritance between your child and his biological father. The child will not inherit in your husband's estate. But, he will inherit in your estate. Your husband may, however, make a wasiyyat (bequest) for the child. The bequest should not exceed one third of the value of his estate.

Q. Many Huffaaz do not recite the full Durood and Dua during the Taraaweeh Salaat. One barely recites half of the Durood when the Imaam makes the Salaam. Is it not necessary to recite the full Durood in the Taraaweeh Salaat?

A. It is necessary. It is Sunnatul Muakkadah to recite the full Durood and Dua. The method of these Huffaaz is sinful.

Q. In the month of Ramadhaan, during the course of the day a woman's haidh (menses) ends. How should she conduct herself with regard to eating and drinking?

A. Although she has lost the day and has to keep qadha, she should compuslorily abstain from eating and drinking during the remaining portion of the day.

HAIDH RULES DURING RAMADHAAN

1. A woman commences the fast in the state of tahaarat (i.e. free from haidh). During the course of the fast of Ramadhaan her haidh begins. Her fast becomes faasid (null and void). She has to keep qadha. It is permissible for her to eat and drink although she should not do so in public.
2. A woman does not fast on account of haidh. She eats and drinks. However, during the day, haidh ends. Although fasting is not valid for part of the day, she has to abstain from food and drink for the remaining part of the day. Qadha has to be kept.
3. A woman is in her haidh period. From before Fajr until after Maghrib she remains in her haidh condition. It is permissible for her to eat and drink although she should not do so in the presence of others.

Q. In some Musjids I observed that Surah Yaseen and other forms of thikr are recited congregationally on certain nights of the week. Does this practice relate to the Sunnah?

A. It is not a Sunnah practice. In fact it is a bid'ah.

Q. The shaikh (spiritual guide) of my wife does not observe purdah for her. He also telephones to speak to her. Please advice. I am uneasy with this development.

A. Order your wife to immediately terminate her *lbay't* (spiritual allegiance) with this shaikh. He is a grave danger for her morals and Imaan. Far from being able to act as her moral/spiritual guide, he will only destroy her and ruin your married life. If a man does not fully observe the Sunnah and the Shariah, he should never be accepted as one's spiritual guide even if he has been appointed a *khalifah* by a true Shaikh-e-Kaamil. Even a Shaikh-e-Kaamil can err in such appointments. Every appointment of a *khalifah* is not by way of *ilhaam/kashf* (divine inspiriation).

Q. A very old (90 years) and sickly person is unable to perform Salaat. He also is unable to afford the monetary compensation for the Salaat. What should he do?

A. As long as a person is able to bow his head, Salaat remains obligatory on him. This old man has to perform Salaat and make Ruku and Sajdah by means of signs of the head. The head should be lowered for Ruku and a bit more for Sajdah. He should lay on the bed with his feet pointing towards the Qiblah and his head slightly raised on pillows. He has no valid excuse for neglecting Salaat because he can lay on a bed and he can move his head. The question of fidyah (compensation) does not apply.

Q. I am unable to keep the fasts of Ramadhaan due to severe illness. I have no hope of recovering. How should I compensate for the missed fasts?

A. You have to pay fidyah for the fasts. The fidyah for each fast is the Sadqah Fitr amount which should be given to poor Muslims.

Q. On the 11th and 12th Zil-Hajj we pelted the Jamraat before Zawwaal. We are told that our pelting is not valid. What do we have to do?

A. The Rami (Pelting) before Zawwaal on the 11th and 12th is not valid. You are liable for the penalty of Dum, i.e. one sheep to be slaughtered in the Haram and distributed among the poor.

Q. The Imaam during the Witr Salaat in Ramadhaan forgot to recite Dua Qunoot. He went into Ruku and made Sajdah Sahw. Some say that he was supposed to have stood up and recite Qunoot when the musallis had exclaimed, Subhaanallaah! Did the Imaam act correctly?

A. Yes, the Imaam acted correctly, when the musalli, whether he is the Imaam or whether he is performing Salaat alone, forgets Dua Qunoot and goes into Ruku, it is not proper for him to return to Qiyaam (standing) for the purpose of reciting Dua Qunoot. He should proceed with the Salaat and make Sajdah Sahw as the Imaam had done.

Q. In Makkah, men and women follow the Imaam in Salaat. They can hear him reciting over the loudspeaker in Musjidul Haraam. Is this proper?

A. The Salaat of those in the hotels following the Imam in this manner is not valid.

Q. In our country (Mauritius) the government compulsorily deducts a sum of money from the salaries of employees. After the death of the employee, this money and an additional amount are given to the deceased's widow and children. Is it permissible for them to accept this money?

A. Yes, it is permissible. The money received from the government in this manner will be a gift for the widow and children of the deceased. Since the deducted sum never was in the worker's possession, his actual salary was the amount which was paid to him. The deductions are not part of his salary.

Q. Can a living person perform the qadha Salaat of a deceased relative?

A. This is not permissible. Such qadha performed will not be valid.

Q. Tawaaf Ziyaarat was done before shaving the hair. Is any penalty obligatory?

A. It is Sunnat to perform Tawaaf Ziyaarat after the Rami and shaving the hair. One should not unnecessarily perform this Tawaaf before Rami and shaving. Nevertheless, there is no penalty for violating this Sunnah order.

Q. Could Sa-ee of Safa and Marwah be

QUESTIONS and ANSWERS

MAJLISUL ULAMA OF SOUTH AFRICA P O BOX 3393 PORT ELIZABETH

delayed a few hours after the Tawaaf?
A. It is Makrooh to unnecessarily delay the Sa-ee. It is Sunnat to perform Sa-ee immediately after completion of Tawaaf. If there is a valid reason for the delay, then such delay will not be makrooh. There is no penalty for having delayed the Sa-ee even though unnecessarily.

Q. Before proceeding to make Sa-ee, should Istilaam of Hajr-e-Aswad be made?
A. It is Sunnat to make Istilaam of Hajr-e-Aswad before beginning Sa-ee.

Q. While listening to the Athaan, should one raise the Kalimah finger when the Muath-thin calls out: Ash-hadual laailaha il lallah'?
A. The finger should not be raised on this occasion. It is bid'ah to do so.

Q. Is it permissible for a Hanafi to sell crabs and lobsters to another Hanafi who eats these animals? Can he sell to a Shaafi and to a non-Muslim?
A. It is not permissible for a Hanafi to sell crabs and lobsters to anyone.

Q. Is it permissible for a man who has shoulder-length hair to tie it at his nape with an elastic band?
A. It is not permissible for him to do so. In doing so he will be emulating a woman. Rasulullah (sallallahu alayhi wasallam) cursed men who imitate women and vice versa.

Q. We had a television and a video recorder at home. The TV belonged to my mother and the video to my dad. After learning of the prohibition of these things, my mom and I broke the TV and dumped it. As for my dad, a Mufti told him to sell the video to a non-Muslim. Is it permissible to sell televisions and videos to non-Muslims?
A. It is not permissible to sell these instruments to even non-Muslims since they will be deriving haraam use therefrom. Since it is a forgone conclusion that the non-Muslim will use the video primarily for haraam purposes, it was not permissible for your dad to have sold it to even a non-Muslim.

Q. Is it permissible to fast on only Fridays if one is filling in his missed fasts?
A. It is permissible. One may fast the qadha on any day one wishes.

Q. A woman dies leaving the following relatives: Mother, father, brothers and sisters. How is her estate to be distributed?
A. Her mother inherits one sixth and the remaining five sixths will be taken by her father. Her sisters and brothers will not inherit in this case.

Q. Is it permissible for Hanafis to follow a Shaafi Imaam in Witr? The Shaafi Imaam performs first two raka'ts which are concluded with Salaam. Thereafter one raka't is made separately. A Hanafi Mufti states that this is permissible. He cites Maulana Binnori and Allama Anwar Shah Kashmiri in support of his view.
A. The Hanafi's Witr behind a Shaafi Imaam is not valid, not because the Imaam is a Shaafi, but on account of two factors:
1) The 3 raka'ts are performed separately as explained in the question. One raka'ts is not valid in the Hanafi Math-hab.
2) The Witr of the Shaafi Math-hab is Sunnat which falls in the Nafl category while according to the Hanafi Math-hab it is Waajib. A Waajib Salaat cannot be performed behind an Imaam who is a Mutanaffil (one who performs Nafl).

Hadhrat Anwar Kashmiri (rahmatullah alayh) had some of his own *tafarrudaat* (rare opinions) which are in conflict of the Jamhur Fuqaha. Regarding the Witr issue, Allama Kashmiri relied on the view of Abu Bakr Raazi. But the latter's view is to be dismissed as invalid since it is in conflict with the official verdict of the Hanafi Fuqaha. Maulana Binnori (rahmatullah alayh) was the student of Allama Kashmiri, hence he was simply echoing the view of his Ustaad. It is not proper for a Mufti to reject the ruling of the Math-hab for accepting a rare view.

Q. Please advise on the permissibility of shares on the stock exchange.
A. It is not permissible to trade in such shares. Such dealings come within the scope of Ribaa.

Q. Is it permissible to invest in unit trusts?
A. Unit trusts are ribaa dealings, hence haraam.

CORRECTION

In Vol. 12 No. 7, The Majlis had the following question and answer:

Q. A woman dies leaving behind only one daughter and her husband. How will her estate be distributed?
A. Her husband inherits half and the daughter half.

The answer is incorrect. In this case the husband receives one quarter and the daughter three quarters of the estate.

Q. I am a widow of 70 years. My son sold all my husband's properties and has bonded my house. He pressurizes me to sell my house to his in-laws. If I don't sell, he will refuse to pay the rates. If I sell, I will not get anything. He intends to take everything as he wants to take his whole family for Umrah. What should I do in this situation?
A. You should refuse to sell. Since you are alone, you can hire portion of the house to some decent Muslims. In this way your can pay the rates. If you resist the haraam pressurization of your evil son, and make dua, Allah Ta'ala will open up an avenue for you. Should you decide to sell, there is no need to give the money to him. The purchaser can pay the money directly into a bank account opened by you.

Q. In our town our kindergarten children were taught good Islamic education. Now our Jamaat officials want to change the system. They feel the need for more secular education. They are now sending the Apas (female teachers) out of the town to go and learn some course known as Montessori. They have to mix with ghair mahram males. What should we do?
A. The answer is simple. You should simply refuse to perpetrate the haraam activity at the behest of the faasiq Jamaat officials. If the lousy sum which the Jamaat officials are paying the Apas is more important to you than obedience to Allah Ta'ala, then obviously you will succumb to the haraam pressurization of the Jamaat officials. But if you truly believe that Allah Ta'ala is your Raaziq (Provider), you will not submit to orders which countenance the displeasure of Allah Ta'ala.

Q. Is it permissible to accept a bursary for education offered by a life insurance company?
A. It is not permissible to accept such a haraam bursary.

Q. A wife refuses to live with her husband in the same room, leave alone sleeping with him. She lives in the same house, but denies conjugal rights to her husband. Nevertheless, she demands financial support from him. What is the law of the Shariah in this matter?
A. In view of her disobedience and refusal to fulfil her husband's conjugal rights, he is not under obligation to financially support her. He will be acting within the ambit of his Islamic rights if he refuses to maintain her.

Q. Is it permissible to divorce such a wife (mentioned in the above question)?
A. Yes, it is permissible.

Q. Is it allowed for the husband to change his Islamic will to deprive his disobedient wife (mentioned above) of inheritance?
A. It is not permissible to deprive her of her Islamic inheritance. As long as the nikah is intact, she will inherit her share. She cannot be deprived of inheritance on account of her disobedience. However, if she is divorced then obviously she will not inherit in her ex-husband's estate.

Q. Please comment on the following transaction between a Muslim and the Al-Baraka Bank. The man wanted to buy a vehicle. The price was R30,000. The Bank offered a maximum of R18,000 to enable the man to purchase the vehicle. The man then arranged for a loan (not from the Bank) of R12,000. He approached the seller directly and purchased the vehicle, the price being R30,000. The seller was told that Al-Baraka Bank will pay the R18,000 balance. The seller confirmed this telephonically with the Bank. The man (the buyer) went to Al-Baraka Bank for the R18,000. But the bank insisted that he first pays R3,000. After he paid the R3,000, the Bank gave him a cheque of R18,000 which he gave to the seller. In its agreement, the Bank explains this transaction as follows:

Cost price of seller		**R28,000**
Seller's profit		**7,960**
Selling price of seller	=	**R35,960**
Less initial payment		**11,000**
Balance		**R24,960**

A. From the explanation given, it is clear that the Bank's version stated in the agreement is incorrect and baseless. The vehicle was purchased by the man (let's call him Zaid) for R30,000 from the seller. He made a deposit of R12,000 to the seller promising to obtain R18,000 by way of a loan from the Bank. Even before the Bank advanced him the loan, Zaid gave the Bank R3,000. Zaid therefore owes the Bank R15,000 (R18,000 - R3,000). The excess of R9,960 claimed by the Bank is ribaa (interest) which is haraam. It is neither permissible for the Bank to claim this haraam excess, nor is it permissible for Zaid to pay this ribaa. Since it is the oft-stated policy of these Muslim banks to operate on the basis of the Qur'aanic principle of Qardh-e-Hasanah (Beautiful Loan), the haraam excess should be written off.

QARDH-E-HASANAH

Qardh-e-Hasanah means a Beautiful Loan. This is a Qur'aanic term which refers to:
- A loan given without interest.
- A loan given for the Pleasure of Allah Ta'ala.
- A loan in which the debtor is not pressurized to repay when he is in distress.

Q. What is the Sunnah length of the male's kurtah?
A. The kurtah should be below the knees and well above the ankles. It should be about midway between the knees and ankles. The ankle-length or below ankle-length kurtah worn by present-day Arabs is not permissible.

Q. In a Hadith from Muslim Shareef, Hadhrat Umar (radhiallahu anhu) is reported to have said something to the effect that while they (the Sahaabah – radhiallahu anhum) were seated near Rasulullah (sallallahu alayhi wasallam), a person dressed in white clothes and black hair, showing no signs of fatigue from a journey, appeared. He sat down near Rasulullah (sallallahu alayhi wasallam) with his knees touching the blessed knees of Rasulullah (sallallahu alayhi wasallam). Whilst seated in this manner, he asked Rasulullah (sallallahu alayhi wasallam) a number of questions pertaining to Islam, Imaan, Ihsaan, etc. Upon receiving each reply to his questions, he confirmed Rasulullah's (sallallahu alayhi wasallam) answers. After he departed, Rasulullah (sallallahu alayhi wasallam) informed Hadhrat Umar (radhiallahu anhu) that the person concerned was Hadhrat Jibraeel (alayhis salaam), who had come to teach the Sahaabah (radhiallahu anhum) their Deen. Would it be correct to infer from this incident that the Nooraani method of facing one's students breast to breast in a sitting posture, while imparting Deeni ta'leem to them, was taught to Rasulullah (sallallahu alayhi wasallam) by Allah Ta'ala on this and perhaps other occasions through the medium of Hadhrat Jibraeel (alayhis salaam) and that it is the Sunnah method to be adopted by the Ummah for maximum efficacy in the imparting of Deeni ta'leem?
A. The Madrasah system which Muslims have inherited from their Akaabir (Senior) Ulama / Auliya, has come down to us from Rasulullah

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(sallallahu alayhi wasallam) and his Sahaabah. This system or method is reflected in the Hadith mentioned by you. Ilm (Islamic Knowledge) is a sacred Noor. In its transmission to students, the breast (spiritual heart) of the Ustaadh plays a vital role. We read in the Hadith that when Jibraeel (alayhis salaam) instructed Rasulullah (sallallahu alayhi wasallam) to recite the first revealed verses of the Qur'aan Majeed in the Cave of Hira, our Nabi (sallallahu alayhi wasallam) expressed his inability. Only after Jibraeel (alayhis salaam) embraced him several times was Rasulullah (sallallahu alayhi wasallam) able to recite the sacred Revelation. The purpose of the Angelic embrace was transmission of Noor from breast to breast. All modern methods of education introduced by the kuffaar are obstacles or drawbacks in so far as Deeni Ta'leem is concerned. Every Deeni subject stems from the Qur'aan Shareef. The method of Ta'leem acquired from the illustrious Sahaabah / Ulama / Auliya should never be allowed to be displaced by the new-fangled methods of the kuffaar.

Q. Supporters of the Shiahs argue that if Shiahs are kaafirs, why are they allowed to perform Hajj?
A. Political expediency is the determinant in Saudi Arabia, not the Shariah. The permission the Saudi's grant to the Shiahs does not make them (the Shiahs) Muslims. Correctness of Aqeedah (Beliefs) is the vital basis of Imaan. The permission which the Saudi's accord to the Shiah for Hajj does not negate their kufr. They remain kaafir on account of their kufr beliefs even if they perform Hajj and Salaat.

Q. Too many non-Muslim food firms are advertising their foods as halaal and Muslims are consuming such food. In fact, some of these places stock even pork. What is the solution for this problem?

A. This problem was not created by non-Muslims. They cannot be blamed for consumption of haraam by Muslims. The proliferation of 'halaal' certificates issued by Muslim organisations for the acquisition of pecuniary gain has eroded the inhibition which Muslims once had for haraam meat. The weakness of Imaan in these days have practically destroyed all vestiges of this inhibition in all those Muslims who consume meat products prepared by the kuffaar. For them everything is halaal. They are not in need of a 'halaal' sign.

BOGUS COLLECTORS

Individuals and organizations or phantom organizations taking advantage of the plight of displaced and suffering Muslims in Kashmir, Pakistan, Arakaan, etc., are fleecing the Muslim public. Funds collected in the names of Jihad, Musaajid and Madaaris, etc., are not utilized for the stated purpose. Large scale embezzlement and fraud are perpetrated.

The Muslim public is warned not to contribute funds to those collecting in the names of Kashmir Jihad, Arakaan Jihad, Musjidul Aqsa, Bangladesh and Pakistan Musjid/Madrasah programmes.

Q. I am unable to bear children. My husband has therefore married a second wife. I have no objection to this. But now he neglects me. He says that he is not responsible for me any longer. I have asked him to divorce me, but he says that he will consider talaaq only after two years. What am I supposed to do in this predicament?
A. Your husband has no right to retain you in his nikah so unjustly. If he refuses to manitain you and fulfil the rights of the nikah, it is incumbent on him to issue talaaq to you. He cannot say that you are no longer his responsibility while at the same time refusing to accede to your request for talaaq. Your problem can be solved by a committee of Ulama at your end. Apply to your local Ulama for annulment of the marriage. After following the requisite Shar'i procedure, the nikah will be annulled.

Q. Our nikah was performed while my husabnd was in prison. He is still in prison, hence the marriage has not been consummated. Due to misinformation about me, my husband divorced me by letter. He wrote one talaaq and sent the letter to me. After some time he wrote another letter revoking the talaaq. What is the position of our marriage?
A. The one talaaq which he had issued terminated the nikah. In view of the marriage not being consummated, the one talaaq given is known as Talaaq Baa-in which severs the nikah irrevocably. He does not have the right to revoke this talaaq. If you still wish to be his wife, the nikah has to be renewed. The nikah may be performed immediately since there is no iddat to be observed in this case.

Q. A woman who is unable to bear children is thinking of visiting a person who dabbles in sihr (magic). It is rumoured that he is able to remedy her condition. Is it permissible for her to submit to his treatment?
A. It is haraam to visit such evil persons. Their satanic 'remedies' are haraam. It is akin to kufr to submit to the haraam treatment of the saahir (magician). This woman is hovering on the brink of kufr for she is doubting the creative power of Allah Ta'ala. Every Muslim should understand that the sole Creator is Allah Ta'ala. If He wills to create, nothing can prevent the appearance of the creation. If it is not within Allah's plan to bestow children to a woman, then all the physicians of the world with all their remedies and all mankind and jinnkind cannever ever succeed to make the woman fertile. The Qur'aan says in this regard:

> *"Unto Allah belong the heavens and the earth. He creates whatever He pleases. He bestows females to whomever He wishes and He bestows males to whomever he wishes. Or He bestows both male and female (to whomever he wishes). He makes barren whomever he wishes. Verily, He is the One Who knows and the One Who is All-Powerful."*

He grants children to whomever he wishes and He withholds children from whomever he wishes. Those who doubt the power and wisdom of Allah Ta'ala, resort to haraam methods and display their frustration over the Decree of Allah Ta'ala. People should understand that when Allah Ta'ala does not wish them to have children, they should be contented with His Will and Decree. Dissatisfaction with the Decree of Allah Ta'ala is an attitude of kufr.

Q. My son was born on Thursday after Maghrib Salaat. He is now seven months old. I wish to make his Aqeeqah. On which day should it be made?
A. Although the Aqeeqah will be valid if made on any day, it is preferable to make it in the seventh day. If it was not made on the seventh day, then it should be made on the day which was the seventh day. In your case the seventh day was Thursday. It is preferable to make the Aqeeqah of your son on a Thursday.

Q. After putting on khuffain, for how long can one continue making masah?
A. The masah period for a muqeem (one not on journey) is 24 hours and for a musaafir (traveller) 72 hours. The time commences from the moment the wudhu breaks, i.e. from the time the wudhu breaks, 24 hours or 72 hours have to be calculated. When the 24 or 72 hours expire, the khuffain should be removed and the feet washed.

Q. A person makes wudhu and goes to the Musjid. After returning from the Musjid he still has wudhu. Can he put on khuffain?
A. As long as his wudhu did not break, he is allowed to put on khuffain. It is not necessary to don khuffain immediately after wudhu. The requirement is that the khuffain should be put on while one has wudhu.

Q. My mother-in-law is a lesbian. Will I be in error if I refuse to visit her?
A. No, you will not be in error. In fact it is necessary that you do not visit her.

Q. My mother's boyfriend sexually molested me. He later married my mother. What is the state of their nikah?
A. The nikah is not valid. In view of having sexually molested the girl, the man's nikah with her mother is not valid. His nikah with the girl whom he molested will also not be valid because of his affair with her mother.

Q. A paralyzed man is confined to a wheel chair. If he has sufficient funds to go to Makkah and return, is Hajj fardh for him?
A. If he is by the financial means, Hajj is fardh on him. However, if he is unable to go because he has no one to assist him, he is permitted to send another person to make Hajj on his behalf. If he has not sent anyone to do Hajj Badl for him, then it is incumbent that he makes a wasiyyat (bequest) for the Hajj to be discharged on his behalf. The Hajj will then be performed on his behalf by his heirs (i.e. after his death) from one third of his estate. If the third of the estate suffices for the expenses of the Hajj, it will be compulsory on the heirs to execute the wasiyyat. If the third is insufficient, execution of the wasiyyat will not be compulsory. However, the heirs may make good the shortfall and have the Hajj performed.

Q. A man was wrongfully shot and paralyzed by a police officer. The government awarded the man a sum of money. Is it permissible for him to use this money for any of his needs, even for Hajj?
A. Yes, it is permissible.

Q. Is it proper for my husband to freely talk with my niece? Is there purdah between them?
A. It is not permissible for your husband to freely converse with your niece. Purdah between them is incumbent.

Q. Is it permissible for women to attend a thikr and dua gathering in a Madrasah hall or in a hall next to the Musjid?
A. It is not permissible for women to participate in this bid'ah. Further, they are not allowed to emerge from their homes to attend public gatherings of this sort. There is no merit in women attending such thikr and dua functions.

Q. Is it permissible to recite Durood during haidh?
A. Durood, thikr and dua are permissible even during the haidh period.

Q. Is it proper to marry during the month of Ramadhaan?
A. It is proper and permissible. The Shariah does not discourage marriage in Ramadhaan.

Q. Is it permissible for an Islamic organization or its officials to deposit trust funds in a personal account when the organization has it's own banking account? A Mufti says that this is not permissible according to the Shariah.
A. If there is a valid reason, the private/personal account may be used. The Mufti Saheb has erred in his fatwa. There is no Shar'i basis for his claim. The aim for depositing the money in a personal account should not be embezzlement of funds.

Q. Trust funds in the bank account of an Islamic organization have generated interest. An official of the organization gave part of the interest to a poor relative. Is this permissible?
A. If the person to whom the interest was given is one who is allowed by the Shariah to accept Zakaat, then it was permissible for the official to have given the interest to him/her whether relative or non-relative.

Q. An Islamic organization has a five-page questionnaire which applicants for Zakaat have to fill in. The questionnaire enables the organization to determine the need and validity of the Zakaat cases. The official in charge of the

QUESTIONS and ANSWERS

MUJLISUL ULAMA
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PORT ELIZABETH

Zakaat committee entrusted the investigation of the Zakaat cases to his non-Muslim receptionist who would fill in the forms. The forms were filled in inadequately. Vital information was left out. Please comment in this state of affairs.
A. The official guilty of this misconduct and dereliction of his duty has committed a serious breach of trust and violation of the Shariah. It is not permissible to retain the service of such an irresponsible person. If Zakaat monies were misdirected as a result of this neglect and misconduct, the official responsible for this has to make good the amounts which were wrongly distributed.

Q. We sometime send our non-Muslim maid to buy meat from a Muslim butchery. A friend informed us that it is not permissible to eat the meat bought by the non-Muslim even if from a Muslim butchery. Is this correct?
A. It is not permissible to send a non-Muslim to buy meat for a Muslim. The meat which is brought by the non-Muslim cannot be consumed by Muslims even if the non-Muslim claims that is was bought from a Muslim.

Q. Our Muslim butchery stocks halaal and haraam meat. He buys halaal meat from the local abattoirs and obtains haraam imported meat from Australia. He claims that he sells the cheap haraam meat to only non-Muslims, he assures us that he gives us only the halaal meat. Is it permissible to buy meat from this butchery?
A. It is not permissible to buy meat from the butchery which deals in halaal and haraam. It will be said that all the meat he sells is haraam regardless of the meat he acquired from the abattoirs. A man who deals in haraam meat cannot be trusted.

Q. Is it permissible for Muslims to celebrate the birthdays of their children?
A. It is haraam to celebrate birthdays. It is not permissible to emulate the customs of the kuffaar.

Q. Non-Muslim chicken processing plants are required to pay a royalty to the Muslim organization which issues them with a halaal certificate. A few cents royalty is charged on every chicken sold. Is payment of such a royalty allowed in the Shariah?
A. The royalty demanded by the Muslim organization for its halaal certificate is riba. It is haraam.

Q. If someone continues to eat while the Fajr Athaan is being called, is his fast valid?
A. His fast is not valid. He has to make qadha of the fast.

Q. A man regularly frequents brothels. His wife genuinely fears that she might contract Aids from her husband. Are her fears sufficient grounds for denying his conjugal rights?
A. Yes, she is justified in withholding herself from him. This impure and diseased man should understand that the nikah does not permit him to contaminate his chaste wife with the filth he acquires from prostitutes.

Q. Is it permissible to use the Ihraam sheets for kafan?
A. Yes, it is permissible.

Q. I do not visit my mother because her husband has sexually assaulted me. This happened when he was not yet married to her. Since he is also at my mother's house, I loathe to go there. Am I guilty of disobedience to my mother for refusing to visit her?
A. No, you are not being disobedient. You have a valid reason for your refusal. Your mother's nikah with the man who had sexually assaulted you is not valid. You should never go to the house if he is there. You should tell your mother what had happened and inform her of the Shariah's ruling so that she separates herself from this man.

Q. During the month of Shawwaal should a woman who had missed some fasts due to her haidh, first keep the six Masnoon fasts of Shawwaal or her qadha fasts?
A. She should first keep her qadha fasts.

Q. Is it permissible for the musallis of a Musjid to borrow the Musjids tools, step-ladder, etc. for their personal use?
A. It is permissible only if they pay a fee which will be the rental for the implements. The assets of the Musjid are waqf and should not be used as if they belong to the musallis.

Q. How is it to make dua in English or Urdu after the Fardh Salaat when the dua is made congregationally?
A. This should not be developed into a habit or custom. It is Masnoon (Sunnat) to make dua in Arabic after the daily Fardh Salaat.

Q. A latecomer enters the fardh jamaat Salaat while the Imaam is in ruku'. Has he obtained the raka't?
A. No, he has lost the raka't. After the Imaam ends the Salaat, this musalli should rise and complete the missed raka't. When the Masbooq (latecomer) joins the jamaat while the Imaam is in ruku', he should not go immediately into ruku. He should first stand, recite Takbir and stand for as long as it would take to recite Suhnaanallah thrice. Thereafter he should join the Imaam in ruku'. If by this time the Imaam has emerged from ruku', the Masbooq loses the raka't which he should then perform after the Imaam has completed the Salaat.

Q. What is the state of the Imaan of a man who in frustration abuses the month of Ramadhaan? He used an offensive term to describe the month of Ramadhaan.
A. His abuse of Ramadhaan is tantamount to abuse for Allah Ta'ala. He has abused the Law of Allah Ta'ala, hence he became a murtadd (renegade). He has lost his Imaan. He should repent and renew his Imaan. If he is a married man, his nikah too should be renewed because the nikah was invalidated by his abuse.

Q. I joined the Jamaat while the Imaan was in his last Qa'dah (sitting). After reciting takbir and while going into Qa'dah, the Imaam made Salaam. I momentarily sat, recited Takbir and stood up to perform the four raka'ts fardh. Did I gain the thawaab of Jamaat?
A. Yes, your iqtida' (following the Imaam) is valid. As long as one joins the Jamaat before the Imaam makes the first Salaam, the iqtida' is correct.

RINGS

Many males, including learned ones, are seen wearing imitation rings. The only type of ring which is permissible for men is a silver ring. All other types of rings are haraam. Even females may not wear imitation rings. Females are allowed to wear gold and silver rings.

Q. How and when should prostration (Sajdah) be made for errors during Salaat?
A. Certain acts in Salaat are termed Waajib which is a category of compulsory acts. When any Waajib act is mistakenly omitted, Sajdah Sahw is performed. After having recited Attahiyaat in Qa'dah Akheerah (i.e. the last sitting), one Salaam is made to the right. After the Salaam, two Sajdah are made. After the two Sajdahs, Attahiyaat, Durood and Dua are recited and the Salaat is terminated with Salaam as usual. Sajdah Sahw should also be made when any excess is committed in the Salaat.

Q. I am a printer. Am I allowed by the Shariah to print pamphlets for non-Muslims in which haraam products are advertised?
A. It is not permissible to aid in haraam activity. You will be aiding haraam if you print such pamphlets.

RAMADHAAN 1417

Zakaat Nisaab R400
MAHR-E-FATIMI R1300

Q. An Imaam recites only the name of Hadhrat Ali and Imaam Mehdi in the Friday khutbah. He never mentions the names of the other three Khulafa. Is the khutbah valid?
A. Leave alone the khutbah, the Salaat too is not valid because the deceit who omits the names of the three Khulafa from the Jumuah Khutbah is a Shiah. We are aware of Shiah agents employed by Iran. These agents are instructed to infiltrate the ranks of Sunni Muslims and to subtly spread their kufr beliefs. It is haraam to allow this Shi'i agent to lead the Salaat and recite the Khutbah.

Q. An Imaam claims that a ground which is not Waqf cannot be used as an Eidgah. Eid Salaat on such land is not valid.
A. In the present day the world abounds with juhhaal (ignoramuses). Ignoramuses such as this imaam pride themselves with their stupid 'fatwas'. Waqf is not a condition for an Eidgah. As long as the ground is located on the outskirts of the town/city, i.e. where the buildings end, it is a valid Shar'i Eidgah whether it is privately owned or owned by the municipality / government or by no one.

WARNING – BEWARE OF IRANI AGENTS

Muslims should be on their guard against agents of Iran operating in the country. Convert Muslims are enticed to Iran to undergo a course in brainwashing. They are paid lucrative salaries and instructed to propagate Shi'ism among Muslims.

The plot is not confined to the propagation of Shi'ism. Iran is involved in a conspiracy of fitnah– mischief and anarchy. It has a policy of destabilising countries by its advocacy of violence between religious groups. The present strife and bloodshed in Pakistan between the Sunni and Shiahs is the direct consequence of Irani machinations. In Pakistan, Iran has armed Shiahs to the teeth.

Muslims in South Africa and elsewhere should be on their guard and root out the agents of Shi'ism in the very inception of their propaganda campaign. Any so-called 'Muballigh' displaying Shiah tendencies should be evicted from Muslim institutions.

THE WAAJIBAAT

The following acts are Waajib in Salaat:

- Surah Faatihah.
- A Surah or at least three short aayats or one long aayat equivalent to three short aayats should be recited after Surah Faatihah.
- Observance of Tarteeb, i.e. to perform the Salaat in the proper order.
- Qa'dah Oola, i.e. the first sitting of a three or four raka't Salaat when Attahiyaat is recited.
- Tashahhud, i.e. to recite Attahiyaat in every Qa'dah, i.e. in the sitting which follows two raka'ts.
- Qaumah or to stand erect after the Ruku' before proceeding into Sajdah.
- Dua Qunoot in the third raka't of Witr Salaat.
- Salaam, i.e. to end the Salaat with 'Assalamu Alaikum...'.

The following are excesses which necessitate Sajdah Sahw:

- Making more than one ruku'.
- Making more than two Sajdah.
- A pause for the duration of three Subhaanallah anywhere in the Salaat.
- Recitation of Attahiyaat twice in Qa'dah Oola (the first sitting in a three or four raka't Salaat).
- In Qa'dah Oola to recite the Durood to the extent of Allahumma Salli ala Muhammad. If this much of the Durood has been recited in Qa'dah Oola it will be an excess.
- Reciting Surah Faatihah twice.

If any of the Waajib acts is missed out or any excess committed, Sajdah Sahw becomes incumbent.

AFGHANISTAN – THE TAALIBAAN MOVEMENT

WHY DID TAALIBAAN EXPEL THE MUJAAHIDEEN

WHY AT THIS JUNCTURE IN TIME DID THE TAALIBAAN CLOSE DOWN THE CAMPS OF THE ARAB MUJAAHIDEEN?

NATO is threatening to resort to military operations to expel the Arab Mujahideen from Bosnia. The US is twisting the arm of Izet Begovich, pressurising him to force the Arab Mujāhideen out of Bosnia. Now at precisely this same juncture come the Tālibān. They ruthlessly close down the Arab Mujāhideen camps in Afghānistan expelling the Mujāhideen from Afghānistan. Why did they do this? The American link is conspicuous. The reason tendered by the Tāliban for this unjustified action is not cogent. They claim that the closure of the Mujāhideen camps was the result of criticism of Imaam Abu Hanifah (rahmatullah alayh) by the Salafis–most of the Arab Mujāhideen are Salafis and the Afganis are Hanafis. But, this reason is baseless because we see that the Taliban tolerate and consort with Shiahs who curse the Sahābah and deny the authenticity of the Qur'ān. We see the Taliban tolerating grave-worshippers. Yet they expect Muslims to believe that the Arab Mujāhideen's criticism of the Hanafi Math-hab led to the closure of their camps. The intelligent observer will not fail to understand that the Arab Mujāhideen camps in Afghānistan have been closed by the Taliban by a directive from America .The conspiracy is conspicuous.

The Tālibān movement in Afghānistan has captured the hearts and imagination of true Muslims throughout the world. While the Tālibān on account of their professed Islamic/Sunnah stance are abhorred by the modernist, anti-Sunnah deviates in the Ummah, all true Muslims pray for their success and truly wish that a new Islamic era has been heralded with the advent of the orthodox Tālibān.

The enforcement of Salaat, abolition of television, introduction of Purdah and some other aspects of Islam looked promising and gave hope to those who are yearning for the ascendency of the Ummah which can become a reality only by total obedience to the Shariah. The image of the total obedience was created by the enactments of the Tālibān government. The Tālibān government is therefore regarded by Muslims as the true standard-bearers of Islam in this era of the Ummah's collapse and corruption.

With this idea and hope in mind, a Majlis group recently toured Afghānistan. The tour of Afghānistan has saddened and disillusioned this group. The image of the Tālibān being the stalwarts of Islam who will set in motion a new Islamic order, conforming to the Sunnah of Rasulullah (sallallāhu alayhi wasallam) was shattered. Some of the impressions gained by our group, and our comments are published for the sake of a better appraisal of the confused situation in Afghānistan.

Our committee on its fact-finding mission established the following disturbing facts:

SALAAT

(1) The measures introduced last year to enforce strict observance of Jamaat Salaat have been abandoned. Last year (1995) when the Tālibeen movement gained control of 16 provinces of the country, immediate measures were introduced to ensure that the daily 5 Salaat were performed in Jamaat at fixed times. For example, Zuhr Salaat was performed at a fixed time throughout Tālibān-controlled provinces. All activities came to a halt. Chains were tied across roads and traffic came to a standstill. Shops closed and everyone hurried to the Musājid which over-flowed with musallis, necessitating second and third Jamaats.

Even the vehicles of governors of provinces were not allowed to go beyond the road-blocks. They had to leave their vehicles and walk to the Musjid.

The institution of this measure was in obedience to the Qur'aanic command stated in the following aayat:

> "If We grant them (political) power in the land, they establish Salaat, pay (and arrange the institution of) Zakaat, command righteousness and prohibit evil."
> (Aayat 41, Surah Hajj)

Our fact-finding commission sadly observed that this beautiful arrangement has been discontinued after it was in force for a few months. No longer is Salaat performed at fixed times throughout the country. The system of roadblocks has been entirely abandoned. At Salaat times, businesses and other activities continue in the same way as they do in all other Muslim and non-Muslim countries.

While most Afghans perform their Salaat, they do not understand the significance and importance of Jamaat Salaat, hence the vast majority performs Salaat individually.

Right inside the governor's house in Kandhar, the Tālibān capital, many Tālibān absent themselves from Jamaat Salaat. While the Jamaat is in progress, many indulge in other activities. Some even laze around smoking hukkah. What Islamization can be expected of a government which displays so much apathy for Jamaat Salaat right inside its headquarters?

TELEVISION

(2) Last year a total ban was imposed on television. Viewing television as well as the transit of television sets through Afgnānistan were prohibited. Last year television sets were smashed and even hung up on trees for display. Alas! There has now been a reversal of this strict policy. While the use of television is still officially prohibited, the sale and transit of television are permitted by the Tālibān government.

In just three days, we observed more than 20 trucks, each carrying a thousand television sets, passing from Afghānistan into Pakistan. Thousands of trucks cross the borders into Afghānistan on their way to Pakistan. A great variety of products pass duty-free through Afghānistan into Pakistan. However, Afghānistan levies a tax of many thousands of rupees on each truck. This taxation generates a huge revenue.

As far as the Tālibān government is concerned, the revenue acquired from the truck-loads of television sets over-rides the Shar'i prohibition of the institution of television. They have opted for repealing the Shar'i prohibition for the sake of collecting the taxes. The lame and baseless excuses and interpretation presented for legalization of the transit and sale of televisions do not benefit a government which portrays itself as an Islamic government implementing the Qur'aan and the Sunnah.

BID'AH AND SHIRK

(3) Bid'ah and shirk find full freedom of expression under the Tālibān government. While the Talibān are not Braelvis nor bid'atis since they are strict followers of the Hanafi Math-hab and hold the Ulama of Deoband in high regard, their government peculiarly condones the perpetration of some of the worst acts of grave-worship. Men and women, albeit in Purdah, assemble at the mausolea of Auliya to commit acts of bid'ah and shirk. Mujāwars (care-takers) inhabiting the mausolea continue to make a lucrative trade out of the ignorance of those who come to worship the graves. Several mujāwars sit in different corners of the mausolea collecting money which the ignorant visitors liberally contribute.

Thousands of graves all over the country are decorated with flags of a variety of colour. Graves have been solidly built and decorated in exactly kuffaar style. It is the sacred obligation of an Islamic government to eradicate all vestiges of shirk and bid'ah. Rasulullah (sallallāhu alayhi wasallam) was sent by Allah Ta'ala to propagate Tauhid and eliminate shirk, but the Tālibān government happily tolerates the institutions of bid'ah and shirk.

THE SHIAHS

(4) The Tālibān are staunchly anti-Shiah. They believe Shiahs to be kaafirs. They condemn the Shiahs and they speak of one day over-running Iran to establish the Shariah there and to liberate the millions of Sunni Muslims who are being cruelly persecuted by Shi'i Iran. While this is the attitude of the Tālibān, a shocking discovery is that Shiahs in Afghānistan have offered political bay't (allegiance) to the Afghān so-called Amirul Mu'min, Mullah Omar. The bay't of the Shiahs have been accepted for the sake of political expediency. The Shariah has been side-stepped in a dubious policy which condones the Shi'sm of Afghānistan to appease Iran, notwithstanding the latter's brutal repression of the Ahlus Sunnah in Iran. How can an Islamic government tolerate a sect which reviles and curses the Sahaabah of Rasulullah (sallallāhu alayhi wasallam)?

THE SALAFIS

(5) The Salafi sect (Ghair Muqallideen) – those who reject and denounce the Taqleed of the illustrious Aimmah Mujtahideen – had its Jihad-training camps for many years in Afghānistan. Mujāhideen having acquired training at the Salafi (mostly Arab) camps fanned out into the world to fight on the side of different Muslim movements. In Bosnia and Afghānistan these Arab Mujāhideen rendered noble service despite their deviation.

The Tālibān government has closed the camps of these Arab Mujāhideen and has expelled them from Afghānistan. The overt reason tendered for this action, is the Salafi denunciation of Imaam Abu Hanifah (rahmatullah alayh). While it is conceded that the Salafis are plodding the path of deviation and that they do denounce the Hanafi Math-hab baselessly, the action taken by the Tālibān government appears to have a sinister motive.

The Shiahs revile and curse the Sahaabah, yet they are not only tolerated and allowed to flourish in Afghānistan, but even their bay't is accepted by the so-called Amirul Mu'mineen of the Tālibān. The slanderers of the Sahaabah are accepted, but the denouncers of Imaam Abu Hanifah (rahmatullah alayh) are swiftly eliminated! Something sinister is happening in Afghānistan!

The anti-American stance of the Salafis is vociferous and well-known. In fact, the USA is pressurizing the Bosnian government to expel the Arab Mujāhideen from Bosnia. A similar motive appears to be the cause for the closure of the Salafi camps in Afghānistan by the Tālibān government.

CIGARETTES

(6) The curse of cigarettes is permitted by the Tālibān government. Contrary to its initial policy of eradicating this curse, the Tālibān government is allowing smoking and trading in cigarettes which is a very important trade in Afghānistan. Numerous Tālibān smoke openly.

While in the domestic flights of airliners in non-Muslim countries, smoking is not allowed, the Afghān airways, Ariana permits smoking on its planes. The atmosphere in the Afghān planes in which our committee travelled was quite hazy as a result of the abundance of smoking. Thus, the airways of the Islamic government of the Talibān cannot even emulate the kuffaar example, viz. the prohibition of smoking in the aircraft – a prohibition which is Islamic and which an Islamic government should enforce.

COMMUNISTS AND UN-ISLAMIC PERSONNEL

(7) The handful of planes of the Tālibān government are piloted by communists of the former communist regime and by other un-Islamic personnel – fussaaq. The Kabul airport manager was the deputy airport manager during the communist regime of Nejuib whom the Talibān had executed. When Kabul was taken from the communists by Shah Mas'ood and other Afghān warlords this airport manager left. However, he returned and was promptly reinstated by the Tālibān when they captured Kabul three months ago. Incidently, he happens to be a Pushtun. All Tālibān are Pushtuns. Now he as well as all communists who were associated with the former communists regime sport beards and masquerade as Muslims. Just as Mas'ood, Rabbāni and Sayyāf (Afghān warlords) had taken communists in their ranks, so too have the Tālibān accepted them.

Both the Kandhar and Kabul airports which are in total shambles and in a terrible mess having no electricity and other amenities whatever, are operated by non-Tālibān personnel – modernists or communists of the former communists regime. The only difference is their beards which the Tālibān government enforces – at least for the present.

TAXES

(8) Afghānistan has an abundance of taxis. To generate income the Tālibān government imposed an un-Islamic haraam tax on every taxi which is required to pay a daily tax on every trip between towns. This tax is an act of injustice not permitted by the Shariah.

Instead of exploring Shar'i avenues of generating revenue, the Tālibān government is following in the footsteps of kuffaar governments by levying haraam taxes.

ISLAMIC GOVERNMENT?

Islamic government is an authority which governs according to the Shariah – the Qur'aan and Sunnah. Partial implementation of some aspects of the Shariah is not Islamic government. Islam permeates all facets of life. Islam has not exempted from its scope and application any departments of life.

While the Tālibān government has introduced Purdah, ordered males to keep beards and implemented some aspects of the Shariah's penal code, it cannot be said that Islamic government exists in Afghānistan. Islam is not confined to the observance of a few rules of the Shariah. Outlining the framework of an Islamic government, the Qur'aan says:

> **If we establish them (politically) in the land, they institute Salāt, pay Zakāt, command righteousness and prohibit evil."**

FIRST OBLIGATION

The very first obligation of an Islamic government is the establishment of the institution of Salaat, i.e. performance of Salaat in Jamaat by the entire population. A government which shirks this fundamental institution of Islam is not an Islamic government. The Tālibān government has detached itself from this essential requirement of Islamic government. The earlier system of enforcing observance of Jamaat Salaat has been abandoned after only a few months.

The only aspect of Purdah with which the Tālibān government concerns itself, at least for the present, is the enforcement of the burqah including the niqaab (veil) in public. But Purdah is not restricted to the burqah/niqaab. Women are allowed to attend mazaars (mausolea) together with males to engage in shirk and bid'ah.

True Purdah, i.e. Purdah of the heart, can be achieved only after intensive ta'leem and tarbiyat. But both these duties are not catered for by the Tālibān government. The irreligious and communist Afghān women on whom the burqah has been imposed will never understand and appreciate the value of Purdah.

Similarly, the Afghān nation will not understand the value of Jamāt Salaat as long as its religious elders, viz. the Tālibān government, fail in educating its people and desist from enforcement of Salaat. Afghānis generally perform Salaat individually. There is hence an imperative need for the government to institute measures for the enforcement of Jamaat Salaat. But the Tālibān appear to be disinclined.

ZAKAAT

According to the Qur'aan it is the obligatory duty of the Islamic state to organize the department of Zakaat, Kharaaj and Ushr. While the Tālibān government is preoccupied with un-Islamic forms of taxation, it has neglected the

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AFGHANISTAN, TAALIBAAN AND THE AMERICAN NEXUS VIA PAKISTAN

Pakistan or more appropriately, the Pakistan government is a U. S. A. satellite. The corrupt and incompetent Pakistani government of fussāq, fujjār and kuffār governs the country on behalf of America. The anti-Islam, anti-Sunnah and anti-Ulama stand of the kuffār Pakistani government is conspicuous.

The Pakistani intelligence service is in fact an extension of the C. I. A. (The American intelligence service).

ANTI-ISLAM

The anti-Islam, especially anti-'fundamentalist' stand of the US is well-known. America is annually spending tens of millions of dollars to combat those whom it designates 'Islamic fundamentalist'. Every 'fundamentalist' is a terrorist in the American understanding. The US is at great pains in its global crusade to eliminate 'Islamic fundamentalism' or Islam in other words.

Since 'fundamentalism' is simply a word coined for Islam – the Islam of Rasulullah (sallallāhu alayhi wasallam) and the Sahaabah – the American/Western venom for Islam cannot be concealed. This anti-Islam conspiracy set in motion by America is being largely aided by the kuffār governments of Algeria, Egypt, Pakistan, etc. To secure longer lives for themselves, the Saudi and Gulf State governments too are fully aiding the nefarious American conspiracy to suppress and eliminate Islam.

QUEER RELATIONSHIP

Inspite of its anti-Islam stand and its role in the global American conspiracy against Islam, the Pakistan government and its intelligence service have embraced the Tālibān as allies. This friendly relationship between the enemies of Islam and vociferous 'fundamentalists' – the Tālibān who smashed televisions and enforced Purdah and the Beard – is indeed queer, to put it mildly.

The Pakistan government has opened up its borders to facilitate free Tālibān movement. In the city of Quetta, the Pakistani government allows a Tālibān information centre and guest-house to operate. In Islamabad, the Pakistani capital, the 'fundamentalist' Tālibān have been permitted to take control of the Afghan embassy.

The Pakistani government has installed telephone and radio communications for the Tālibān government. Everything is handled from Pakistan. There is evidence of the presence of fāsiq Pakistani technical personnel in Afghanistan. Pakistani fussāq technicians are sent to repair telephone and radio installations in Afghanistan. Despite the beardless faces of these Muslim technicians, the Tālibān elders– government officials – meet them with great honour in direct violation of Rasulullah's (sallallāhu alayhi wasallam) command to dishonour fussāq. Rasulullah (sallallāhu alayhi wasallam) said:

"When a faasiq is honoured, the Arsh (Throne) of Allah shudders."

On the basis of this Hadith and other Shar'i evidence, the Fuqaha ruled:

"Ihaanat (dishonouring) of a Fāsiq is wājib (compulsory)."

However, in contradiction of this Shar'i command, the Tālibān governor of the Khandār province was seen honouring a Pakistani fāsiq radio technician by propelling him into the first saff during Salaat in the Musjid at the government's guest-house. The governor ensured that the beardless fāsiq obtained a position in the first saff while he (the governor) stood in the second saff.

Fāsiq Pakistani personnel were also seen operating at the Khandār airport. Thus, while the Tālibān government conveys the impression of its abhorrence for beardless faces, its senior members embrace with honour the fussāq lackeys of America.

There is strong evidence to suggest that the pro-American, anti-Islam, fussāq/kuffār government is aiding the 'fundamentalist' Tālibān government notwithstanding the much publicized anti-American and orthodox stand of the Tālibān. There appear to be a diabolical element in the Pakistani – Tālibān embrace.

HARAAM GAIN

The gain acquired in an invalid transaction falls in the category of riba. It is wājib (compulsory) to contribute such harām gain to the poor without making a niyyat of thawāb. Selling harām meat, for example, is an invalid and harām transaction. The 'profit' derived from this invalid sale has to be compulsorily given to the poor.

FLASHY VEHICLES

A senior member of the Tālibān government informed our group that all new vehicles captured from the Rabbāni government were being held at various depots in Khandār. According to him the vehicles were not distributed to the Tālibān. However, the Tālibān are moving around in late-model, even 1996 model, vehicles. They have an abundance of such vehicles.

A Tālibān source informed us that Qatar (a Gulf-State) had donated a number of vehicles to the Tālibān. The Tālibān themselves had also purchased a number of new vehicles.

The good relationship between the Tālibān government and the pro-America Gulf States is cause for concern. It lends support to the theory of a sinister American conspiracy being enacted in Afghanistan. In fact, in our opinion, this sinister connection becomes clear by Pakistan's direct involvement in the affairs of the Tālibān government. Inspite of its anti-'fundamentalist' stand , the Pakistani government is heavily involved in aiding the Tālibān government. This leads to the conclusion that the Tālibān government, not the rank and file of the Tālibān movement, is a cog in the American global conspiracy.

THE ROLE OF THE UNITED NATIONS

All Muslims, including the Tālibān, are unanimous in their condemnation of the UN. That the UN is simply an appendage of the US, is no secret. Muslims do understand and believe that the United nations is one of the main agencies in America's conspiracy to destabilize and destroy Africa and Asia in general, and the Muslim World in particular. This is also the stated view of the Tālibān.

In spite of this acknowledgement by the Tālibān, the United nations is playing a prominent role in Tālibān Afghanistan. The UN presence in Afghanistan is both conspicuous and strong. UN personnel enjoy full freedom of movement, even their female drivers during curfew hours.

At Khandār airport we saw a UN place landing. The three or four occupants strolled into the airport without the slightest hindrance. No one asked any questions. There was no checking of any kind whatever. They behaved as if they were part of the Tālibān government. While all the Muslim passengers boarding a flight were subjected to body and luggage checks, the kuffār UN personnel behaved as masters. In all countries of the world, the crews of all planes have to pass through detectors and submit to body and luggage checks. But, in so-called Islamic Afghanistan, these checks apply to only Muslims, not to the UN enemies of Islam.

Contrary to claims made by the media, the UN is in charge of hospitals and other relief institutions. Maulana Jalaluddin Haqqāni, the Afghan warlord who supports the Tālibān movement, conceded to us that the UN was spending huge sums to maintain the hospitals and other institutions. Again the close relationship between the UN (America) and the Tālibān government appears to be sinister.

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AFGHANISTAN – THE TAALIBAAN MOVEMENT

institution of Zakaat, Kharaaj and Ushr.

JIZYA

Jizya is the tax which the Shariah imposes on the non-Muslim citizens of the Islamic state. However, the so-called Islamic government of the Tālibān has entirely ignored this very important Shar'i injunction. Instead of imposing Jizya on the non-Muslims (Sikhs, Hindus and Shiahs), the Tālibān government extorts haraam taxes from Muslim taxi owners.

THE FUQARA

It is also the obligation of the Islamic state to see to the needs of the poor and destitute. In this field, the Tālibān are vastly lacking, not on account of lack of funds, but purely because of apathy, lack of Islamic comprehension and possibly other worldly motives of a sinister kind.

We are told that Afghānistan has tens of thousands of destitute widows, orphans and maimed Mujāhideen. But there exists absolutely no government machinery for the relief of these Fuqara. On the other hand it is observed that the Tālibān are perpetuating the useless former ministries such as the ministry of information. The buildings of this redundant ministry is occupied by Tālibān who engage in futile exercises of providing futile 'information' to justify the stand of the Tālibān government. Instead of applying their energies and resources in the services of the fuqara, the Tālibān are already settling in a rut of cosiness. The little luxuries and power which the deprived and poor Tālibān have suddenly acquired seem to have gone to their heads. They are, therefore, entirely indifferent to the plight of Afghānistan's poor and destitute.

Although much propaganda is disseminated to solicit funds for the poor and destitute, these luckless fuqara are not partners in the good fortunes of the Tālibān.

Our fact-finding committee was repeatedly told of the plight of the poor, orphans, widows and maimed. However, no attempt was made to comply with the committee's repeated request to visit the orphans and the hospitals, etc. While officials, even governors of provinces, promised to show us around, they conveniently found excuses for evading their promises. Our committee, therefore, did not see any of the tens of thousands of Afghāni destitutes claimed by the Tālibān. Even if this claim is true, there is no shortage of food in Tālibān quarters. The Tālibān drive flashy late-model vehicles which they have in abundance. Twice daily, mutton is served to all Tālibān. In addition, all Tālibān (there are approximately 20,000) receive a daily allowance as pocket-money. This is in addition to all expenses found. But the plight of the poor is ignored. Such should not be the conduct of a government which vociferously claims to be the enforcers of the Shariah. The disadvantaged families of those who have laid down their lives in the fighting have been forgotten by the Tālibān government.

AMR BIL MA'ROOF

Amr Bil ma'roof (commanding righteousness) and Nahy anil Munkar (Prohibition of evil) are obligatory duties of the Islamic government according to the Qur'aan. But, the Tālibān government does not execute this obligation. It has confined this department to the burqah and the beard.

Amr Bil Ma'roof has to be applied to all spheres of Islamic life, viz. Aqāid (Beliefs), A'māl (Deeds), Muāmalāt (trade and commerce), Muāsharāt (social conduct) and Akhlāq (Morality). All these departments of the Shariah are neglected by the Tālibān government. Its claim of being an Islamic government, therefore, lacks validity.

In conclusion, it has to be observed that our fact-finding committee did not discern the atmosphere and environment which should exist in a land ruled by an 'Islamic' government. In fact, more of Islam is observed in other Muslim countries inspite of the rulers being fussāq, fujjār and even kuffaar. Even in non-Muslim countries, Islam is more conspicuous among the minority Muslims communities.

KASHMIR

A false picture of the Kashmiri war has been presented to the Ummat. The Ummat has been misled and deceived into believing that the war in Kashmir is a Jihād of Islam. There is no truth in the claim that a true Jihād is being waged in Kashmir. In fact, what is happening in Kashmir is an American 'jihād'. The tentacles of the American conspiracy have reached all over the globe to destabilize and dominate the Lands of Islam. Insha'Allah, in the next issue, The Majlis will expose the great Kashmiri fraud portrayed as a Jihād.

MEDICAL MUTILATION AND DESECRATION OF HUMAN BODIES

All things created by Allah Ta'ala on earth have their advantages and disadvantages – benefits and harms. These are the attributes of all material substances. Utilization of the material substances for the benefit and welfare of man is not lawful in all conditions and circumstances. Such utilization is subject to the restrictions and advices of the Shariah.

Man has been despatched to earth to undergo tests and to develop his Imaan in preparation for his everlasting success and happiness in the Ākhirah. He will thus be tested here on earth in a variety of spheres. Allah Ta'ala has not permitted man unfettered freedom and unbridled use of the things and substances he has created. However, a man with a defective Imaan and slack Deeni ties looks only at the short term benefits of material substances. Once he discerns some benefit, he ignores the divine proscriptions and presents untenable excuses and interpretations to argue away the restrictions of the Shariah. This is precisely his attitude concerning dissection of dead human bodies for the purpose of medical experimentation.

Even if it is conceded that such dissection and experimentation have benefits for the human race, it is imperative for the Muslim to first ascertain the Shariah's viewpoint . In Islam the human body, dead or alive, is sacred. The Shariah has commanded the observation of numerous laws regarding the dead human body. Kitābul Janā-iz (The Book on Janāzah) discusses these rules in much detail. The observation of all these laws is mandatory. Abandonment of the Shariah's laws regarding the mayyit (deceased) is a major sin and akin to kufr, i.e. the wanton attitude of neglect and deliberate abandonment of the Shariah's commands by Muslim medical students regarding the issue of dead human bodies borders on to kufr.

It will benefit Muslim medical students tremendously to study Kitābul Janā-iz and to reflect so that they may realise the villainy and evil of their diabolical act of mutilating human corpses in their pursuit of western medicine.

While these medical students will cut and mutilate unknown human bodies and justify their dastardly acts by their monotonous rhetoric of service to mankind, they will not apply the same savage treatment to the bodies of their parents, wives and children. For their dear and respected relatives, honourable and solemn funeral and burial rites are reverentially observed. But the bodies of unknown persons are treated like the bodies of dead dogs – to be irreverentially denied the rites prescribed by the Shariah and to be cut up and mutilated like animal flesh and bones.

Irrespective of the benefits – imagined or real – there may be in this satanic and baneful practice of experimentation on human bodies, it is absolutely haraam for Muslims to so callously desecrate the body of *insān* (the human being) who is designated *Ashraful Makhluqat* (the Noblest of Creation).

Those who intransigently persist in claiming legality for this practice of the barbarians should firstly mutilate the bodies of their dear, respected and beloved ones and deny all the solemn and sacred Janāzah rites to them. Instead of giving ghusl to the dead bodies of their parents and instead of according the Shar'i burial and funeral rites to their parents, let these medical students immerse these sacred bodies of their parents in acid, hack and saw on the nude bodies of their parents and finally incinerate the wasted remains unceremoniously. Let them then justify their barbarous acts of inhuman mutilation of their parents' bodies by advancing the argument of *service* to *mankind*.

The Shariah requires even the nails and hairs separated from the human body to be buried. No part of the human body may be discarded or put to any kind of use whatsoever. But when the heart is spiritually blinded and the intellect blighted by emulation of the kuffār, even vice appears as virtue, impurity as purity and haraam as halaal.

THE MAYYIT

Rasulullah (sallallāhu alayhi wasallam) said that breaking the bones of a dead human body is like breaking the bones of a living human being.

DISSECTION OF HUMAN BODIES — THE SHAR'I VIOLATION

Those who perpetrate the dastardly crime of cutting and mutilating human bodies and 'preserving' in acid the body of *insān* for months before unceremoniously disposing of their self-created waste, are guilty of the following major acts of transgressions:

1. The fardh ghusl of the body is abandoned.
2. The fardh kafan is abandoned.
3. The fardh Janāzah Salaat is abandoned.
4. The fardh burial is abandoned.
5. The fardh reverence and honour to be observed for the human body are abandoned.

Cutting, sawing and breaking the human body are acts of haraam desecration.

RESPECT COMMANDED FOR THE HUMAN BODY

Among the acts of respect commanded by the Shariah for the dead human body are the following:

1. The body should be washed (bathed).
2. Perfume should be applied to the body.
3. The male body has to be draped in 3 garments and the female body in 5 garments.
4. Neither too cold nor too hot water has to be used when bathing the body.
5. Those carrying the Janāzah should walk calmly and carefully. The Janāzah should not be jolted.
6. People should walk along the sides and behind the Janāzah not in front of it.
7. After having laid the body in the grave, it should be covered with planks to prevent sand falling directly on it.
8. After burial, supplications should be offered on its behalf.
9. People should not walk on the grave.

In contrast with this elaborate system of honour and respect the science of the atheists require the human body both male and female, to be:

- Kept in the nude.
- Immersed in acid or some preservative for long periods.
- Cut or broken.
- Ultimately discarded as waste matter.

In short, every obligatory command of the Shariah pertaining to the mayyit is flagrantly rejected.

VISITING THE QABRUSTAAN

The thawāb (reward) of Qur'ān, Thikr or Dua recited for the benefit of the deceased reaches him/her from wherever one may be, whether one happens to be reciting at the grave side or from any place anywhere in the world. However, there are more benefits when the recital takes place at the grave side. Commenting on these benefits, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

> "There are three benefits in visiting the qabrustaan. (1) The reciter himself benefits more because he is reminded of Maut (death) to a greater degree in the cemetery. (2) The deceased has a great affection for Thikr. He hears the recital whether silent or audible. This ability to hear the recital is not exclusive with the Auliya. All Muslim deceased in general are able to hear the recital at the grave side. (3) The anwaar (blessings) of the Thikr spread and benefit the dead.This gives comfort to the deceased."

THIKR

A variety of forms of Thikr does not produce the same benefit as one or two forms. When one engages in a variety of Thikr, the effect is not grounded and there is no stability in one's disposition. On the other hand, constancy in one or two types of Thikr entrenches the Thikr swiftly in the heart.

(Hadhrat Hakimul Ummat)

DIABOLICAL GIRLS INSTITUTIONS

For a woman there is no better and safer place than her home. For a girl there are no better guardians than her parents. Madrasahs (Institutions) of higher Islamic knowledge) are not and should not be abodes for girls. The hijāb (Purdah) envisaged by the Shariah cannot be correctly and fully observed despite the claims of the madrasah-management.

Besides the evils and disadvantages of girls madrasahs, the fundamental institution of Purdah is violated at these madrasahs. When people observe girls wearing niqabs (face-coverings), they assume that hijāb is being strictly observed. When they are told that the male teacher imparts ta'leem from behind a screen, they are led to conclude that Islamic Hijāb is fully practised. But, such conclusions are baseless. The following disturbing occurrences at a prominent girls madrasah will serve as an eye-opener for those who mistakenly believe that piety and Purdah reign at girls madrasahs.

1) The principle (Sheikh/Maulana) of this particular girls institution makes rounds of the madrasah complex mornings and evenings. He sees the girls entering and leaving the toilets. Incidentally, the toilet block is situated far from the girls dormitory. The girls have to cross a large open space to visit the toilet-block which is situated near to a guest room in which visiting males occasionally stay.

The principal's house is situated at a spot in the madrasah grounds, which enables him to view from his windows the girls passing to and fro between their dormitory and the toilets. The windows of the Sheikh's/Maulana's house open into the ground towards the girls living quarters and vice versa.

2) Male workers live on the premises, their living quarters being near to the girls dormitory.

3) Male visitors (especially Sheikhs and Maulanas) visit the girls institution and stay in the guest room in this complex.

4) The intervening screen behind which the Sheikh/Maulana sits when teaching is a tinted glass. The girls are able to see this male teacher from their side through this deceptive screen. Although the girls sit in class with burqah and niqāb, this Sheikh/Maulana can see their forms, shapes and figures through this so-called screen. In fact, the Sheikh/Maulana has acquired the expertise of recognizing each girl by name, shape and voice despite their burqahs and niqābs. Our illustrious Fuqaha were very far-sighted when they decreed that even the voice and garments of a woman come within the purview of Shar'i Hijāb. These too are elements of *fitnah* which corrupt the heart. The Sheikh/Maulana will be in better position to corroborate the wisdom of the Fuqaha (the early jurists of Islam).

5) The Sheikh/Maulana by virtue of his association with the girls has developed the temerity of joking with the girls. The natural consequence of his attitude has corroded the natural and Islamic haya (shame and modesty) of the girls who reciprocate with passes at the Sheikh/Maulana. This audacious conduct of the girls naturally aroused the ire of the Sheikh's/Maulana's wife who quite understandably rebuked the girls.

6) When the girls are sent out to attend gatherings such as conventions, they cram the vehicle with the male driver and the Sheikh/Maulana posing as their mahrams.

7) On the acknowledgement of the principal most girls attending the madrasah are affected by jinns. The girls have, therefore to be sent to dubious male exorcists – aamils – for exorcism of the jinns.

8) Most of the girls who studied at this madrasah ended up as divorcees.

Similar occurrences and even worse take place at most girls institutions. No male Ustādh, be he a saint, can be trusted with the responsibility of guarding the haya (shame and modesty) and hijāb of girls. Frequently he becomes the first offender and violator of the trust he has unlawfully assumed to honour. Even spiritual guides become the victims of their nafs (lowly desire/lust), and abuse the sacred trust which has devolved on them. The slightest *ghaflat* (carelessness) and relaxation of their guard embroil

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THE MYTH AND DANGERS OF VACCINATION

Would you walk into traffic blind-folded... with your baby in your arms?
Of course not. It's unthinkable. You would never take that kind of risk with your baby's life–or your own.
So why would you allow your doctor to inject you or your baby with potentially life-threatening vaccines?

All 9 childhood vaccinations–as well as adult vaccines for *flu and travel*–have risks that range from minor illnesses ... to permanent deafness, brain damage, and death. But chances are, *your doctor won't tell you anything at all about them.*

Susan's 4½-year old daughter screamed non-stop for 12 hours straight after her first diphtheria-whooping cough-tetanus shot. The doctors told Susan this was "normal". After her next vaccine, the measles-mumps-rubella shot, Susan's daughter was hospitalized with a high fever. That was when she developed bowel problems, and, after the DPT booster, **"full blown" asthma.** The doctors then gave her two flu vaccinations. "After that," says Susan, "she contracted one virus after another and numerous ear infections."

Now six years old, she is on twice the recommended maximum dose of steroids for children and is recovering from whooping cough, despite being fully vaccinated as a baby. She's developed thinning skin, she's gained no weight in 18 months, and her feet have stopped growing.

One recent study of asthmatic children begins to explain what happened to her.

The study showed that *children vaccinated against whooping cough were six time more likely to have asthma* than whose who had not been vaccinated. (*The Lancet,* July 9, 1994)

In addition, the Centers for Disease Control in Atlanta recently identified 34 major side effects of the MMR and DPT vaccines, including **asthma, seizure, blood disorders, infectious diseases, diabetes, and neurological disorders, including meningitis, polio, and hearing loss.**

But even if her doctors had known about these side effects 2 years ago, chances are, Susan would not have learned the truth in time to prevent her daughter's suffering. Why? Because the American Medical Association doesn't want you to know about the risks of vaccination.

The National Academy of Science's Institute of Medicine recently concluded that *all 9 childhood vaccines have the potential to do serious harm.* And not just to your children. You're at risk, too. I'll tell you more in a moment–because you certainly won't learn it from the American Medical Association. Why not?

After the National Academy of Science published "fact sheets" on these risks, to be given to parents prior to their children's vaccinations ... the American Medical Association had the fact sheets withdrawn–on the grounds that they "confuse" parents.

But you should get the truth about these vaccines right from the beginning. Like the fact that a lot of the time they just don't work at all! Even worse ...

- **Some vaccines actually *produce* the diseases they were meant to fight off**
- **Some can convert in your body into a deadly "mutant" strain of the disease**
- **Some wear off at the point when exposure to the disease is most dangerous**
- **And some are so powerful that even those who *haven't* been vaccinated are at risk–just by coming in contact with those who have!**

Renew Imaan with Laa ilaha il-lallaah (Hadith)

THE DEADLY FLAW IN THE "SAFEST VACCINE KNOWN TO MAN"

Even if you're opposed to vaccination, you probably think the polio vaccine is *the essential shot.* And health authorities assure you that the oral version (OPV) is perfectly safe. It's even been called the safest vaccine known to man. But how safe is that? *Today, virtually the only cases of polio in Britain or America are from the vaccine itself.* How can this happen?

It happens when the vaccine–a weakened version of the virus–genetically alters in the gut, and transforms into its virulent form. Then the child passes it on to grandparents, parents, or siblings whose immunity from the vaccine has worn off.

ON A BUS HEADING TO MINNESOTA FOR CHRISTMAS, KAY McNEARY BEGAN TO FEEL PAIN IN HER LEGS...

Once she got to her parents', Kay took a hot bath and lay down. But she never got up; a few days later she became crippled by polio. In 1982, a Seattle jury determined that *she'd gotten the disease when she'd changed her daughter's diapers–right after the baby had received her OPV.* She was awarded $1.1 million.

And incidences of polio are on the rise in other countries, as well. In China, for example, the medical press has recently reported on a new and mysterious disorder called Chinese Paralytic Syndrome, which strikes children and young adults.

Researchers from the Second Hospital of Hebei Medical College in the People's Republic of China studied all the cases in depth and concluded that **the disease is a variation of Polio – caused by the oral polio vaccine.** (*The Lancet,* October 8, 1994)

All Medical Articles on this page are extracts from a brochure published by the newsletter,

'WHAT DOCTORS DON'T TELL YOU.'

THE MMR VACCINE HARMS THE IMMUNE SYSTEM

Since the MMR vaccine arrived on the market, the average age group of those contracting measles has gone from ages five through nine to ages ten and older. And more and more, measles is becoming known as an adult disease. In other words, the vaccine didn't wipe out measles–but merely shifted it to an age where it's more dangerous.

Plus, one study (*The Lancet,* January 5, 1985) found a link between the MMR vaccine and degenerative and auto-immune diseases and many practitioners have notice that their cancer patients had a particularly small number of infectious childhood diseases ... presumably because the vaccines kept them from being able to properly build up their immune systems.

HOW SAFE AND EFFECTIVE IS THE FLU VACCINE?

The US government has traced more than 500 cases of Guillain Barre syndrome (which causes paralysis) directly to the administration of the swine flu vaccine in 1976.

What's more, the flu vaccine has also been associated with incidences of anaphylactic shock, and encephalitis–an inflammation of the brain that can lead to brain damage or death. What does all this mean? It means that *you may only have a 50-50 chance of being protected when you get a flu shot.* But it's a guarantee that you'll increase your odds of contracting one of these deadly syndromes.

CALCULATING FITRAH

Sadaqatul Fitr (Fitrah) is half Saa' wheat or wheat flour or its price according to the Hanafi Math-hab. According to the Shaafi Math-hab Fitrah is one Saa'.

One Saa' is approximately 2 kilograms. Thus, for Hanafis the Fitrah amount this year is 2 kg bread or cake flour or its price while for Shaafis it is 4 kg.

TELEVISION – MORAL FILTH

The greatest favour which Muslims can render themselves today is to destroy that institution of shaitān known as television. In the present age there is no greater and no viler destroyer of morals than this appendage of shaitān. The destruction of the moral fibre of Muslim youth is the direct consequence of the moral filth and pollution of televison.

THE AMEER

"It is absurd to expect the muhtamin (principle) of a Madrasah (or Ameer of an organization) to conduct all the affairs of the institution (or organization) in conformity with the wishes of his subordinates. Subordinates should be concerned with their behaviour. They should refrain from measures which lead to conflict with the Ameer. Should a subordinate feel that his position in the institution is untenable, he should resign with dignity, without acrimony and on friendly terms. He should not pursue the path of mischief."

(Hadhrat Maulana Masihullah Khan)

THE BEST FORTUNE

Hadhrat Bayazid Bustami (rahmatullah alayh) said: "In tariqat (the spiritual path of reformation and elevation), the best (fortune) for a man is a pious mother; then eyes with which he may see and ears with which he may hear. If he lacks these, death is better for him."

WHAT DOCTORS DON'T TELL YOU
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WILAAYAT

Ibrahim Bin Adham (rahmatullah alayh) said

No one has attained wilaayat (sainthood) only by means of Salaat, Saum, Hajj and Jihaad (i.e. by acts of worship). He who knows what he is eating reaches sainthood.

The link between halāl food and sainthood is vital hence the Qur'ān commands:

"O Rusul (Ambiya)! Eat wholesome food and practise righteousness."

Two great disasters for the Ulama are *hirs* (greed) and *kibr* (pride).
(Maulana Ashraf Ali Thanvi)

SAINTHOOD

Hadhrat Ibrahim Bin Adham (rahmatullah alayh) said to a man: "If you wish to be a saint, care neither for this world nor the next. Become absorbed in Allah. Consume halaal food and you will become a saint even if you do not spend the nights in worship and the days in fasting."

(The goal of the Auliya is only the Pleasure of Allah Ta'ala. The comforts and pleasures of Jannat are not their motive for worshipping Allah Ta'ala.)

BANGLADESH

AID THIS VITAL PROJECT OF ISLAM

The response of the Muslim community of South Africa to the Mujlisul Ulama's call for fighting the onslaught of kufr and jahaalah in Bangladesh has thusfar been encouraging. It will be recalled that we had explained in the Majlis that if the menace of kufr and ignorance is not confronted, checked and neutralised, Bangladesh will in the foreseeable future cease to be a Muslim state. The first stage of the global kufr conspiracy is to alienate Muslims from Islam by means of jahaalah (ignorance). Once Muslims are diverted from Islam by means of jahaalah, their severance from the Deen is automatic.

At one time Malawi and Mozambique were majority Muslim countries. Today these countries are majority christian regions. The Ummah at large is to a great extent liable for this tragedy. A similar pattern is unfolding in Bangladesh and other Muslim countries. It is an incumbent obligation of Muslims to open up their hearts and aid enthusiastically the Mujlisul Ulama's project to fight kufr and jahaalah in Bangladesh. More than the threat of poverty, is the grave danger of ignorance prevailing in Bangladesh. In hundreds of villages there exists no arrangement for providing basic *maktab* education to Muslim children. In innumerable small, isolated villages children grow up without the very basic teachings of Islam. **Even adults are unable to recite the Kalimah.** Ignorance and Hindu culture constitute the lifestyle of these Muslims whose little ones are kept away from Islam and its institutions. When such children are later exposed to western education, they become total kuffaar even while maintaining their Muslim names. In such a climate of kufr, jahaalah and poverty the christian missionaries flourish. By a variety of stratagems the missionaries and 'relief' organisations impose their yoke of control over the poor and ignorant villagers.

It is purely by the Fadhl of Allah Ta'ala that the Mujlisul Ulama has entered the field in Bangladesh to combat the forces which are operating against Islam The first and foremost task is to establish *maktabs* (small madrasahs) to educate Muslim children so that tomorrow they may understand what Islam is..... so that they may maintain their identity as Muslims inspite of the hardships of poverty. The first battle is against jahaalah (ignorance). It is in this arena that every Muslim must assist in whatever measure he/she is able to.

Over the past 12 months we have succeeded to put into operation approximately 60 maktabs with 95 ustads in 75 villages. About 2 dozen bore-holes have been sunk for providing water. Several thousand children are acquiring basic Deeni Ta'leem at these Maktabs in villages which a year ago were in total darkness. Our project envisages hundreds of Maktabs -- one in each village. If Allah Ta'ala accepts this effort, we shall soon achieve this goal.

The cost of operating a straw and bamboo hut maktab is about R5000 (1250 US dollars) per year. This includes the wages for the ustaadh. In villages where a straw/bamboo Musjid exists, the same premises is used for the maktab.

By Allah's fadhl many Muslims in South Africa contributed last year for this project. We must emphasise that this is an ongoing Jihaad. It should not be regarded as a temporary project. The salaries of the Ustaadhs have to be paid. There are also the auxiliary expenses related to the maktabs. The number of maktabs too has to be increased rapidly. We, therefore again call on Muslims to open up their hearts and aid wholeheartedly in shouldering the responsibility of this noble and difficult mission. Contribute with an open heart, for the sake of your salvation in the Aakhirah. It is your duty -- fardh duty -- to push the stagnant wagon of the Ummah out of the quagmire of disaster.

There are many affluent Muslims in our community who are by the means to sponsor a maktab. There are again those who can sponsor more than one maktab. Wealthy Muslims squander tens of thousands of rands in futile and haraam wedding functions and other futile pursuits. Surely they can step forward with a paltry R5000 to sponsor a hut-maktab which will earn them palaces in Jannah. Those who cannot sponsor a *maktab*, even their one rand is welcome. Allah Ta'ala looks at the niyyah -- at the heart -- which accompanies the contribution.

Please specify if your contribution is Zakaat or Lillah. While people do send Zakaat freely, they are somewhat niggardly with Lillah funds. Remember that Sadaqah (charity) does not decrease wealth. It increases it. This is Allah's promise. There is greater latitude in the use of Lillah funds.

May Allah Ta'ala reward you **magnificently** for your concern and aid.

Those who wish to effect their contribution by bank transfer, our banking particulars appear hereunder. When making a deposit into our account, do send us a copy of the deposit slip or notify us. Jazaakallah!

Mujlisul Ulama Zakaat Organization of South Africa
Bank: Standard Bank
Berry's Corner
Port Elizabeth
Branch Code: 0517
Account No.: 0806 45240

SAYINGS OF SHAH SHUJA KIRMAANI

(RAHMATULLAH ALAYH)

- "The grace of gracious men and the sainthood of saintly men remain as long as they are not conscious of their grace and sainthood."

 When man becomes conscious of his excellences, he suffers from the affliction of ujub (vanity and self-esteem) which negates his lofty attributes.

- "A faqeer remains Allah's secret as long as he conceals his faqr (poverty). When he (the faqeer) reveals his faqr, it is snatched from him."

 Faqr for the Auliya is a great ni'mat. Faqeer in this context does not refer to a person who begs for food and money.

- Sidq (Truth) has three signs:
 1) Dislike for the world.
 2) Aloofness from people
 3) Dominance over emotional desire.

QURBANI PROJECT

We also intend to arrange for Qurbani animals in every village where a maktab has been established. It will be a wonderful treat for those living in extreme poverty. The approximate cost of a cow is R1000 ($ 250) or R170 ($ 40) per share. In addition to making Qurbani here at home gain tremendous thawaab by participating in our Qurbani project for Bangladesh. Do send your Qurbani contributions early, preferably during Ramadhaan or soon thereafter, to enable us to plan and make the necessary arrangements.

May Allah Ta'ala reward you magnificently for your concern and aid.

Those who wish to effect their contribution by bank transfer, our banking particulars appear hereunder. When making a deposit into our account, do send us a copy of the deposit slip or notify us. Jazaakallah!

Mujlisul Ulama Zakaat Organisation of South Africa
P.O.Box 3393, Port Elizabeth 6056, R.S.A.
Bank: Standard Bank, Berry's corner, Port Elizabeth, Branch code: 0517, Account No.:080645240

No calamity befalls except with the permission of Allah (Qur'aan)

TAALIBAAN IS IT AN AMERICAN CONSPIRACY?

The notion of the Tālibān movement being a sudden and spontaneous uprising by a handful of Madrasah students appalled by the anarchy prevalent in Afghānistan is misleading. It was not a sudden and aimless uprising of a handful of Madrasah students lacking direction and objective. The first action in the field happened after a year of clandestine planning. Perhaps conspiracy is a more appropriate term.

The movement was not the planning of the Tālibān (Madrasah students). Even today, the movement is not controlled by Tālibān. There are no Tālibān in the so-called Tālibān government. A small group – six in number – of unqualified or partially learned men – formerly Madrasah students – heads the movement. These men are not Tālibān. The name, Tālibān too is misleading since the Madrasah students do not rule the country. However, the Tālibān are the power-base of the group which is in control.

While there is no concrete evidence at this stage, there are strong indications to constrain the careful observer to present the theory of an international conspiracy to split Afghānistan into Pushtu-speaking and Farsi-speaking regions. This would simply be the fulfilment of the American plan of destabilization. Destabilization of the third world countries, and in particular of Muslim countries, is vital for the perpetuation of American global domination. Thus, the so-called Tālibān movement appears to be manipulated from the outside via the agency of Pakistan.

A possible theory is that the small group of Tālibān leadership (the so-called Amirul Mu'mineen and his clique) is in league with the outside conspirators. The successful materialization of the conspiracy requires a strong power-base, viz. fighters to oust the Kabul government of Rabbāni and Shah Mas'ood. The only base which the Pushtun clique could ever hope to establish was the Pushtu Madrasah students who number tens of thousands. But to mobilize these students there has to be a viable incentive. The carrot of Islamic Law was thus dangled. Without proclaiming the Shariah to be the objective of the movement, there is no way the Madrasah students can be mobilized to take up arms.

If this theory is correct, hopefully some in the power-base will realise what is happening. It is quite possible that some Tālibān discern the conspiracy and act to displace the leadership, if indeed it is part of the American conspiracy. Meanwhile, one can only hope and pray that the American conspiracy in Afghānistan becomes quickly exposed and thwarted.

HADHRAT YUSUF BIN HUSAIN (RAHMATULLAH ALAYH)

Hadhrat Yusuf Bin Husain (rahmatullah alayh) was the mureed of Hadhrat of Zunnūn Misri (rahmatullah alayh). He was extremely handsome and by nature had a beautiful disposition.

The daughter of an Arab chief once saw him and was overwhelmed by love. She too was famed for her beauty. One day when she found an opportunity to see him in privacy, she expressed her burning love for him. Fear of Allah overcame Yusuf Bin Husain and he promptly fled. During the night he dreamt that Hadhrat Nabi Yusuf (alayhis salaam) was seated on a throne. Rows of malāikah were standing with reverence infront of him. When Nabi Yusuf (alayhis salaam) saw Yusuf Bin Husain he (Nabi Yusuf) arose from the thrown and stepped forward to welcome him. He honoured Yusuf Bin Husain by seating him on the throne. Nabi Yusuf (alayhis salaam) said to Yusuf Bin Husain:

"When the fear of Allah gripped you when the daughter of the Arab chief expressed her love for you, Allah Ta'ala said to me:

'O Yusuf, look! You had supplicated to Me to save you from the evil of Zulaikha. Here is Yusuf (Bin Husain) who did not even look at the daughter of the Arab chief for the sake of My Fear.'

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THE HAND OF A SINISTER FORCE

The Musājid bombings in South Africa are not the perpetrations of a fringe or splinter group among the rightist Afrikaners. While some Afrikaner labourers are being manipulated for this anarchy, a sinister third force from outside the country is master-minding the conspiracy. Recently several Musjids in America were bombed in a similar manner. There appears to be a link. The same third force responsible for desecrating the Musjids in America is responsible for the acts of anarchy here in South Africa.

Sight should not be lost of the fact that labourers have paid hundreds of thousands of rand for bail. Tens of thousands of rands have been spent to defend these anarchists in the courts. From where is the money coming?

The design of the conspirators is to drive the Muslim community to react emotionally and retaliate with lawless acts. Such action by Muslims will compel the government to clamp down on the Muslim community. Distrust and hatred will thus be the result. This is the goal which the sinister third force hopes to achieve. The question may be asked: why is the third force interested in creating a rift between the government and the Muslim community?

THE ANSWER

The sinister third force views with consternation the friendly ties which the government has established with Muslim countries. Iran, Libya and Syria have been listed as terrorist states. The multi-billion rand arms deal concluded with Syria is intolerable to the third force which is seeing the South African government moving closer to the Muslim camp. The plot is therefore to bring about a disruption in the relationship between the South African government and the Muslims countries. It is for this reason that the Muslim community of South Africa is being targeted by the third force.

The enemy is hoping to draw out the Muslim community into open confrontation with the government by lawlessness. Should Muslims fall into this trap, the third force hopes that it will lead to a cooling off or disruption of the ties which have been established with the Muslim states.

Earlier this third force had tried to convince the South African authorities that the Muslim community was operating eleven Hizbullah and Hamas 'terrorist' camps in South Africa. Ludicrous allegations have been made, the most recent being the supposed Muslim plot of establishing an Islamic state by violence in South Africa. We are certain that the inventor of this stupid notion does not believe it. Such trash is being circulated by certain South Africans in league with the outside third force in an attempt to convince the government that the Muslim community poses a threat to stability in the country.

The Muslim community constitutes less than half percent of the population of this country. We hope that the South African government will not be so gullible to swallow the trash gorged out by the third force. It is the duty of the government to be vigilant and to thwart third forces whose aim is only to destabilize the country.

THE IMPORTANCE OF ISLAMIC INHERITANCE

Allah Ta'ala, by his infinite mercy brought man into existence from the state of pure non-existence and placed him on earth to live here for a short while. For his earthly sojourn, his Creator, Rabbul Ālameen, bestowed a variety of material provisions to him. These provisions for sustaining his earthly life have been awarded to man temporarily. The wealth, property, garments and whatever have been assigned to his custody are not his property. He is not the owner of these divine bestowals. Their only owner is Allah Azza Wa Jal, the Creator, Sovereign and Owner of the Universe. Nothing in man's possession belongs to him.

When man's term of life comes to an end, the bounties which were on loan to him revert back to Allah Ta'ala, The Original and True Owner. Hence, man is not permitted to dispose of his estate according to his wishes and desires. His outer facade of ownership of 'his' possession ceases with death. Man, therefore has no right of operating in the wealth which was bestowed to him for his benefit in this earthly sojourn. Upon his death the rights of others – the heirs – become automatically related to the estate he left behind.

Thus, it is an act of grave transgression for a man to attempt to assert his non-existing right and authority in the estate which he will be leaving behind. In so doing, he is guilty of two great sins and acts of transgression, namely:

1) Usurping the Huqooq (rights) of the rightful (heirs).
2) Flagrant violation of Allah's command pertaining to Inheritance.

The divine punishment for such flagrant transgression is severe in the Ākhirah. According to one Hadith, Rasulullah (sallallāhu alayhi wasallam) said that there are some people who spend a lifetime in acts of worship and obedience, however, on the eve of their meeting with Allah Ta'ala, i.e. when about to die, they usurp the rights of the heirs. In consequence, they are despatched directly to Jahannum. Heirs are either deleted from the testator's will or their divinely-fixed shares are tampered with.

Rasulullah (sallallāhu alayhi wasallam) also said that whoever deprives an heir of his rightful due, will be deprived of Jannat. Thus, the Muslim who violates the Shariah's laws of Inheritance is destined for the chastisement of the Fire before he can enter Jannat. Violation of the divine laws of Meerāth is akin to Kufr, hence the Qur'ān declares the punishment for such flagrant violators in the following very stern terms:

> "Allah will cast him into the Fire; forever will he dwell therein; and for him will be a disgraceful punishment."

Extension of one's transgressions to even the period after death is not a transgression of small measure. The sin is vile in the extreme. There is no pleasure in the perpetration of this flagrant sin, the effect of which will manifest itself after the death of the perpetrator.

While he has destroyed his life of the hereafter by his wretched sin of defrauding and depriving the divinely appointed heirs of his estate, he derives no nafsāni pleasure from his evil commission.

As a result of greed, baseless hopes and deficiency of Imaan, most people fail miserably in the execution of the Shariah's laws of Meerāth. Their attachment to the worldly possessions in their custody blinds their rational and spiritual faculties, constraining them to make a vain attempt to extend this worldly love even to their lives in Barzakh (the state of life after earthly death and before Qiyāmah). In a futile endeavour they seek to control what never belonged to them, even after death. Indeed, this evil attitude indicates an evil death.

When the Mu'min departs from this transitory abode, he should be liberated from all worldly encumbrances. However, it is observed that numerous people depart with a heavy load of sin – such sin for which there is no hope of repentance. When man had bequeathed his estate in flagrant violation of the Shariah's code of Inheritance, this transgression while having been enacted in his lifetime, comes into effect after his maut. He thus is denied the opportunity to make amends, to rectify this usurpation of rights and to repent. Unlike all other sins for which there is always the opportunity to set right the wrong and for repentance, there is no such opportunity to rectify the injustice and violation from a Harām testament made by the Mayyit (deceased). Hell-Fire being the destination of such an oppressor should, therefore, be easily understandable.

CONCENTRATION

During Salāt and Thikr there is no need to burden oneself with excessive effort to gain concentration. A little effort suffices. By applying too much pressure and effort to achieve concentration, one will become vexed and frustrated which leads to deprivation. Superficial concentration will gradually lead to perfection in the ability to concentrate.

(Hadhrat Hakimul Ummat)

SOME ETIQUETTES WHEN EATING

During the course of having meals, two things should be remembered:

(1) The guest should not be fed according to the desire of the host. Force-feeding the guest is not hospitality. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that to insist on the guest to eat something he has no desire for is to administer poison to him. People are generally careless in this regard. They feel that they are honouring the guest by piling food in his plate. Many a time the guest is compelled to overeat. Sometimes the guest is compelled to eat food which does not agree with him. Simply to please his host he eats what is dished out for him.

(2) While eating there should be no serious discussion. Such talk diverts the mind from the food. The pleasure of the food is diminished or destroyed.

IBAADAT

There are two type of Ibādat: Ibādat Badaniyyah and Ibādat Māliyyah. Ibādat Badaniyyah are acts of worship rendered by the body of man, e.g. Salāt , Thikr, Tilāwat of the Qur'ān. Ibādat Māliyyah are acts of worship rendered by means of wealth, e.g. Sadqah, Qur'bāni, construction of boreholes, madrasahs, Musjids, publishing Islamic literature, etc.

The thawāb of Ibādat Māliyyah is better for the deceased than the thawāb of Ibādat Badaniyyah. According to Imaam Shāfi (rahmatullah alayh) and other Imaams only the thawab of Ibādat Māliyyah reaches the mayyit (deceased), not the thawāb of Ibādat Badaniyyah. However according to Imaam Abu Hanifah (rahmatullah alayh) the thawāb of Ibādat Badaniyyah also reaches the mayyit. In view of this difference of opinion, the option if Ibādat Māliyyah is better as acts of Isāl-e-Thawāb to be executed on behalf of the mayyit.

SPIRITUAL EXPERIENCES

Commenting on the incidence of Kashf (spiritual inspiration), Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

> "People believe Kashf to be a great excellence. But it has no role in the acquisition of divine proximity (nearness to Allah). Wallāh! Even if a man experiences a hundred thousand incidences of Kashf, he will not experience any spiritual elevation as a result. If, however after reciting Subhānallāh a few times, he reflects, he will most certainly discern a degree of progress in his divine proximity."

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) had made this comment while severely reprimanding a mureed who had revealed a bātini hāl (a spiritual condition) to another person. Some mureeds derive pleasure by revealing their spiritual states to others, little realising that such pleasure is the consequence of the malady of ujub (vanity). The mureed gains the feeling that he has acquired a lofty spiritual state of elevation hence his spiritual experience. But he labours in self-deception because the incidence of spiritual experiences is not a sure sign of divine proximity. Special forms of Thikr and ashghāl (contemplative exercises) strengthen the spiritual capacity of the rooh (soul). This results in spiritual experiences which is common with even non-Muslims. It is not a sign of Qurb-e-Ilāhi (Nearness to Allah).

Evidence of Qurb-e-Ilāhi is love for the Sunnah and obedience to the Shariah. Kashf, Ilhām (spiritual inspiration), and the ability to experience things of the spiritual realm are not signs of Qurb-e-Ilāhi. A man should therefore not deceive himself by believing that he is a saint or that he occupies an elevated rank of divine proximity if he has acquired the ability of some spiritual experiences

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MUSJID BOMBINGS

children in most places lack in entirety in the understanding of the Musjid's position. Their misconduct in the Musājid has reached alarming proportions. This applies especially to secular school-going children. The pranks and kufr attitudes they acquire at the kuffār institutions are displayed in the Musājid.

- Newspapers and pamphlets in which appear photos of animate objects are brought in and displayed even on Musājid notice boards. Even the Ulama have become so desensitized that they have quietly accepted these perpetrations of transgression. Such matters are never touched on in their bayāns.

THE COMMUNITY

While these Shar'i violations are committed inside the Musājid, the whole community outside the Musjid is blissfully treading the paths of corruption and immorality. Even ladies supposedly from respectful homes, donning burqahs, frequent the dens of vice and immorality, the casinos. The filth gorged out by television has ruined the moral fibre of Muslim youths. The big and the small all revel in spiritual corruption and pollution. Th spiritual and moral degeneration of the community has indeed reached an alarming ebb.

When such a decadent climate prevails, the calamities which befall and will increasingly befall the community should not be viewed with shock and surprise.

Muslims should understand that neither the government nor its security forces possess the ability to protect us and our Musājid. The leniency and loopholes in the law have incapacitated the law-enforcing agencies – the police and the courts. Even after the culprits have been apprehended along with incriminating evidence, they walk out of the courts scott-free on stupid technical grounds.

It is only Allah Ta'ala Who can protect us against our enemies. The entire world of kufr is the enemy of Muslims and Islam. Muslims should never remain in the dark regarding this reality. The world of kufr is poised to swallow and ruin the Ummah, yet Muslims are following and blindly emulating the enemies of Islam. We have chosen the path of our own destruction. Transgression has blighted out intelligence and utterly effaced our spiritual perception. The community, if it fails to attend to the divine message, will remain in its insane stupor at its own peril. The fate which Muslim communities have suffered and are suffering in other parts of the world, will overtake us too here in South Africa.

FITRAH – Ramadhan 1417

HANAFIS R 6.50
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SAFETY

Once Hadhrat Shafeeq Balkhi (rahmatullah alayh) said to Hadhrat Ibrahim Bin Adham (rahmatullah alayh): "Why do you flee from people?" Hadhrat Ibrahim Bin Adham replied:

"My Deen is in my lap. I flee with it from city to city and from mountain to mountain to protect it from shaitaan and to make my exit from this world with safety through the doorway of Maut."

THE LESSON OF BURIAL

The occasion of burial should serve as an ibrat (a great lesson). The lesson is that tomorrow the living too will be buried. When a mayyit (deceased) is buried, people should reflect and understand how short life is. But, nowadays when people bury the dead they behave as if they are immune to death. Their carefree attitude, laughter and joking display their blindness. They behave as if death will never be their fate.

When Hadhrat Hasan Basri (rahmatullah alayh) observed a man eating inside the qabrustān (cemetry), he said that the man was a munāfiq (hypocrite). A man who professes Imaan and belief in the Ākhirah does not behave in a way which conveys the impression that he does not believe in Allah and the Ākhirah. The heart which is not influenced by the sight of burial is terribly corroded.

SHIAHS – ENEMIES OF THE SAHAABAH

The worst enemies of the Sahābah are undoubtedly the Shiahs. A cardinal article of the Shiah religion is abuse and curse for the Sahābah. While other deviant sects veil their criticism for the Sahābah in deceptive rhetoric, the Shiahs openly declare their hatred for the Sahābah whom Rasulullah (sallallāhu alayhi wasallam) loved. It is essential to understand that people who spit venom and curse against the Sahābah can never be Muslims, for Rasulullah (sallallāhu alayhi wasallam) had welded love of the Sahābah to his love. Whoever loves Rasulullah (sallallāhu alayhi wasallam) will necessarily love the Sahābah and whoever has an aversion for the Sahābah, in fact has an aversion for Rasulullah (sallallāhu alayhi wasallam).

ALLAH'S PLEASURE

Commenting on his refusal to allow a prominent personality of the town to be appointed to the Madrasah Shura, Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) said:

"This is a Deeni issue. It is not permissible to appoint as a member an unqualified person. I cannot commit an unlawful act. The aim should be to acquire Allah's Pleasure. The goal is not the Madrasah. If the Madrasah has to close (on account of the agitation which his refusal had initiated), this burden will not descend on us. On the contrary, it will settle on the authors of the strife. Why should we then bother? Indeed, we shall be answerable for allowing the appointment of an unqualified person."

THE HADITH

"(They are) those who answered the call of Allah and the Rasool."

This aayat was revealed in praise of the Sahaabah's obedience to Rasulullah (sallallahu alayhi wasallam) on the occasion of the Battle of Uhd, when he had ordered them pursue the Mushrikeen.

Although the order was an instruction issued by the Rasool, the Qur'aan says that they answered the Call of Allah. This establishes that the command of the Rasool is the command of Allah. The aayat refutes those who deny the authority of Rasulullah's Hadith.

The Qur'aan here implies that the Rasool was entitled to enact certain laws as he deemed appropriate. Such enactment is in reality the enactment of Allah Ta'ala Who inspired His Nabi (sallallahu alayhi wasallam). The Ahadith is an inseparable part of the Law of Allah.

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YUSUF BIN HUSAIN

Nabi Yusuf (alayhis salaam) added:

"I have been instructed to welcome you. You will attain the ranks of the Auliyā of the Deen. Go to Zunnūn Misri and acquire the Ismul A'zam* from him."

When his eyes opened, Yusuf Bin Husain journied to Egypt. He spent a year in the suhbat of Hadhrat Zunnūn Misri (rahmatullah alayh). After expiry of the year, Hadhrat Zunnūn Misri said:

"Ask whatever you wish for." Yusuf Bin Husain said: "Impart to me the Ismul A'zam." Zunnūn Misri remained silent. After another year had passed, Hadhrat Zunnūn Misri gave a dish covered with a cloth to Yusuf Bin Husain instructing him to deliver it to a buzrug near to the river Nile. Along the way, Yusuf Bin Husain detected a movement in the dish. Curiosity led him to open the lid. As he did so, out jumped a mouse. Feeling highly ashamed of himself, he closed the dish and delivered it to the buzrug. When the buzrug found it empty, he said:

"When you could not guard even a mouse, how can you guard the Ismul A'zam?"

Full of shame he returned to Hadhrat Zunnūn Misri who commented:

"I had prayed to Allah Ta'ala seven times requesting for consent to impart the Ismul A'zam to you. Each time it was intimated to me to put you to test. It has transpired that you have not yet developed the ability to guard the Ismul A'zam. Now return to your land. You will acquire the Ismul A'zam in due course."

** Ismul A'zam is the mystery Name of Allah Ta'ala known to a few select Auliyā. By reciting this Name they are able to demonstrate miraculous acts (karāmat). However, the display of every miraculous act is not dependent on the knowledge of Ismul A'zam.*

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"If Allah had wished, He would have united them (mankind) on Hidaayat."
(Qur'aan)

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Mujlisul Ulama Zakaat Organization
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THIKRULLAH

"Remember Allah with much remembrance." (Qur'aan)

This aayat commands permanent and abundant thikr. Thikr is a perpetual obligation. Unlike other acts of ibaadat, there are no restrictive conditions for its validity. It does not require wudhu, time, place, etc. for it validity. It is valid in all circumstances, hence perpetual thikr is incumbent.

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GIRLS INSTITUTIONS

them in *nafsāniyat*, the consequences of which can be spiritually, morally and socially disastrous.

The ultimate result of acting in contradiction of the pattern of life which the Ummah has inherited from the Sahābah, viz. the Sunnah of Rasulullah (sallallāhu alayhi wasallam), is nothing but failure and disaster. The Qur'aan and Sunnah ordain concealment and the home for girls while public institutions are the very antithesis of this divine command.

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
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money has accumulated in the Mosque account in the bank. This was given to a non-Muslim orphanage Could this money not be given to poor Muslims or used for the toilet facilities of the Mosque or maintenance?

A. Although it is permissible to give the interest to non-Muslims, it is better to give it to poor Muslims. According to some Ulama it can be used for the Musjid toilets. However, it is better to give it to the poor even if they be non-Muslim than using for the toilets. There is adequate affluence in the Muslim community for making provisions for the Musjid toilets.

Q. We have a mixed community of people of different beliefs such as Tablighis and Salaamis, etc. Should only people of one school of thought be permitted to have access to the Mosque or should all be accomodated **so as to** unite the community?

A. By Salaamis you must be referring to **those** who are the Ahl-e-Bid'ah, those who uphold moulood, urs, and other customs of bid'ah. While all Muslims, even the bid'atis, have the right of access to the Musjid, this right does not permit them to perpetrate their haraam acts of bid'ah in the Musjid. Bid'ah and baatil cannot be accomodated for the sake of unity which in actual fact is a false unity. The goal in the Muslim's life is Allah's Pleasure which is attainable only by way of obedience to the Shariah and Sunnah. Bid'ah is the antithesis of Sunnah. Every bid'ah eliminates a Sunnat act. For the sake of the imagined unity you speak of, it is not permissible to adopt the policy of accomodation because such **accomodation** is nothing other than compromising the Haqq and accepting baatil. Unity is not to be cultivated at the expense of the Sunnah. The Deen is of **paramount** importance. For the sake of the Haqq controversy and disunity are tolerable and to be expected and accepted.

Q. People who possess the Prophet's hair want to know how to prove that they are possessing the real thing. What must they do? Should they bury the hair respectfully Can they put it up for display?

A. Your question is very queer. The onus of proof is the burden of those who claim to be in possession of Rasulullah's hair. If they lack Shar'i evidence, they should not claim that the hair is that of Rasulullah (sallallahu alayhi wasallam). The **sanad** (chain of transmission) must necessarily go right back to Rasulullah (sallallahu alayhi wasallam). If there is no authentic and reliable sanad, the hair should be buried. Even if it is proven to be Rasulullah's hair, it should not be put up for display inview of the beliefs of shirk which have become associated with such customs.

Q. What is the ruling concerning the asaa (staff)? Som say that it is Sunnat to keep the asaa on the mimbar during the Friday Khutbah.

A. It is baseless to claim that the customary practice of the asaa is Sunnat. Having a specially **prepared** and adorned staff permanently kept in the Musjid for the specific purpose of the Jumuah Khutbah was never the Sunnat of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. Nowadays in some places the customary asaa is considered to be an essential item necessary for the Jumuah Khutbah. Even a ceremony has been fabricated for the presentation of the asaa by the Muath-thin to the Imaam mounting the mimbar for the Khutbah. It is indeed ridiculous to aver that this customary bid'ah is Sunnat.

Q. A Mufti of the Hanafi Math-hab says that it is preferable to recite the Takbir aloud on both Eids according to the majority of jurists, but according to Imaam Abu Hanifah (rahmatullah alayh) it is preferable to recite it softly on Eidul Fitr. While this Mufti has made these statements he has not issued a ruling for practical purposes. We are Hanafis. What should we do? Should we follow the majority as stated by the Mufti or should we follow Imaam Abu Hanifah (rahmatullah alayh)?

A. If the answer of the Mufti was in reply to an Istifta (questionnaire) then we must say that his answer is not only ambiguous and incomplete. In fact, it is misleading. According to the Hanafi Math-hab, reciting the Takbir aloud on Eidul Adha is valid only along the way to the Eidgah, not in the Eidgah or Musjid. Since you are Hanafis, it is incumbent on you to follow the rulings of the Hanafi Math-hab. It does not behove a Hanafi Mufti to issue fatwas as if he is a ghair muqallid, leaving people in doubt and being a cause for their deviation.

.Q. Much controversy surrounds the dua which is made after the Fardh Salaat. Some Imaams make the dua silently and others do it loudly. What is the proper Sunnat method of making this dua?

A. The controversy is the work of those Imaams and Ulama who seek to justify their errors and perpetuate their bid'ah. Inspite of them being aware that the actual Sunnat method is to make the dua silently, they mislead the unwary public into believing that both styles are Sunnat. It is surprising that throughout their years of study and stay at the Daarul Ulooms in India and Pakistan they observed silent dua after the Fardh Salaat, yet when they became **entangled** with Mosque committees and ignorant people, they conveniently overlooked the true Sunnat method and now they present baseless interpretations for their weakness and abandonment of the Sunnat method. These Ulama who stiffle the Haqq and criticize those who are adhering to the original Sunnat are the cause of the controversy. The Sunnat method according to all four Math-habs is to recite the dua silently. The Qur'aan announcing its verdict says: "Call unto **your** Rabb in humility and silence."

CORRECTION

In a past issue of the Majlis it was mentioned that according to a Hadith fish and milk should not be consumed together. It was pointed out to us that this statement is not a Hadith but is the statement of a buzrug (Wali). Since we have been unable to establish the correctness of our claim, we retract the view we had expressed and accept that the statemenmt is that of some buzrug.

Q. A Hafez who has a bad reputation has been employed as the Imaam of a Musjid. This Hafez used to cut his beard, watch television and engage in sports. He now says that he has made taubah, but some musallis want him dismissed from his post because of him being a faasiq. What is the Shar'i ruling?

A. Taubah effaces fisq just as Imaan effaces kufr. Once a faasiq repents he no longer remains a faasiq. The musallis who are insisting on his dismissal should understand that they are not ma'soom (sinless). Everyone has his share of sins. It is only Allah's favour that He casts a veil of concealment on our sins thus saving us from being disgraced. These musallis too are guilty of some sins. They should not hold the Hafez in contempt. He has repented. He therefore is no longer a faasiq according to the Shariah. It is haraam to derisively speak of a man's past sins, especially after he has repented. The Hadith says:

"A person who has **repented** for his sins is like one who has no sins."

It is furthermore, haraam to probe a man's private life and to dig out his sins for publication. A Muslim should conceal the sins of another Muslim. When Allah Ta'ala **Himself** conceals the sins of people, who are we to reveal his sins? A man who sins flagrantly and recklessly in public is termed a fasiq. A person whose sins are not known is not a faasiq, and no one is allowed to expose him. These errant musallis do not possess the right of demanding the dismissal of the Hafez from his post.

Q. Is it permissible for Muslims to pay their respects to non-Muslim friends two or three days after burial of a non-Muslim?

A. If any un-Islamic activity occurs at the non-Muslim house, it will not be permissible to visit the house. It is not permissible for Muslims to visit non-Muslim homes with the intention of paying respects to the non-Muslim deceased. However, if it is merely to console or to sympathise with the non-Muslim neighbour, friend or relative, then it will be permissible to visit the house on condition that nothing un-Islamic takes place. For example, if there will be a gathering of males and females or if the television will be on, then it will not be permissible to visit the house.

Q. Is it permissible for an engaged couple to meet, speak freely and even go out for drives with the consent of their parents?

A. Such conduct is repugnant, immoral and haraam. The parents too are guilty of kabeerah sins by allowing their children to indulge in such immoral behaviour. It is haraam for the engaged couple to have any, type of premarital contact whatever.

Q. Is it permissible for a Muslim to hire out his premises for a Christian Church?

A. It is not permissible to aid kufr. A Muslim should not hire his premises for a baatil place of worship.

DURING KHUTBAH

From the time the Imaam stands up to mount the mimbar for the Jumuah Khutbah, it is incumbent to discontinue all activity, even ibaadat. Thikr, Tilaawat, Durood, etc. should be terminated and full concentration on the Khutbah is obligatory. During the course of the Khutbah when the Imaam mentions the name of Rasulullah (sallallahu alayhi wasallam), Durood should be 'recited' in the mind without lip movement.

If one enters the Musjid and finds the Jumuah Khutbah in progress, one should sit down and not engage in any Salaat. However, followers of the Shaafi Math-hab are allowed to perform two short raka'ts of Tahyatul Musjid. Talking, especially worldly conversation, during the Khutbah is haraam.

Q. Does ghusl become obligatory when whitish fluid is released when one is having sexual thoughts?

A. This fluid is called mathi. Ghusl is not waajib. It breaks wudhu and renders impure the parts of the body and garments it has affected.

Q. Does a thought of kufr make one a kaafir?

A. A though of kufr entering the mind is

QUESTIONS and ANSWERS

MAJLISUL ULAMA OF SOUTH AFRICA P.O. BOX 3313 PORT ELIZABETH

a shaitaani waswasah. One does not become a kaafir with such stray thoughts. Recite Authubillaah and Wa La houla when such thoughts assault the mind.

Q. Is it permissible to manufacture game machines, pools tables and similar instruments of sport and gambling?

A. It is not permissible. Making such objects is to aid in sin and haraam activities. The income derived from such items is haraam.

Q. I have received an 18 ct. gold chain as a gift from a person who chooses to remain anonymous. I do not know who the person is. What should I do with it?

A. Give it to some poor person or sell it and give the money to a poor Muslim. Don't wear it. Don't keep it with you. Such 'gifts' are fraught with spiritual danger.

Q. Which brand of icecream can we eat?

A. All icecreams contain emulsifiers and stabilizers. These may be derived from animal or vegetable sources. It is very difficult to establish with certitude what type of products are being used by the non-Muslim companies. In addition, all icecreams contain colouring and essence which in turn contain alcohol. It is therefore not permissible to eat any commercially prepared icecream. The same applies to biscuits and sweets.

Q. Knowing that soft drinks contain a percentage of alcohol can such drinks be consumed? Some Ulama advise that since the percentage of alcohol is minimal and the effect is not intoxicating, it may be consumed.

A. The advice of those Ulama is baseless and in conflict with the clear command of Rasulullah (sallallahu alayhi wasallam) to abstain from doubtful items. Their knowledge should have constrained them to concede that at least soft drinks are doubtful (mushtabah) in view of the view of some Ulama who maintain that these drinks are not permissible. It does not befit a man of Ilm to 'advise' Muslims to consume something which contains even a minute quantity of alcohol. Even if an Aalim honestly and sincerely believes that soft drinks are permissible, his Knowledge should guide him to advise people to abstain from doubtful things. If someone takes a few drops of whisky or vodka, it will not intoxicate him. Can he claim on this basis that whisky and vodka (small quantituies) may be consumed because it does not intoxicate and because the quantity is minimal. If one or two drops of whisky are poured into a bottle of coke, will any Aalim say that the coke is halaal?

Q. Is it essential for an Eidgah to be a Waqf ground?

A. Waqf is not a condition for an Eidgah. Any vacant ground at the end of the built-up area serves as a valid Shar'i Eidgah whether it is privately owned, owned by the municipality or not owned by anyone.

Q. Does one obtain the thawaab of an Eidgah if Eid Salaat is performed on a ground which is not waqf?

A. As long as the vacant ground is on the outskirts of the town, the thawaab of the Eidgah is acquired even if the ground is not waqf.

Q. If a community is by the means to purchase a site for an Eidgah and make it waqf, but refrain from so doing, will it (the community) be in error?

A. No, the community will not be in error. They are not committing a sin for refraining from purchasing a ground and making it waqf for an Eidgah. They are only required to perform the Eid Salaat in an Eidgah. It does not matter if the ground is not waqf. The Sunnatul Muakkadah demand is fulfilled by performing the Salaat in an Eidgah. Waqf is not a condition for the validity of an Eidgah.

Q. I am now married for 8 years. After marriage I discovered that my wife was a very promiscuous woman before marriage. I forgave her and gave her a chance. She promised to reform herself and not to repeat her immoral lifestyle. However, even during our marriage she continued her promiscuous life of cheating. When confronted, she regretted her actions, but after a while continued. I now have three children from this marriage. She admits that she is not sure as to who the fathers of these children are. What is the correct action a husband should take in this situation, and what is the status of the children?

A. According to the Shariah you will be justified to divorce your wife. She is guilty of gross and flagrant immorality and infidelity. But, taking this step is your discretion. While some husbands will not and cannot tolerate a single act of infidelity and will divorce their wives immediately—and be justified—others again are able to tolerate and overlook the infidelity of their wives to a great extent. To divorce her or not depends entirely on your attitude. The children having been born in the subsistence of your nikah are regarded as your children by the Shariah. Even if your wife is not sure, the children are legally, in terms of the Shariah, your children.

THE AIM IS THIKRULLAH

Ilmi service,i.e. involvement in Islamic knowledge and Tabligh, is not always and in general superior to Thikr. The Maqsad (Purpose) of human life is Thikrullaah. The superiority of Ilmi service is temporary when there is an immediate need. While Ilmi and Tablighi services have their limitations, there are no limits for Thikrullaah. Thikr is constant and perpetual. In Surah Alam Nashrah, Rasulullah (sallallahu alayhi wasallam) is commanded to stand during the night in Thikr (Ibaadat) after he has completed the day's duty of Tabligh and Ta'leem. The aim of Jihaad too is to establish the Thikr of Allah Ta'ala. Nothing is more superior than Thikrullaah.

Q. A man and a woman went to an Imaam to obtain a nikah certificate. They had no intention of getting married. There was no verbal agreement in the presence of the Imaam, but the document issued by him states that the man and woman are married. The certificate was signed by both the man and the woman. The names of two witnesses were also entered into the certificate. Is this a valid Islamic nikah?

A. No, it is not a valid nikah. A mere certificate signed by a man, woman, an imaam and any other persons is not a nikah. As long as the nikah is not correctly performed, the man and the woman will not be husband and wife. The certificate is a worthless piece of paper.

Q. Many women are of the opinion that Salaat is not necessary during istihaazah. If the bleeding continues for more than ten days, they will not perform Salaat as long as the bleeding does not stop completely. What is the Shariah's ruling?

A. The bleeding beyond ten days is called istihaazah. Haidh is never more than ten days. It is compulsory to perform Salaat during the state of istihaazah. For every Salaat a fresh wudhu has to be taken. The wudhu will remain valid for the entire duration of that Salaat time. As many Salaat and any kind of Salaat may be performed with the same wudhu during the particular time for which the wudhu was taken. The wudhu will break only when the time of the Salaat expires. It is a kabirah (major) sin to refrain from Salaat because of istihaazah.

Q. If a woman in her haidh hears somebody reciting an aayat of Sajdah, what should she do?

A. Sajdah is not incumbent on her.

Q. Must we begin and end the dua after Fardh Salaat with the Imaam?

A. Neither is it incumbent to begin one's dua with the Imaam nor to end it with the Imaam. It is permissible to begin after the Imaam and prolong one's dua even after the Imaam has completed.

Q. Is it compulsory to make Sajdah immediately on hearing an aayat of Sajdah being recited or when one is reciting such an aayat?

A. Although it is preferable to make the Sajdah immediately, it is not compulsory. It may be done later.

Q. When slaughtering an animal is an intention sufficient to render it halaal? Or is it compulsory to verbally recite Bismillaah?

A. An intention is not adequate. It is compulsory to verbally recite the Tasmiah (Bismillaahi Allahu Akbar) at the time of slaughtering the animal.

Q. If halaal meat is used for sausages, but the casings are haraam, will the sausages be halaal or haraam?

A. Such sausages are haraam.

Q. Can women perform Fajr Salaat before Athaan, even in Ramadhaan?

A. It is permissible to perform Fajr or any other Salaat before the Athaan even during Ramadhaan if the time of the Salaat has commenced. If during Ramadhaan the Athaan is called precisely at the time when Sehri expires, then it will not be permissible to perform Fajr Salaat before the Athaan. One should be sure that the Salaat time has already commenced when one performs Salaat.

Q. Is it permissible to take the pill in Ramadhan to prevent haidh?

A. There is absolutely no need to resort to any medication for preventing haidh in Ramadhaan. Resorting to unnatural methods is harmful for the body. One should not seek to defy the natural laws of Allah Ta'ala. The Shariah has made it easy for women. They are allowed to forgo fasting during haidh. In fact, it is not permissible to fast during haidh. After Ramadhaan they may make qadha of the missed fasts, one at a time, two at a time—just as they prefer. When the Shariah has made it so easy, why exceed the limits by indulging in unnatural methods which are harmful. It is not permissible to unnecessarily resort to this unnatural and harmful method to defy the natural law of Allah Ta'ala.

Q. Is Pepsi Cola haraam? Word has been going around that pepsin which is an animal ingredient is used in Pepsi Cola. Is this true?

A. We are not aware of pepsin being used in Pepsi Cola. Nevertheless, all soft drinks are made from alcoholic concentrates. It is,therefore, not permissible to consume these drinks.

QUESTIONS and ANSWERS

MAJLISUL ULAMA OF SOUTH AFRICA P.O. BOX 3303 PORT ELIZABETH

Q. Is it permissible for a wife to give her husband's money or anything which belongs to him to her family without his consent?
A. It is not permissible nor is it permissible for them to accept anything which is given to them without his consent.

Q. If a wife refuses conjugal rights to her husband, is he allowed to divorce her according to the Shariah?
A. Yes, he is allowed to divorce her.

Q. Many food products contain the ingredient MSG. Are such foods halaal?
A. The ingredient MSG is not halaal, hence any food with this substance is not halaal.

Q. Twenty years ago a person had missed a number of fasts. He now intends to pay fidyah (compensation). Should the fidyah be calculated in terms of the price of 20 years ago or the present rate?
A. As long as a person is able to fast, fidyah is not valid. If this person is unable to fast due to extreme old age or chronic illness, then fidyah will be calculated taking into consideration the present Fitrah rate which is the price of 2 kg flour. This is the fidyah for one fast.

Q. Is Zakaat to be paid on wealth which was earned unlawfully, e.g. from gambling, drugs, insurance, etc?
A. Zakaat is not payable on haraam money. Such haraam money should be compulsorily eliminated from one's possession by giving it to the poor.

Q. Can a person who has not yet performed his/her own Hajj perform Hajj-e-Badal?
A. Yes, it is permissible.

Q. Many Imaams here in America make masah on woollen and cotton socks. What is the position of the Salaat of those who perform behind these Imaams?
A. Masah on woollen and cotton socks is not valid. The wudhu will thus not be valid. The Salaat in turn will not be valid. The Salaat of the muqtadis too will not be valid. It is not permissible to follow such imaams in Salaat.

Q. Is Qur'baani waajib every year? What if a person cannot afford it?
A. Qur'baani is waajib every year on all those who have the Zakaat Nisaab (about R400 or $100) during the days of Qur'baani (10th, 11th and 12th Zil Hajj).

Q. Does one share or a sheep suffice for a household?
A. One share or one sheep/goat is for one person, not for a household. One Qur'baani (one share or one sheep) is incumbent on every adult Muslim who has the Zakaat Nisaab during the days of Qur'baani.

Q. Is it incumbent on parents to make Qur'baani on behalf of their minor children?
A. It is n ot incumbent. Qur'baani is not compulsory on minors nor is it required of their parents to make Qur'baani on their behalf.

Q. There has developed in the community the practice of collective reciting of Sura Yaaseen in the Musaajid. After the recital, a collective dua is made. Is this custom Sunnat?
A. Reciting Surah Yaaseen after Fajr Salaat is Sunnat. However, the collective dua made after reciting Surah Yaaseen is an excess which is bid'ah. Practices of ibaadat should be executed correctly, observing the limits prescribed by the Shariah. It is not permissible to participate in any bid'ah act such as this collective dua.

Q. Is it permissible to use interest money to pay the VAT charged by the City Council for the consumption of water and electricity?
A. It is permissible.

Q. It is a common practice when death occurs, for every sympathiser to embrace the bereaved person. In some instances only hand-shaking takes place. Is this form of Ta'ziyat also Sunnat?
A. Ta'ziyat, i.e. visiting the bereaved persons and consoling them, is Sunnah. But, embracing and hand-shaking as has become customary are not Sunnah. If someone comes from another town to visit the bereaved persons, then embracing and shaking hands are valid. But, for the local people to observe this purely as a custom for the occasion is improper as it does not form part of the Sunnah.

Q. What is the Islamic ruling in respect of a Muslim M.P. who is constrained by his political party's policy to vote in favour of a law which legalizes abortion on demand? The M.P. while voting in support of his party on this issue believes in his personal capacity that abortion is not permissible. Will his voting in favour of such a law due to compelling circumstances of party policy be condoned in Islam?

Q. Islam cannever condone such evil, immoral haraam acts of murder termed abortion. Voting for such an evil act is vile in the extreme. The MP guilty of this villainyis a faasiq of the worst order. He hovers on the brink of kufr. The policy of the kuffaar political party is shaitaani. The policies of satanism are not considered to be 'compelling grounds' by the Shariah. It is in the first place haraam for a Muslim to join a kuffaar political party which constrains him to commit the worst acts of fisq and fujoor and even kufr. A Muslim who gives preference to kufr policies and goes to the length of voting for the evil of abortion must examine his own Imaan before Maut suddenly swoops on him. Then taubah will be too late.

Q. A baaligh boy breaks his fast because of hunger and heat. How should he compensate for this?
A. If he had broken the Ramadhaan fast merely because he felt hungry or on account of tiredness caused by heat, then the penalty is 60 days Kaffaarah in addition to one day Qadha. Only such hunger and heat which lead to the collapse of a person will be valid justification for breaking the fast.

Q. When taking a fardh ghusl is it necessary for water to be applied into the holes in which earrings are worn?
A. The earrings must be removed to allow water to enter the holes. This is compulsory.

Q. During Sha'baan we were in Makkah for Umrah. Ramadhaan began a day earlier than in South Africa. During Ramadhaan we returned to South Africa. The 29th day was our 30th day. In such a situation if the moon is not sighted after 29 days in South Africa, it will mean that the 30th day of Ramadhaan in South Africa will be 31 days for those who started the fast in Saudi Arabia. Should we fast on the 31st day as well?

A. Even if it is your 31st day, you will have to fast in such a situation because it is still Ramadhaan here.

Q. I am working in our family shop. During Salaah times we close the shop and and perform Namaaz inside. There are plenty pictures (of people) on the walls. Even our counters have magazines with pictures of women displayed on the covers. There are also dummies in our windows for displaying clothes. Is our Namaaz and tilaawat accepted?

A. It is not permissible to perform Salaat or engage in Tilaawat of the Qur'aan Majeed in the evil place you have described. It is not permissible to even enter a building if pictures of animate objects are displayed or hanging on the wall unless circumstances compel one. In your case there is no compulsion. The pictures and idols (dummies) are displayed voluntarily. It is not permissible to sell the type of haraam magazines your family business is selling. While Salaat is valid in the shop, the thawaab is destroyed and you are guilty of sinning for performing Salaat in such a place. You should go to the Musjid. If there is no nearby Musjid or Jamaat khaanah, then perform your Salaat anywhere else, but not in the shop which is a place of la'nat on account of the evil and haraam pictures.

Q. A learned man says that when ladies are sitting in a funeral room it does not matter if their hair is uncovered as long as there is no ghair mahram present. According to him, the dead body is without soul so it does not matter if their hair is uncovered. Please comment.
A. It is not permissible for women to congregate in a room where the mayyit (deceased) happens to be a ghair mahram. They have absolutely no business for such a congregation. They have to maintain purdah for even the lifeless body of a ghair mahram. Women should not strut about bare-headed even in their own homes where there are no ghair mahrams. The learned man's argument is baseless.

Q. It is said that when counting the number of times one makes thikr on the fingers, only the fingers of the right hand should be used.
A. Both hands may be used for counting the Thikr.

Q. Recently I attended a wedding where they had a band, singing and dancing at the home. Please comment on these evils.

Q. The evil of music, singing and dancing is well-known. Every Muslim is aware that these shaitaani acts are major sins. You have concerned yourself with these sins of other people while you have overlooked your own major sin of participation in the evil wedding. If you are truly concerned, why did you attend such an evil wedding function? You have completely overlooked your own sin. Those who indulge in the actual evil and those who attend such evil functions are guilty of the same sins.

Q. Is a man allowed to look at the face of his deceased wife?
A. It is permissible. He may not touch her body unless it is wrapped in the kafan.

Q. My father's brother remarried recently. The second wife's character is not so good. She is twice-divorced. The first wife and his children are very unhappy. Although the house belongs to my uncle, his first wife has banned him from coming to the house. She has also packed off all his things. His children no longer speak to him. Both his daughters are in Purdah. His son is a Haafiz and his son-in-law an Aalim. They all abuse him verbally. They have warned the entire family not to speak to him. If anyone so much as greets him, they will cut off all ties with him/her. In fact they have already carried out this threat. Inspite of their attitude my uncle is still financially maintaining them. What does the Shariah say in this matter?
A. The evil which the family is committing is manifest. Their character is a

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THE BLIND FOLLOWING AND IGNORANCE OF THE FOLLOWERS OF AL-ALBANI

AN EXTRACT FROM THE BOOK
'AL-ALBAANI! UNVEILED'
BY
SAYUDDIN AHMED IBN
MUHAMMAD

This book is available from:
Idarah Ihya-us-Sunnah, PO Box 3678, London E4 646, England

Recently, I came across a book entitled: *"Blind Following of Madhhabs,"* by one of the late Shaykh s of the "Salafiyya", **Muhammad Sultaan al-Ma'soomee al-Khajnadee;** edited by one of al-Albani's foremost students (Saleem al-Hilaalee). In the above named book, al-Khajnadee tried his best to refute Taqleed, but in reality he failed quite miserably in his refutation of what he calls "Blind Following!" After reading this book of garbled interpretations, slanders, and even lies, I came to the conclusion that al-Khajnadee seemed to have been a confused and contradicting personality! Now, let me elaborate my claim by quoting and commenting on just a few selected pages from the actual book.

It seems that the translation of the whole book was incomplete, since the editor, **Abu Usaamah Saleem al-Hilaalee** said on pg. iii, **"I also noticed some places containing that which was superfluous, so I left it out."** I wonder what these 'superfluous' statement were?

On page ix of the above named book, it was written that al-Khajnadee met, **"Shaykh Muhammad Rasheed Ridaa.** He helped with *al-Manaar* magazine (this was edited by the last named person), and bought all of its back issues and the works of **Shaykh Muhammad Abdah** and likewise what had been printed from the works of Shaykh ul-Islaam **Ibn Taymiyyah** and his student **Ibn ul-Qayyam al-Jawziyyah."** From this quote, those of us who have heard and read what the people of knowledge have said about the above named Shaykh's, will realize straight away that all four of them had corrupt beliefs (Aqeedah) on certain controversial points, like the attributes of Allah Subhana wa Ta'ala, as well as being famous for erring on many legal points of the Shari'ah!

It is a well known fact that Muhammad Rashid Rida (d. 1935) and his teacher Muhammad Abduh (he was the Mufti of Egypt in his day, d. 1905) were both Freemasons, who strove to reinterpret the Shari'ah with their own whims and desires by claiming to "reform" Islam from "impurities", and this led to their call for the abandonment of Taqleed; hence the need for the abolition of the four schools of Fiqh. These two enemies of Islam strove hard in their Freemasonic plot to "reform" Islam, but in reality they fought against Islam from within. This was realized by many scholars in their day as well as after them by examining their "Fatwa's" and speeches. Hence, many a man of knowledge (e.g. Shaykh Muhammad Bakhit al-Muti'i - the grand Mufti of Egypt and one of the leading Hanafi scholars of his time, d. 1354/1935; Rahimahullah) exposed them for what they were, as well as warning the sincere believers to be on guard against their "sweet poison" (refer to *The Evolution of Fiqh*, pg. 114, by A.A. Bilal Philips). Thus, it is not difficult to realise that al-Khajnadee himself may have been strongly influenced by the above named Freemasons, after imbibing 'knowledge' from their sweet poisoned chalice! As for Ibn Taymiyya and his loyal disciple Ibn al-Qayyim, please see later for the scholarly judgements on their views and ideas.

Saleem al-Hilaalee said on page 13:

"For example, the Maalikees leave their arms at their side, during the Salaah and read Qunoot in Fajr, whereas we find Maalik-ramihahullaah-quotes in al-Muwatta; "Chapter: Placing the two hands; one upon the other in Payer... ***But the later Maalikees use as evidence that Maalik used to pray with his hands hanging at his side, this is ignorance with regard to the madhhab which they follow.*** *Since Ja'far ibn Sulaymaan, the governor of al-Madeenah lashed the Imaam in the year 146H and stretched out his arms until his hands became dislocated and so he was not able to place his hands one over the other in Prayer...."*

The above statement by al-Hilaalee claimed that those who follow the Maliki Madhhab only left their hands unfolded in Salah, since Imam Malik (Rahimahullah) had to leave his arms unfolded after being lashed!! He also claims that this is "ignorance with regard to the madhhab which they follow." But in reality, it is he who has fallen into the abyss of ignorance on this issue by 'blind' supposition! Although Imam Malik (Rahimahullah) related two Hadiths supporting the folding of the right hand on the left in Salah in his al-Muwatta, this does not mean that Imaam Malik (Rahimahullah) himself always folded his hands in Salah. As you may have read in the section on *"The Placing of Hands in Prayer"*, I quoted the most authoritative position of the Maliki madhhab, as well as what Imam Malik himself said about placing the hands in Salah. Here is the quote again for good measure; and for the displacement of ignorant claims: "In **al-Mudawwanah** (vol. 1, pg. 75-76), Imam Malik has been recorded to have said:

'Putting the right hand on the left in salah, I have no knowledge of it in the compulsory (Fard) prayer, it is thus disliked (Makrooh). But in the supererogatory (Nafl) prayer their is no harm (in folding the hands), it is left to the individual to decide.'

Please ask yourselves who is ignorant, al-Hilaalee or the Maliki scholars?!

Al-Khajnadee claimed on **page 47,** that the book al-Mudawwanah was by Imam Malik! In fact, as I have said on more than one occasion previously, al-Mudawwanah is the compilation of **Qadi Sahnoon!** It is strange how al-Hilaalee did not correct al-Khajnadee in his editorial footnotes; do they want us to accept their claims 'blindly'?

REVIEWING THE RULINGS OF THE MUJTAHIDEEN

"When my fatwa conflicts with a Hadith, set it aside ..."

Such quotations of Imaam Abu Hanifah (rahmatullah alayh) and of other Fuqaha do not apply to us muqallideen of this belated age. It applied to only the Fuqaha of the initial era of Islam. In that early age when Imaam Abu Hanifah was flourishing, all the Ahadith were not complied yet in book form. No single Imaam had the knowledge of every Hadith, the knowledge of which was scattered among thousands of Sahābah and Tābieen who lived all over the world. It was an age when Islamic knowledge had not yet been codified into a systematic order in book form for easy reference as the great personalities of Islam had done later. In such circumstances an Imaam would issue a Fatwa on the basis of the available proofs of the Qur'aan and Hadith. If later a Hadith came to light which conflicts with his ruling, he would issue a retraction and proclaim the new Fatwa on the basis of the new information which was discovered. Thus, the statement of Imaam Abu Hanifah was directed to the authorities of the age, not to us muqallideen who are infants in knowledge compared to the illustrious Fuqaha. Furthermore, in our age, there are no longer new facts and unknown Ahadith which we can unearth. All information of the Shariah in the form of Ahadith Narrations, was already brought to the surface during the Quroon-e-Thalathah (the three noble ages attached to the age of Rasulullah -sallallāhu alayhi wasallam).

ALLAH'S BOND

"The Mu'min is aided by Allah Ta'ala. At the time of an occurrence (of grief or calamity) the relationship with Allah assumes dominance and all other ties become overshadowed even though the state of natural grief may endure to a degree. Such an example is Maut (death). During lifetime there is a general dislike for death, but on the occasion of Maut this dislike (fear) is substituted with Shauq (eagerness to meet Allah Ta'ala). This is evidence by the Hadith."

(Hakimul Ummat Maulana Ashraf Ali Thanvi)

TALIBAAN CONTRADICTIONS

The Mail-Guardian (20 - 26th March 1997) quoting David Lloyd, the BBC's South East Asia correspondent, says:

"The Taliban is trying to address the problem of its international profile. I came to Kandahar principally to film a BBC interview with Mullah Waqil Ahmed, the most senior member of the government to agree to appear on television. Ahmed has just returned from New York, where he pressed the Taliban case for UN recognition. He has opened an office there; a London office will follow.

But this unprecedented television access came paradoxically in the same week that the Taliban renewed its restrictions on any filming of people. Television is seen as an evil influence. Two French aid workers have been held for more than a fortnight in Kabul; their crime appears to be no more than having cameras at a farewell party attended by Afghan women staff. Negotiations to secure their release have so far been fruitless, and the longer they are held the more likely it is that they will face a sharia court, the strictest form of Islamic justice.

Since it took power in Afghanistan, the Taliban has overseen the stoning of an adulterous couple and amputation of the hands of thieves. I quoted a saying by Deng Xiaoping to Ahmed. The late Chinese leader knew that when he opened the doors to the world "a few files would come in". Ahmed said that Afghanistan was aiming to keep out the files." To page 10

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THE JIHAAD OF ISLAM

jihad waged in different parts of the globe. While the various communities had justification for fighting and defending themselves against the kuffaar, their conflicts were never the Jihad commanded by the Qur'aan.

KASHMIR

Today Kashmir, Islamically speaking, is one of the most backward lands. Immorality and baatil are the dominant features of the Kashmiri Muslims. The Kashmiri Muslims are wholly unfit and unprepared for Jihad. If they were true Mujahideen, there would not have been the need for small groups of Pakistanis to infiltrate Kashmir to keep the Indian army engaged. Kashmiri Muslims by large lack in Imaan and A'maal. Grossly ignorant of the Deen and hopelessly corrupt in morals, they lead western and kufr lifestyles.

IMAANI JIHAD

The need in Kashmir is for an Imaani Jihad. The effort should be on a moral revolution to bring about an Islamic awakening in the Ummah. A community cut off from Islam cannot be expected to carry aloft the banner of Jihad. Imaan and Akhlaaq should be the immediate goals of the Jihad movement. Once these goals have been achieved, the physical Jihad in the battlefield against the kuffaar will be natural and an imperative consequence. Allah's nusrat (aid) will be at hand. Without Allah's aid there can be no true Jihad. What type of Jihad is it when Mujahideen are unable to even carry weapons without the permission of the kufr American controlled Pakistani intelligence service? What type of Mujahideen are those who have to first obtain the permission and guidance of the Pakistani intelligence service before embarking on any operation? What type of 'jihad' can it be when it is being financed by America, the arch-enemy of Islam? There is therefore no progress, no advance and no consolidation in the efforts of the Mujahideen. They lack any clear objective. They have nowhere to advance and no positions to consolidate. Depending on American aid and command, they are deprived of Allah's aid. The Qur'aan Majeed declares:

"If Allah helps you, no one can conquer you. And, if He withholds His aid from you, then who can aid you besides Him?"

TAWAKKUL

Expounding the conception of Tawakkul, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Employment of the means (for achieving something) and reposing trust in Allah Ta'ala is Tawakkul on condition that the employment of the means (the effort) is lawful. There should be no engrossment in the effort (i.e. the effort to achieve worldly goals).

For some (i.e. for those of a high standard of Taqwa), Tawakkul is the total abandonment of physical effort (for the achievement of worldly goals). For others (whose taqwa is of a lower degree), Tawakkul requires them to abstain from unlawful effort and engrossment or total absorption in even lawful effort.

If the effort fails, no complaint should be made against Allah Ta'ala (whether by deed, word or implication). This condition is Tafweez. Thus Tafweez is the highest degree of Tawakkul. This elevated state of Tawakkul is in fact Ridha (the state of complete pleasure, i.e. pleased with every decree of Allah Ta'ala.

Tawakkul is hidaayat (guidance). Tasleem (assignment of all affairs to Allah Ta'ala) is the way. Tafweez is the goal."

RETRIBUTION

According to the Hadith of Rasulullah (sallallāhu alayhi wasallam), a man's females (his wife and daughters) will remain safe from the lasciviousness and immoral advances of others if he abstains from any illicit attitude or contact with the females of others. When a man casts lustful gazes on another man's wife/daughter/sister, someone will do the same to his wife/daughter/sister.

Similarly, the Hadith teaches that if a man respects his father, his children will respect him. Thus if he disrespects his parents, he should expect to be dishonoured by his own children.

THE DESIRE FOR POSITIONS IS A DISEASE

Hankering after posts–positions in society--is an evil disease. Even unqualified persons wholly lacking in righteous deeds and ignorant of even the basic rules of the Shariah desire posts of leadership. They have a craving for becoming mutawallis of a Musjid while the Shariah disqualifies them in entirety. Their ignorance and spiritual corruption blind them to the reality of the responsibility which accompanies a position of trust. As far as they are concerned, a post of trust or leadership is an honour for them. As long as the craving of their disease of pride and vanity can be quenched, they care not for the abuse, misappropriation and injustice which they render to themselves and the Shariah. By implication they proclaim: Confound the Deen and confound the Aakhirah. Their aim in life is only nafsaani satisfaction. It devolves on the community to remove ignorant and unqualified trustees from posts of mutalliship.

FUTILITY

"Of the beauty of a man's Islam is that he shuns what is of no benefit for him."
(Hadith)

Futile talk and acts ruin the lustre of Imaan. Such useless indulgence in futility diverts one from the remembrance of Allah Ta'ala and opens up the way for spiritual ruin. Hadhrat Maulana Ashraf Ali Thanvi said:

"Abandon things which are devoid of benefit. One who refrains from futility will experience much peace and pleasure. He will acquire the goodness of both worlds. Valuable time is destroyed by indulgence in futility."

BEGGING

The Fuqaha have ruled that it is not permissible to give anything to a healthy and strong beggar who is able to earn. It is haraam for such a person to beg. Giving anything to such a person is to aid a haraam act, hence not permissible. The basis for this prohibition is the Qur'aanic aayat:

"Do not aid one another in sin and transgression."

(Hadhrat Maulana Ashraf Ali Thanvi)

HUMILITY

"Self-annihilation which is termed Tawaadhu (humility) is a great treasure. Selected servants of Allah had renounced thrones and kingdoms for the acquisition of Tawaadhu and showed no care for this world. Truly, this must be a valuable treasure, hence they accorded it such priority."

(Hadhrat Maulana Ashraf Ali Thanvi)

THE WIFE'S ISLAH

The Islah (moral reformation) of the wife is the incumbent obligation of the husband. The Qur'aan Majeed imposes this duty on the husband. Hadhrat Maulana Ashraf Ali Thanvi said:

"The reformation of women can be effected better by their husbands than by their murshids (spiritual guides)."

However, it is necessary that the husband be a good example of moral character. If he himself is deficient in this regard, his ta'leem will have little impact on his wife. A man who violates the rights of his wife, abuses her, and himself does not live according to the Sunnah, should not expect his wife to be a paragon of virtue. When a man is disobedient to Allah Ta'ala, his wife and children will be disobedient to him.

KINDNESS TO WIVES

Hadhrat Maulana Ashraf Ali Thanvi said:

"Men should reflect on the beautiful manner in which Allah Ta'ala has interceded on behalf of women. He says (in the Qur'aan Shareef):

"Live with them in kindness. If you dislike them (for some reason), then (know) that it is possible that you dislike something while Allah has created abundant good in it."

The man is therefore expected to exercise tolerance and understanding. He should overlook the indiscretion of his wife and attend to her moral and Deeni reformation with wisdom and patience.

TAFWEEZ

"As long as one does not complain when there occurs some loss of life or property, the attitude of natural grief will not be negatory of tafweez."
(Maulana Ashraf Ali Thanvi)

To assign one's affairs to Allah Ta'ala and to be satisfied with His desire is termed tafweez. The Mu'min is required to adopt Tafweez along with his effort. While involvement with effort is permissible and even necessary, it is negatory of Tafweez to repose reliance on effort. Reliance should be only on Allah Ta'ala. If a Mu'min adopts Tafweez, he will not be dissatisfied nor frustrated when any of his efforts fail.

HADHRAT ANAS AND A TYRANT

Once, Hajjaaj, the tyrant who was responsible for the murder of numerous Sahaabah, said to Hadhrat Anas (radhiallahu anhu): "Is there any difference between my horses and the horses of Rasulullah (sallallāhu alayhi wasallam)?" Hadhrat Anas (radhiallahu anhu) replied: "There is the difference of heaven and earth because there was thawaab even in the urine and manure of the horses of Rasulullah's (sallallāhu alayhi wasallam) while you are keeping horses for show and pride."

Greatly annoyed by this answer, Hajjaaj said: "If it was not for the pledge I had given to Ameerul Mu'mineen (the then Khalifah of the Islamic empire), I would have killed you this very moment." Hadhrat Anas (radhiallahu anhu) said: "By virtue of such a dua taught to me by Rasulullah (sallallāhu alayhi wasallam), I have neither fear for any tyrannical oppressor nor for any shaitaan nor for any beast."

Hajjaaj said: "Teach that dua to my son." Hadhrat Anas (radhiallahu anhu) said: "I shall never teach it because he is not qualified for it."

(Nazhatul Majaalis)

Anyone interested in the dua may write to the Majlis for a copy. Please send R1 stamps with your request.

Reciting AL-MATEENO in abundance aids a man in combatting his own fisq (evil).

OBEDIENCE TO THE SHAIKH

Obedience to the Shaikh (spiritual guide) is sometimes misunderstood. Some people believe that total obedience to one's Shaikh is incumbent in every aspect and every sphere of life. Commenting on this attitude, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Total obedience to the Shaikh is not incumbent in either Aqaaid (Beliefs) or Kashfiyaat (spiritual inspiration and revelation which comes to the Shaikh), nor in all the Masaa-il and worldly affairs. For example, if the Shaikh desires that the mureed gives his daughter in marriage to his (the Shaikh's) son, it is not incumbent on the mureed to comply.

Total obedience to the Shaikh is necessary only in the sphere of Islaah (moral reformation). The mureed has to compulsorily obey the instructions and prescriptions of his Shaikh. His obedience to the Shaikh is related to the masaa-il (rules and laws) of Islah and Tarbiyat. Even in this regard, obedience is not total. Obedience is valid only if both the Shaikh and the Mureed unanimously believe that the methods and treatments prescribed are lawful in the Shariah. If they differ in this aspect, neither should the mureed argue with the Shaikh nor disobey the Shariah. The mureed should seek the guidance of the Ulama (if he believes the prescription of the Shaikh is unlawful). If for some reason he cannot acquire the guidance of the Ulama, he should himself arrive at a decision after careful investigation. He should then inform his Shaikh that a certain act is not permissible. If the Shaikh persists in this (unlawful) instruction, the mureed should terminate his relationship with the Shaikh. This is the meaning of perfect obedience."

The Standard of Haqq (Truth) is the Shariah. Obedience to the Shaikh is not lawful if he instructs the mureed to commit acts which are in conflict with the Shariah. If the Shaikh leads a life in conflict with the Sunnah, he should not be obeyed. If one had the misfortune of having accepted such a guide, it is incumbent to sever one's ties with him.

Sometimes unsuspecting people submit to every instruction and desire of a spiritual guide who himself may be in deception and deviation. In present times, there are numerous shaikhs of deception and misguidance. Before accepting any man as one's Deeni guide, it is essential to examine his lifestyle. A guide should be accepted only if he measures up to the Standard. If his daily life does not conform to the Sunnah and if he is devoid of Taqwa, never should he be accepted as one's Murshid.

SECRETS AND WISDOM

The way of discovery of the secrets and wisdoms underlying the Ahkaam (Laws of the Shariat) is not enquiring from the Ulama. The responsibility of the Ulama is to apprize of and explain the laws. It is not their responsibility to explain mysteries and wisdoms.

The only sure way of gaining knowledge of the secrets and wisdoms of the Ahkaam is to sincerely give practical expression to the laws. This will lead to Divine Proximity which will result in the spiritual heart becoming enlightened with nooraaniyat (spiritual lustre and radiance). The revelation of the Asraar (secrets and wisdoms) is thus attainable only by way of Qurb (Divine Proximity) and Noor.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE DISTRESSED

The Shariat has greatly emphasised aid to others in distress. Alas! Nowadays people are completely indifferent in this regard. They are not bothered about aiding others. Their stinginess and selfishness do not allow them to care for others even if they are in grief or dying." (Hadhrat Maulana Ashraf Ali Thanvi)

THE INCUMBENCY OF TAQLEED

The following is part of a letter the Mujlisul Ulama wrote to a brother who queried the Islamic concept of Taqlid.

(1) It should be remembered that the two senior Imaams, namely, Imaam Abu Hanifah and Imam Maalik were in touch with Sahaabah. They had acquired their Islamic knowledge from Sahaabah as well as from numerous such senior Scholars who had studied under the Sahaabah. Thus, they were in close proximity to the age of Rasulullah (sallallāhu alayhi wasallam).

Secondly, the protection of the Qur'aan and Islam was undertaken by Allah Ta'ala Himself. He declares in the Qur'aan:

"Verily, We revealed the Thikr (Qur'aan) and We are its Protectors."

Thus the preservation of Islam is a Divine Responsibility. At no stage in the history of Islam was there a time that the full Shariah was not available. Islam was perfected during the time of Rasulullah (sallallāhu alayhi wasallam). The Qur'aan is emphatic and explicit in making this claim. It is, therefore, Islamically unimaginable that the full and perfect Shariah did not exist with the illustrious Scholars until a couple centuries later when Imaam Bukhaari (rahmatullah alayh) appeared on the scene. Imaam Bukhaari appeared about 120 years after Imaam Abu Hanifah and about 200 years after Rasulullah (sallallāhu alayhi wasallam). During this period, i.e. during the absence of Imaam Bukhaari, the Deen was flourishing. Every aspect of Islam was known to the Scholars. Nothing was hidden and unknown.

It is a ludicrous and a kufr supposition to assume that part of the Shariah was concealed from or unknown to the Salf-e-Saliheen of the first epoch of Quroon-e-Thalathah (The first three noble ages of Islam), and that the supposed 'unknown' portion became known only after Imaam Bukhaari (rahmatullah alayh) appeared on the scene 2 centuries later. This supposition is kufr because it militates against the Qur'aanic declaration of:

(1) The perfection of the Deen.
(2) The Divine Protection of the Deen undertaken by Allah Azza Wa Jal, Himself.

STUDENTS OF SAHĀBAH

Thirdly, Imaam Bukhaari and the other Muhadditheen who compiled the Ahadith in book form did not do so for the benefit of the existing Scholars or for the Scholars before his time. The Scholars before his era were illustrious Fuqaha and Muhadditheen who were the direct students of the Sahaabah or of the Students of the Sahaabah. The Scholars of his time were his (Imaam Bukhaari's) Ustaadhs and these Scholars were the Students of the Taabieen who in turn were the Students of the Sahaabah. Thus, it was Imaam Bukhaari who benefited from these illustrious Ustaadhs, not the other way around. The compilations of the Muhadditheen were for the benefit of posterity–for the Muslims of later generations. The Scholars before Imaam Bukhaari and those during his time were not at all reliant on his compilations. They were completely independent of the Hadith compilations of the later Muhadditheen. The authorities on which the Scholars (Fuqaha and Muhadditheen) before Imaam Bukhaari's time relied were Taabieen and Sahaabah. Their knowledge of Islam was firsthand and did not depend on compilations and books. Their Ilm was from the Taabieen whose base of knowledge was the Sahaabah who were Rasulullah's (sallallāhu alayhi wasallam) Students. The nonsense gorged out by the modernist and deviant Salafis of this age who blindly follow the half-baked so-called scholar, Al-Albaani is thus self-evident.

HADITH

Fourthly, it is a well-known fact that the teaching of Imaam Abu Hanifah as well as of the other Imaams (Fuqaha) was that if an authentic Hadith is acquired with which his ruling conflicts, then such a ruling should be discarded and the ruling stated in the Hadith be accepted. It was made clear that the Math-hab of the Hadith was his (i.e. Abu Hanifah's) Math-hab. Thus, if and whenever any of the Scholars who followed Imaam Abu Hanifah acquired a Hadith which in their opinion their Ustaad did not know of, immediately the ruling of the Ustaad on the specific issue would be adjusted to conform to the Hadith. But, this process of adjusting such rulings which could have been in conflict with the Hadith on account of all the Ahadith not having reached a particular Imaam, ended long before Imaam Bukhaari presented his compilation. We, therefore, find the Mutakh-khireen (i.e. the Hanafi Fuqaha of the third and fourth centuries) adhering to the rulings which the Hanafi Fuqaha of former times had issued despite them having the knowledge of all Compilations of Hadith prepared by the Muhadditheen. This in itself, is explicit evidence for the fact that the Fuqaha before Imaam Bukhaari were already fully apprized of the various Ahadith which the later Muhadditheen compiled in their Books.

THE SHARIAH

Undoubtedly, the Sahaabah had scattered throughout the Islamic empire. But, long before the Hadith compilations of Imaam Bukhaari, the Scholars had already become aware of the Ahadith narrated by the different Sahaabah. The age adjacent to the age of the Sahaabah was an age of intense Islamic learning. The entire Shariah with its jurisprudence (Fiqh) was systematized and codified long before the age of the Muhadditheen. Such systematization and codification are impossible without a total knowledge of Hadith because Hadith is the Tafseer of the Qur'aan. Without Hadith, there can be no Shariah. Thus, the Shariah which the Fuqaha had systematized was the Shariah which the Sahaabah had acquired from Rasulullah (sallallāhu alayhi wasallam). Just as the Sahaabah were not reliant on written books for the knowledge and recital of the Qur'aan, so too the next group of Scholars (the Taabieen) was not reliant on any book of Hadith for the systematization of the Shariah. Just as the Sahaabah had the Qur'aan in their memories, so too did the Taabieen have the Ahadith in their memories. Islamic history bears ample testimony to this incontrovertible fact.

MUHADDITHEEN

The aim of the Muhadditheen was to sift out the narrations and to prepare books of authentic compilations for the benefit of posterity just as was the aim of the Sahaabah when they had compiled the Qur'aan in book form. The aim was not to benefit the Sahaabah because they were not in need of a book or a written compilation of the Qur'aan. They had the Qur'aan in their memories. The Sahaabah had compiled the Qur'aan in book form for the benefit of posterity.

From this it should be realised that Imaam Bukhaari's compilation was not for the benefit of the existing Scholars as they were in fact the instructors of Imaam Bukhaari. It is quite possible that the Fuqaha and Muhadditheen prior to Imaam Bukhaari had greater knowledge of Hadith and had a greater advantage in regard to the knowledge of authentic Hadith. The chain of narrators between Imaam Bukhaari and the Sahaabah is very long. In view of numerous narrators in a chain on account of the large time gap, it is possible that a Hadith which was authentic according to Imaam Abu Hanifah or Imaam Maalik became 'weak' in terms of the standard employed by Imaam Bukhaari. Imaam Maalik heard a Hadith directly from the lips of a Sahaabi. The authenticity was most perfect. However, the same Hadith could have reached Imaan Bukhaari two centuries later in a slightly different form or in the same form but with a long chain of narrators. Some of the narrators may not have passed Imaam Bukhaari's strict test, hence he would be compelled to classify the Hadith as 'weak' whilst in actual fact it is an authentic Hadith. Thus, if Imaam Abu Hanifah, for example, bases a ruling on the strength of a Hadith which according to Imaam Bukhaari is a 'weak' narration, the ruling of Imaam Abu Hanifah cannot be rejected on the basis of the designation given to the Hadith by Imaam Bukhaari because Imaam Abu Hanifah and all the early Scholars would not formulate rulings on suspect narrations nor were they reliant of the type of categorization of Hadith formulated by the later Muhadditheen.

MATH-HABS

(2) It is baseless to claim that the Math-habs came into existence in the middle of the 8th century of the Christian era. People who lack understanding in the Deen make such preposterous allegations. Since the Scholars taught nothing other than the SUNNAH of Rasulullah (sallallāhu alayhi wasallam), it is incorrect to claim that the Mathaahib were later accretions. It is inconceivable that the Fuqaha taught anything which was not taught by the Sahaabah. Yes, new rulings on new developments had to be formulated. But, such rulings were based on the principles enshrined in the Qur'aan and the Sunnah. The Fuqaha simply arranged everything in systematic order. The differences in the various acts of Ibaadat, for example, had all existed during the very time of Rasulullah (sallallāhu alayhi wasallam). The Scholars did not introduce the different ways we find in the acts of worship of the followers of the Mathaahib. Rasulullah (sallallāhu alayhi wasallam) and the Sahaabah had adopted these ways and forms which were passed on to the succeeding generation, viz., the Taabieen who in turn passed it on to the next generation.

SOLUTIONS

The problem the Fuqaha had was to establish which way and which manner of the Holy Nabi (sallallāhu alayhi wasallam) and the Sahaabah were the final acts abrogating former acts. In such issues differences arose.

Qur'aanic and Hadith interpretations had to be resorted to for finding solutions, or the clear-cut rulings of the Sahaabah who had happened to be the Ustaadhs of a particular line of Scholars, were adopted.

Whatever had happened and whichever way was adopted, it is absurd to claim that 'numerous of the Hadith which reached Imaam Bukhaari did not reach the Fuqaha and that the Mathaahib had been formulated on the basis of insufficient Hadith narrations'. Such a claim is utterly baseless. In fact, it militates against the explicit Qur'aanic declaration:

"This day have I perfected for you your Deen..."

When a Scholar acquires the knowledge of an authentic Hadith, he does not dismiss that Hadith simply because the Hadith conflicts with the ruling of the Math-hab he happens to be following. He first examines the standard of the Hadith. If it is established that the Hadith is Saheeh (Authentic), he fully accepts it as being authentic. A man who rejects an authentic Hadith commits kufr. He is not a Muslim. If there are no Qur'aanic and Hadith proofs to conflict with the authentic Hadith which he has acquired, he immediately adopts the ruling of the Hadith and sets aside the ruling of the Math-hab which was earlier formulated on the basis of insufficient proof and facts. But, if there is strong and overwhelming Qur'aanic and Hadith evidence conflicting with the authentic Hadith which he had just acquired, he is forced to assign suitable interpretation to the Hadith and while accepting its authenticity, he cannot issue a ruling on its basis. But, this process had applied during the age of the Fuqaha–in the age of the Taabieen when the Sahaabah were involved in spreading the Deen. It did not apply to the age after Imaam Bukhaari. It must be categorically stated that the Fuqaha had the knowledge of all the Ahadith which are today found in the various Hadith compilations. In fact, they had greater knowledge in the field of Hadith authenticity and in view of there being hardly any links between them and the Sahaabah.

USOOL

(3) All the Usool of the Mathaahib were formulated on the basis of the Qur'aan and Hadith. Those Scholars who followed the Usool of a particular Math-hab were obliged to adhere to the Usool. They could differ in the Furoo' (details). But, the Furoo' which they formulated were based on the same Usool. Such differences largely pertain to new developments, not to clear teachings which were acquired from the Sahaabah.

The Usool were established by the 'Founding' Imaams. Their students adopted these principles and formulated rulings for new developments on the basis of the principles established by their senior Ustaadhs.

(4) While Ijtihaad in the principles is no longer permissible, Ijtihaad in new developments will remain valid until the Last Day. There will always be new

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THE INCUMBENCY OF TAQLEED

developments. The Usool established by the early Fuqaha on the basis of the Qur'aan and Sunnah are all-encompassing. It is not possible to create any further Usool because such an attempt will be in conflict with the Qur'aan and Sunnah. Any new attempt will be beyond the confines of the Qur'aan and Sunnah. Hence no one has ever ventured to establish new Usool. If anyone attempts this, his kufr will be transparent as the conflict between his conjectured 'usool' and the Qur'aan will be conspicuous. Nowadays people simply resort to baseless interpretation (Ta'weel Baatil) to gain acceptance for their Baatil views.

(5) New issues and new developments do not require any new Usool. The very same Usool which the early Fuqaha had extracted from the Qur'aan and Sunnah are the only basis on which rulings for new issues have to be formulated. Discardence of the **USOOL** of the Fuqaha is tantamount to discardence of Islam.

DIFFERENCES

(6) Yes, Scholars who were students did differ with their illustrious Ustaadhs in matters of Furoo'. While both the Ustaad and the student would argue a certain issue (fara') on the basis of the same principle which the Ustaad had established, they would sometimes come to different conclusions. This is essentially the result of difference in understanding, difference in taqwa, difference in their respective bonds with Allah Ta'ala. And, it could be the result of differences in their respective experience pertaining to the issue. Also sometimes, the Student will differ with the ruling which was issued by the Imaam because circumstances had changed–new facts had come to light which had not existed at the time the Imaam had issued his ruling. In short, there were a variety of factors which determined differences in rulings inspite of the rulings being based on the same Usool. Take for example the issue of shrimps. This is a mas'ala pertaining to the Furoo'. All the Hanafi Fuqaha are agreed on the principle that of the sea animals only fish is halaal. There is no difference in this principle. However, some Hanafi Ulama have ruled that shrimps are permissible while the overwhelming majority states that shrimps are haraam. Those who say that shrimps are permissible, do not reject the principle. But, in terms of their knowledge they claim that shrimps are fish, hence, halaal. They do not claim the permissibility of shrimps on the basis of the principle of another Math-hab. Simply on account of their knowledge of shrimps, which they believe to be fish, they state that shrimps are halaal. They thus do not differ in the principles.

IJTIHĀD

(7) The Scholars never reasoned that all possible issues were already addressed and that there would be no longer need for formulating rulings on later developments. The unanimity is in the closing of the doors of Ijtihaad in respect to the Usool, not to new developments which obviously will come into being from time to time. But, the principles are established already for the formulation of the rulings necessary to categorize new issues and developments.

ITTIBA'

(8) The Shar'i meaning of Taqleed, means to follow a particular Imaam in all matters pertaining to the Shariah. Ittiba' means to follow in obedience. One may accept the Taqleed of a particular Imaam without applying ittiba' in practical life. Example: A man making Taqleed of Imaam Abu Hanifah, accepts and believes shrimps to be haraam. But, when he goes to a friend's home (who may not be a Hanafi), he eats shrimps. He says that he follows (makes Taqleed) of Imaam Abu Hanifah and that he knows the view of Imaam Abu Hanifah is correct and that he accepts this, but simply to appease his friend he eats shrimps. Thus, while making Taqleed, he is not making ittiba'.

DEVIATION

(9) In all ages there were people of baatil who attempted to subvert the Deen. This process of conflict between Haqq and Baatil will endure as long as the world endures. The conspiracies of baatil are more rife and rampant in our day. Almost every Tom, Dick and harry who has studied some Hadith translations or has a couple of kuffaar university degrees behind his name thinks himself capable of making Ijtihaad in even the Usool. May Allah Ta'ala save us from such deviation.

(10) The Fuqaha of the early times did not close the Door of Ijtihaad in respect to the Usool because unqualified persons attempted to make inroad into this domain. The Doors were closed because they were 100% certain that no new Usool can any longer be established since the Usool which they had established were all-encompassing. For such certitude a very high degree of Taqwa and spiritual elevation are imperative. These men were not only men of book knowledge. Their knowledge was true knowledge which is a Noor (Celestial Light). The Islamic definition of Knowledge given by the illustrious Ulama is:

> "ILM (KNOWLEDGE) is a Noor in the heart of the Mu'min. The Noor is acquired from the lanterns in the Niches of Nubuwwat."

True knowledge initiated from the heart of the Nabi and it passed on from breast to breast. From the breasts of the Sahābah to the breasts of the Taabieen, and so on until it has reached us. Such Noor enters the heart only after the Bond with Allah Ta'ala has been rectified, developed and solidified.

DECEPTION

(11) A Muqallid who claims to follow the Sunnah while differing with the ruling of his Math-hab deceives himself by believing that he is following the Sunnah. Following the Sunnah is not possible beyond the confines of the Math-hab. The authorities of the Math-hab were fully aware of the Ahadith which allegedly conflict with the rulings of the Math-hab. They had the necessary knowledge pertaining to such affairs. It is, therefore, a shaitaani deception for the Muqallid, especially weak Muqallideen such as us in this belated age, to believe that we are following the Sunnah while we reject the rulings of the Aimmah.

(12) The opinions of the Aimmah do not contradict the Hadith. It is our limited knowledge and total inability which make us believe that the opinions of the Aimmah conflict with certain Ahadith. There are valid and Shar'i explanations and interpretations for any apparent conflict. We in this day are not in position to fully understand all the different facets which had produced the opinions of the Aimmah. The reliable Ahadith are not rejected. They are accepted, but the relevant facts pertaining to the reliable Hadith in question are stated.

(13) Any difference which the Students of Imam Abu Hanifah had with him on issues of detail, e.g. raising the hands, etc., was not in conflict with the Usool. While they were of such standing that they could resort to such differences in view of the on-going process of Hadith transmission in their time, we in this time cannot act in the same way on the basis of our defective knowledge of Islamic sciences. We simply have to follow the rulings of the Jamhoor of the Math-hab.

ITTIBA'

(14) The incumbent duty of the Muqallid is not only Taqleed, but Ittiba'. We have to make Ittiba' of the Jamhoor of the Math-hab. If we don't, we are bound to fall into deviation. The first step into the path of deviation is to abandon Ittiba'. Once shaitaan has made us accustomed to abandon Ittiba', the ground will become fertile to reject Taqleed. The modernist Salafis have fallen into this Satanic trap.

(15) It is dangerous for the masses to seek answers from the Books of Fiqh in which appear Ikhtilaafaat (difference of opinion) and Dalaa-il. The masses on account of lacking totally in higher Islamic knowledge will become confused. They should adhere to books which teach the masaail for practical purposes.

TAQLEED

(16) Without following a particular Math-hab, a person is bound to stray into deviation. He will follow his desires. It is, therefore, incumbent to follow a Specific math-hab.

(17) Picking and choosing rulings from the different Math-habs, is the product of desire. The nafs constrains a person to adopt such an exercise. No Math-hab permits this. However, when there is a real need for adopting a ruling of another Math-hab, the Ulama will study the circumstances and incorporate such a ruing into the Math-hab on the basis of the Usool of the Math-hab. Picking and choosing at random is to trifle with the Deen. Such trifling can lead to the destruction of Imaan.

UNIFICATION

(18) An exercise to unify the Math-habs will imply the initiation of a fifth Math-hab. Since the rulings of the Math-habs are based on Dalaa-il and certain Dalaa-il are the product of interpretation, unification is not possible. There are and will always be differences among the Scholars who are Muqallids of the same Math-hab. Furthermore, such an attempt is uncalled for. Differences in the Math-hab never lead to disunity and conflict. Ignorance leads to disunity and conflict. We are taught to respect all the four Math-habs. Although we are followers of the Hanafi Math-hab , we always insist that followers of the other Math-habs adhere strictly to the ruling and teachings of their respective Math-habs. The belief of the followers of all Math-habs is that the Four Math-habs are on the Haqq because their basis is the Qur'aan and the Sunnah. While conceding that errors are possible and that errors in opinion have been committed, no Math-hab can be branded as baatil or in deviation. Rasulullah (sallallāhu alayhi wasallam) said:

> "The differences of my Ummah are a blessing."

Such differences existed among the Sahaabah also. These differences of the Sahaabah were inherited by the Students of the different Sahaabah, hence the differences in the Math-habs.

The Math-habs do not advocate sectarianism or antagonism among the followers of the different Math-habs as the deviant, anti-Math-hab Salafis of this age claim. We see such antagonism only in the ranks of the ignorant ones. If the Shaafi performs Witr in his way and the Hanafi in his way, what is the need for antagonism? Some of our friends are Shaafi Ulama for whom we have great respect and love. There is absolutely no ill-feeling. No sectarianism. No antagonism. But, jahl (ignorance) is an evil disease.

This letter is a very brief answer to your queries.

AID THIS NOBLE JIHAAD!

The response of the Muslim community of South Africa to the Mujlisul Ulama's call to combat the menace of the Christian missionaries who, taking advantage of the ignorance and poverty of Muslim communities, are preying on the luckless Muslims of Bangladesh, Kenya, India and many other places, is most heartening. While the missionary onslaught is on a variety of fronts, the worst incidence of irtidād (abandoning Islam for a kufr religion) is underway in India. Here Hindu missionaries have succeeded to wean away from Islam innumerable Muslims (whole villages). These were such Muslims who were wallowing in ignorance and whose Deeni education was totally abandoned by the Ummah of India and of the world.

Presently we are engaged in Bangladesh and Kenya. By the fadhl of Allah Ta'ala over 80 Maktabs (small madrasahs) in 80 villages have already been established. In another few weeks time, Insha'Allah, another 100 will be established, bringing our total to 180. By the end of the year, we hope to increase this number substantially, if Allah Ta'ala grants the means and the taufeeq. It is indeed heartening to observe that Allah Ta'ala has made the South African Muslim community instrumental in this struggle against kufr and bātil which are plaguing the Ummah. In Kenya we have established about a dozen Maktabs and the number will also increase, Insha'Allah.

This is an onward and a continuous effort. The Ummah has a sacred duty to ensure the perpetuation of the effort and the struggle. In the final analysis everything depends on the acceptance of Allah Ta'ala. May Allah Ta'ala reward in abundance all those who had generously contributed to this noble effort. Send your contributions to the Mujlisul Ulama and state whether it is Zakāt or Lillah: P.O. Box 3393, Port Elizabeth, 6056.

For those who wish to make a deposit directly into our account, the particulars are:

Mujlisul Ulama Zakāt Organization of South Africa
Bank: **Standard Bank, Berry's Corner, Port Elizabeth**
Branch Code: **0517** ***Acc. No.:*** **0806 45240**

AFGHANISTAN
EVIDENCE FOR THE AMERICAN CONSPIRACY

At precisely the time America and NATO have been pressurizing Alija Izetbegovic to expel the Arab Mujāhideen from Bosnia where they had rendered noble service in the Jihād against the Serbs, the Tālibān are seen closing down the camps of these Mujāhideen in Afghānistan and expelling them. The urgency with which the Tālibān executed this notorious measure strongly suggests the operation of the tentacles of the American conspiracy against the Muslim World.

NATO is even threatening military action to oust the Arab Mujāhideen from Bosnia while America will seek to compel Izetbegovic to comply. If he fails to act against the Mujāhideen, the US will probably cancel its program to train and e quip the Bosnian Muslim army. It can only be hoped that the Bosnian Muslims will not repay with ingratitude the Mujāhideen who had made great sacrifices and achieved considerable successes against the Serbs whom the Bosnian army was unable to rout.

The reason the Tālibān give for their treacherous action – American inspired – against the Arab Mujāhideen is not cogent. There was no justification for this drastic and evil move by the Tālibān against Muslims who are fighting the evil force of the Kuffār. In fact, the Afghāns had brotherly embraced these Mujāhideen over the 15 years of the Russian occupation. These Mujāhideen fought side by side with the Afghāns against the evil Russians. The very same Pushtuns who had acclaimed these Arab Mujāhideen over the years, have now suddenly and inexplicably turned against them. The Afghāns were fully aware of the baseless religious theories of these Salafi Mujāhideen. They were aware of their anti-Math-hab, anti-Taqleed ideology, yet they tolerated and embraced these Mujāhideen and accepted their financial aid and sacrifices in the battle-fields of the Jihād. But today, the Afghān Tālibān movement reacts with venom and ruthlessness against the Arab Mujāhideen.

The American link of conspiracy is becoming clearer. The careful observer is forced to conclude that the closure of the Arab Mujāhideen camps in Afghānistan by the Tālibān is the work of the American conspiracy.

PUNISHMENT IN THE GRAVE

In the authentic Ahadith it is mentioned that Rasulullah (sallallāhu alayhi wasallam) said:

"Be careful of (splashes of) urine. Verily, punishment in the grave is generally the result of it."

In this authentic Hadith an important cause for punishment in the grave is stated by Rasulullah (sallallāhu alayhi wasallam).

Athā b-e-Qabr (Punishment in the Grave) is a reality to which many Ahadith testify. Numerous episodes over the centuries have been reported by Auliya of the punishment people suffer in the graves. It is essential for a Muslim to believe in this truth. Sceptics and modernists with defective Imaan refute the truth of punishment in the grave. Denial of this Shar'i truth and reality is kufr. One who rejects this Islamic belief ceases to be a Muslim.

Incidents of such punishment have been reliably reported from the very age of Rasulullah (sallallāhu alayhi wasallam). Sometimes Allah Ta'ala makes these incidents manifest as a warning for Muslims. Those who entertain doubts regarding the validity of this reality are in actual fact doubting the Qudrat (Power) of Allah Ta'ala. Since their minds are befogged with western kufr, they are unable to grasp this reality, hence they are quick to deny. They are just like the atheists who deny the existence of Allah Ta'ala.

In the grave there is both punishment and reward. The grave is a different realm of existence. It is not necessary that the punishment takes place in the actual sandpit known to us as the qabr. However, to reveal the punishment, Allah Ta'ala displays certain forms to us taking place in the actual grave. The punishment and reward in the realm of Barzakh (the existence of the grave) are at times experienced by only the soul and sometimes by the body and soul whereas in Qiyāmah the body and soul will be permanently united and all punishment or reward will be experienced by the body and soul.

THE TALIBAAN MOVEMENT

It seems that our criticism and questioning of the Taliban movement of Afghanistan are umbrage in quarters where opinions are formed on the basis of emotion. The umbrage of those who are associated in what appears to be a western conspiracy is quite understandable. Those who have reacted emotionally, do so simply because their hearts are enamoured by the orthodox and outer Islamic facade of the Taliban movement. We too confess that initially everything pertaining to the Taliban appeared to be above board. Our findings regarding the Taliban movement are the product of intelligent and dispassionate investigation at first hand. Emotional reaction cannot alter reality.

PAKISTANI ULAMA

In support of their pro-Taliban stance, some persons cite the name of prominent Pakistani Ulama who back the Taliban. While such backing may be viable and grounds for acceptance of the credentials of the Taliban movement by those who lack awareness and firsthand information on the movement, it has no validity for us. Although we respect the venerable Ulama who are backing the Taliban movement, we do not share their views. Just as we are not seeking to impose our views on them, so too should their supporters not attempt to impose the views of those Ulama on us. We have arrived at our decision by independent investigation. Our opinion regarding the Taliban movement has not been manufactured for us by third parties.

The Ulama in Pakistan generally support the Taliban movement to the hilt. Yesterday they were supporting Shah Mas'oud and Rabbaani to the hilt. They had presented a variety of excuses to justify the absence of Shariah government in Afghanistan under the Mas'oud-Rabbaani regime. The weaknesses and deliberate diversion from Islamic government were given interpretations to make Mas'oud and Rabbaani acceptable to the Muslim masses. These warlords who had heroically fought the Russians were lauded by the Ulama and the Pakistani Jihad groups as great Islamic warriors. In fact, some likened them to the Sahaabah. Vociferous claims were made to project the 'Islamic' image (sic) of Mas'oud and Rabbaani. To us, far away from the arena where all the action was taking place, it seemed as if Mas'oud and Rabbaani were paragons of Islamic virtue. Everyone was conned into believing that their mission was I'la Kalimatullah (To raise the glory of Allah's Law). But, soon after they were settled in their seats of government, their true colours surfaced. It became conspicuously clear that while they proclaimed holy intentions of establishing Islamic government, their claims were hollow. Political power, love of wealth and love of the world were diseases embedded in them. But, the Ulama in Pakistan persisted in their support for these Afghan warlords who were duping the Ummah.

All these Ulama cannot be blamed because they were carried away by the emotionalism underlying the Afghan conflict. The Russians were expelled and there was great hope for the establishment of a Shar'i state. But these expectations were soon dashed by the events into which Afghanistan plunged as a consequence of the greed and lust for power by men of the dunya.

TALIBAAN

Now appeared the Taliban movement on the scene. Suddenly, without investigation, allegiances have changed. The former support for Rabbaani-Mas'oud has been switched to the Taliban movement. The bait or carrot which the Taliban movement is dangling before us is their slogan of Islamic government. A couple of Islamic laws have been enforced. But this is an outer facade. Islamic or Shar'i government is not confined to Purdah and some aspects of the penal code of Islam.

One of the worst crimes the Taliban leadership is guilty of is their war against Mas'oud and Rabbaani on the pretext that these warlords together with their followers are kaafir. In the estimate of the Taliban leaders they have become murtads. Yet, there has been no change in the beliefs of Shah Mas'oud and Rabbaani. To achieve their political goals and perhaps to ensure that the American plot against Muslim materializes, it has become necessary for the Taliban leadership to brand Shah Mas'oud and Rabbaani as kaafirs. Shah Mas'oud and Rabbaani are the very same persons who had for 15 years valiantly fought the Russians. They hold the same Islamic beliefs which they always had. They are Hanafis like the Taliban. They perform their five daily Salaat and outwardly are just as good Muslims as the Taliban. But, the political circumstances have been regarded as sufficient for the declaration of kufr by the Taliban leaders. This is indeed a grave injustice.

'JIHAAD' AGAINST MUSLIMS

Instead of pursuing the kaafir Shiahs and declaring Jihad against the communist Dostum, the Taliban turned their gaze in the direction of the Arab Mujahideen and their bretheren, Mas'oud and Rabbaani, bringing untold misery to the Farsi-speaking Muslims solely because they happen to be of the same racial group as Shah Mas'oud. The Taliban are guilty of having committed atrocities against their Muslim bretheren solely because they happen to be of the same ethnic group as Mas'oud and because they suspect that the Farsi populace is in support of Mas'oud. While the Farsi-speaking population's support for Shah Mas'oud is understandable, it does not give the Pathan Taliban the right to persecute these Muslims. What type of Jihad is this which targets Muslims and brings misery to Muslims and Afghans? What type of Jihad is this which forgets and protects the kuffaar while bringing suffering to Muslims?

"UMAR THE THIRD"?

Now the short-sighted and emotional former mujahid supporters of Shah Mas'oud and Rabbaani have joined the chorus to proclaim Mas'oud and Rabbaani as kaafirs. It is indeed a shame! In fact, some Pakistani Ulama have already likened Mullah Umar (the Taliban leader) to Hadhrat Umar Bin Khattab (radhiallahu anhu), the second Khalifah of Rasulullah (sallallāhu alayhi wasallam). They have even descended to the ridiculous ebb of awarding Mullah Umar with the designation, 'Umar The Third'. Indeed they lack in entirety in straight-thinking. They could never have understood the status of Hadhrat Umar (radhiallahu anhu), hence they were able to elevate a complete non-entity and a shadowy figure to the pedestal of 'Umar The Third'.

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TALIBAN CONTRADICTIONS

Yet the Taliban leadership has banned television! How should this contradiction be interpreted? And, how should the crave for recognition by the UN be viewed? Those who are waging true Jihad for the Pleasure of Allah Ta'ala are not interested in UN, American and kuffaar recognition.

The American and British blessings for opening Taliban offices in their respective countries is tacit approval and acceptance of the Taliban government by the West. Inspite of the fact that Shah Mas'oud and Rabbaani were not 'ultra-fundamentalists' as the Taliban are (or are supposed to be), Afghanistan was considered a terrorist country then. But today, notwithstanding the outer face of 'ultra-fundamentalism' of the Taliban movement, it is finding ready acceptance in the West and by all those Muslim states which have sold their souls to become American satellites.

Unofficially, America, Britain, Saudi Arabia, Pakistan and the Gulf States have accepted the Taliban government. The secret and mystery of the Taliban movement will not remain cloaked for too long.

DUA FOR WHO?

Some prominent Ulama of Pakistan are asking the Ummah to make dua for the success and victory of the Taliban. Our advice is that the Ummah should make dua to Allah Ta'ala to grant victory to the group which is on the Haqq. May Allah Ta'ala destroy the conspirators. May Allah Ta'ala guide Muslims and save the Ummah from becoming entrapped in the plots of the kuffaar who employ Muslims to destroy Islam.

In the present conflagration, dua of victory cannot be made for either the Taliban or Mas'oud. May Allah guide them all and bring them all onto the true path of Islam.

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THE TALIBAN GAME OF DECEPTION

In a paper, ZARB-E-MU'MIN, issued from Pakistan by the supporters of the Talibaan of Afghanistan, Maulvi Ehsanullah Ehsan, the Talibaan minister of finance said at the recent Eid Salaat gathering:

> "O Muslims! Instead of looking towards America, UNO, Europe or other super powers, look up to Allah Ta'ala Who is the Lord of them all."

The paper further says:

> "He stressed upon the Talibaan to pay more attention towards Tawakkul, taqwa, Ikhlaas and implementation of the laws of Allah Ta'ala, for only with the help of these could they defeat the forces of kufr. . . .He reminded the people that 'Allah is Razzaq', the Provider, not the UNO. Even if the whole world refuses to recognize the Talibaan, we do not care. We are the followers of Islam obligated to Allah Ta'ala only, he said."

We venture to say that this rhetoric is for the consumption of the Afghan masses and for the Ummah at large. Everyone knows well that Muslims all over the world have no love for America and the UNO. No leader's 'Islamic' image can survive if it is established that he or his government is in cahoots with America or the UNO. While the statements uttered by Mullah Ehsanullah Ehsan are soothing to the Muslim heart and mind, we daresay that this is not the policy or the principle on which the Talibaan leadership operates.

Just recently the Talibaan's very senior leader, Mullah Waqil Ahmad visited New York where he pressed the Talibaan case for UN recognition. Mullah Waqil Ahmad has opened an office in New York and moves are afoot to open a London office as well.

Again, just recently, the Talibaan halted its so-called Jihad to facilitate the UNO to carry out its mass vaccination programme. UN planes operate freely in Afghanistan. There are no restrictions on U.N. movement in Afghanistan.

ALLAH, THE RAZZAAQ

It is difficult to accept that there is true conviction underlying the Eid address by Maulvi Ehsanullah Ehsan. If the Talibaan leadership truly believed what they preach to their masses about Allah Ta'ala being the Razzaaq, they would not have legalized the transportation of television across Afghanistan – television which they overtly profess to be haraam. In fact, the paper, Zarb-e-Mu'min, in a report attributes the following statement to Maulvi Ehsanullah Ehsan:

> "We have shut down the TV. We have shut it down and will keep it so. If the Ehl-e-Fatwa (scholars) of the whole world issues an unanimous fatwa of its legality, we will still consider its demerits over its merits."

Indeed this claim by Maulvi Ehsanullah Ehsan is hollow and hypocritical. Just a couple of months ago–two years after the ban on television was enacted–we witnessed with our own eyes in three days over twenty thousand television sets (brand new) being transported across Afghanistan for importation by Pakistan. All these trucks passed through Kandhar, the Taliban capital, and were destined for Pakistan.

We were truly amazed by this double-standard policy of the Talibaan leadership. We broached this hypocritical stand with the governor of Kandhar, with the governor of Kabul and with other senior members of the Talibaan movement. They could do nothing better than offer flabby vindication for this haraam act of allowing thousands and thousands of television sets to be transported across Afghanistan. The televisions are imported by Pakistan from the eastern countries and transported by road across Afghanistan. The reason for this permission was quite clear. Enormous sums of money in the form of haraam taxes levied on the transit trucks are received by the Talibaan. Each truck has to pay a certain sum in the form of tax for passing through Afghanistan.

While the Talibaan leadership (their Maulvis and Mullahs–most of them incidentally are unqualified, not being sanadi Aalims) vociferously proclaim the prohibition of television, they treacherously collect taxes on television sets and allow Pakistani Muslims to be morally destroyed with the thousands of televisions which Afghanistan allows to be transported. We asked the leadership whether Islam stops at the Afghan border–whether the inhabitants of Pakistan are not Muslims–if it is permissible to destroy the Akhlaaq (Morals) of Pakistani Muslims while it is incumbent to preserve the morals of the Afghani Muslims? We asked them whether they truly believed in the Razzaaqiyat of Allah Ta'ala. If they do and if they truly believe television to be evil, why permit tens of thousands of televisions to be transported across Afghanistan for entry into Pakistan? They had no intelligent answer. As much as they endeavoured to justify their haraam and treacherous misdeeds, they could not make an impression for the simple reason that they are peddling baatil and trying to give it sanctity with Islamic rhetoric.

They even claimed that while it is prohibited to watch television, it is not prohibited to transport television. We asked them to reason and understand that the purpose of the transportation is afterall, to watch television, the effect of which is to destroy the morals of Muslims. In fact, some senior Mufti in Karachi beguiled them with this fatwa as well as with a fatwa legalizing the growing and selling of heroin. In short, their argument in defence of their blessing for the transportation of televisions to Pakistan was downright stupid, devious, hypocritical and haraam. No man whose Imaan glows with Sidq can ever accept the satanic logic of men who put up Islam as a front to beguile ignorant and rural masses to gain political capital.

In Kabul, when we put these same questions to the minister of information, also one of the seniors of the Talibaan movement, he pointed to a bowl of sweets on his desk. (The Afghans do not use sugar in their tea. They consume black tea without sugar, but before drinking the tea, they incumbently put a couple of the sweets in their mouths to neutralize the bitterness of the tea.) The Talibaan minister of information sitting on the same chair and in the same western style as the previous communist minister of information, said: "We are dependent on Pakistan for even these sweets." If the transit road for television is blocked, Pakistan will presumably apply pressure and cut off aid to the Talibaan. So much for the Talibaan's and Maulvi Ehsanullah Ehsan's slogans of Allah's Razzaaqiyat! A man who truly believes that Allah Ta'ala is The Raaziq (The provider of sustenance) will never stoop to the despicable and hypocritical level of legalizing haraam on the basis of fallacious logic for monetary gain.

Furthermore, right opposite the building of the Information Ministry where the Talibaan minister of information passes his time in idle interviews, a number of shops sell televisions. While television is supposed to be haraam for viewing, it is permissible for selling and transporting to ruin the moral character and Imaan of non-Afghani Muslims in Pakistan. This is Talibaan logic and feeling for the Ummah.

CRAVING FOR AMERICAN RECOGNITION

Contrary to the public statements of Maulvi Ehsanullah Ehsan, the Talibaan are very much craving for American and UNO recognition. Their actions demonstrate that they are more concerned with UNO recognition than Allah's recognition. Instead of outrightly saying that women have to remain at home and cannot be allowed into public schools, they apologetically advise the UNO and the West that women's education and employment in the public sector will be attended to once the war in Afghanistan has stopped. Once the Talibaan have asserted their control over the entire Afghanistan, they will attend to this matter. What are they scared for if they truly have Tawakkul, Taqwa and Ikhlaas as Maulvi Ehsanullah Ehsan preached to the Eid crowd? Men of Tawakkul , Taqwa and Ikhlaas do not

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AFGHANISTAN DUA FOR WHO?

In Afghanistan Muslims are fighting Muslims. There is no Jihad taking place. Yet many Muslims misled by simple people who have visited Afghanistan and deceived by the outer facade of Islamic rule supplicate unconditionally for the success and victory of the Talibaan.

When Muslims are killing Muslims, others should make dua for the guidance of the contending forces. Ask Allah Ta'ala to grant success to the group which is on the Haqq.

Although it has to be conceded that Shah Mas'ud and Rabbaani are not representatives of Islam, the Talibaan view of them being kaafir is unacceptable.

Furthermore, the American dimension or conspiracy which is surfacing in the Afghan quagmire is negatory of Talibaan claims. May Allah Ta'ala have mercy on this fragmented and degenerate Ummah of Islam.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
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Q. A brother entrusted me with his R500 Zakaat which he asked me to distribute on his behalf to such people who do not go out begging. I kept the money in my safe. We had a hold-up in which this Zakaat money was also taken by the robbers. What is the ruling of the Shariah? Do I have to repay this money?

A. The R500 entrusted to you was an amaanat (trust) in your possession. The law applicable to amaanat is that the trustee is not personally responsible or liable for the loss unless he was negligent in the safe-keeping of the trust. Since you did keep the money in the safe, you are not liable to repay the amount. However, the Zakaat is not discharged. The brother has to pay his Zakaat again.

Q. Only when I am 101% sure that a family is deserving will I give them Zakaat. But what is the position if I give Zakaat to a person who is not deserving after I was convinced that he/she deserved to take Zakaat? After I give the Zakaat and depart, the person makes a mockery of me because he thinks I am a fool for having understood him to be poor. Sometimes people pretend to be poor and one is taken for a ride. Is the Zakaat discharged in such cases?

A. Yes, the Zakaat is discharged. As long as you sincerely and reasonably believed that the person was entitled to accept Zakaat, the obligation is discharged. Only in one instance will the Zakaat not be discharged, viz., if it is learnt that the person to whom Zakaat was given is not a Muslim.

Q. A well-off family gives charity, but the man's own brother is poor and accepts Zakaat from others. Should the wealthy man not see first to the needs of his poor brother? The wealthy man's parents, brothers and sisters live in cramped-up quarters and struggle to make ends meet while the rich man gives all his charity to others. What does the Shariah say in this matter?

A. Giving charity to one's close relatives is doubly meritorious. According to the Shariah, the man will gain a double reward if he gives his Zakaat to his poor brothers and sisters. While it is not permissible for a person to give his/her own Zakaat to his/her parents, it is Waajib that he sees to the needs of his parents. Tending to the needs of parents, brothers and sisters is not a Mustahab act. It is a Waajib duty. A man who is prepared to give charity to others while ignoring his close relatives in distress, displays insincerity. His motive for giving charity is questionable. When there is greater thawaab in giving charity to relatives, why would a man opt for an act which brings lesser thawaab? When one gives charity to outsiders, one's ego becomes inflated. People speak of one's 'generosity'. There is therefore a nafsaani benefit in public acts of charity. On the contrary, charity given to close relatives is generally a private affair without public acclaim. It is for this reason that people with deficient motives and insincere niyyats divert their charities rather to outsiders. This does not mean that a person should refrain from giving charity to outsiders and divert all his charity to poor relatives. It only means that he should also see to the needs of his relatives and utilize the principle of priorities. A Mu'min should have vision. His gaze should not be restricted. It is his duty to bring different segments of the community within the focus of his mind.

Q. Nowadays children get married even without consulting or informing their parents. Just the other day a son married without the knowledge of his parents. The day after the nikah he brings his wife to his parents and says: "Dad, Mom, meet Aabidah. We got married last night." The parents were stunned and did not know what to say. They did not know whether to eject him from the house or shoot him. Please comment on this behaviour.

A. In most cases of such gross disobedience, insensitivity and indifference towards parents, the parents themselves are to be blamed. Children are nowadays given wide leeway, in fact complete freedom to indulge in all western evils. The immoral filth of the western kuffaar is daily indoctrinated into the minds of children by the television which their parents have installed for them. Parents should therefore not complain when they see the vile fruits of their own misdeeds. Since parents had abdicated their parental duty and had violated the sacred amaanat of children given to them by Allah Ta'ala, they should bear with bitter grief and silence this punishment which is being inflicted on them by their disobedient children. Parents are the main cause for the delinquency of children in this age.

Q. What does the Shariah say about Muslim girls going out to work or becoming professionals, e.g. doctors, radiologists, etc.? In their work and professions they rub shoulders with men, both Muslim and kuffaar.

A. Any straight-thinking Muslim will understand that these activities are haraam for Muslim females. Even if it be conceded that there is a need for female doctors, etc., it cannever be Islamically lawful for them to pursue studies and professions which ruin their morals and threaten their Imaan. In short, it is haraam in the highest degree of hurmat (prohibition) for women to leave the home to pursue occupations which are stepping stones to zina.

Q. All parents love their children. But what should be the reaction of parents when their children issue orders to them? When a child tells his parents to sit and expects them to sit, what should the parents do? If the parents refuse to abide by the child's wishes, he threatens to leave home. How should parents react?

A. As mentioned earlier, parents themselves are the cause of such grossly disobedient and evil children. Since they had not only ignored the Islamic tarbiyat of their children, but also fostered the evil behaviour of their children by adoption of western kuffaar culture, parents have two options in regard to the type of villain mentioned in this question: Either sit and sulk as the child commands or tell him that the door is open and that he should make haste in disappearing.

Q. Many people after Maghrib on Thursday remain indoors. They do not go out as they engage themselves in Ibaadat because Friday has already set in and Friday is a great day. Some people argue that this attitude is nonsensical. They claim that it is better to visit the sick on Fridays than to pass the time in Nafl acts of Ibaadat. What is better?

A. Undoubtedly, Friday is an auspicious day. Those who engage in more Ibaadat on this day are following the right course. If there is a need to visit a sick person on Friday, it is also meritorious. But visiting the sick does not mean that one should abandon the little extra Ibaadat one has taken on oneself. If for example there is an ailing person whom one had visited yesterday and shall visit again on Saturday, then there is no incumbency to visit on Friday unless there is a real need. It is better to devote the whole day of Friday or as much of the day as one is able to for the Ibaadat of Allah Ta'ala. The type of argument presented by the detractors is devious and a nafsaani trick to deter people from Nafl Ibaadat.

Q. Many people are of the opinion that there is no merit/benefit in Ta'weez. What is the Shariah's view regarding Ta'weez?

A. Ta'weez is a valid and a permissible practice. However, there are many fakes and unscrupulous persons who prey on people with their false Ta'weezes and potions. Ta'weez should be accepted from only uprighteous persons. Ta'weez has a valid basis in the Hadith.

Q. The Muath-thin recited Hayya alal Falaah thrice. No one corrected him. Was the Athaan supposed to have been repeated?

A. No, the Athaan was not supposed to have been repeated. The Athaan was valid.

Q. Is it permissible to use interest money to publish Islamic books for free distribution in the community?

A. Interest money which one has acquired from the bank, etc., is haraam. It is incumbent to eliminate such money from one's possession. The best way is to give such money to the poor. If the money is used to print books then such books cannot be distributed at random in the community., It will be incumbent to give the books to only such persons who are entitled to accept Zakaat.

Q. In Mauritius some old ladies beg from door to door in order to organize lavish weddings at halls, Should we contributed?

A. It is not permissible to contribute for such haraam purposes. Two haraam acts are committed by these old ladies: begging unnecessarily and begging for haraam functions.

Q. Some brides in Mauritius wear red saris like the Hindus on their wedding days. Is this permissible?

A. It is haraam, It is haraam to imitate the kuffaar, especially idolaters.

Q. After the nikah, the bridegroom has to drink some sweetened water. Thereafter the same glass is presented to the bride who has to drink the remainder in front of a crowd of friends and relatives. Almost everyone has to undergo this ceremony. Is this a Sunnat?

A. It is a baatil custom which has neither origin nor sanction in the Sunnah. It is not permissible to indulge in such nonsensical and un-Islamic customs.

Q. Photographs of the married couple are taken and published in newspapers along with their names and the places where they will be visiting for their honeymoon. Please comment.

A. Photographs of people and animals are haraam. Rasulullah (sallallahu alayhi wasallam) said: "The worst-punished person on the Day of Qiyaamah will be the picture-makers". He also said: "The Angels (of Rahmat) not enter a home in which there is a dog or a picture." There are numerous ahadith which severely condemning pictures. It is shameless to have the names of the couple published in newspapers for no valid reason, especially the name of a woman. The reason for such publication is nothing other than riya (show), takabbur (pride) and ujub (vanity). This shaitaani practice is a combination of several haraam acts of an aggravated nature. It is indeed vile to enact such kabaa-ir (major) sins.

Q. My cousin wants to quit her job but her husband has forbidden her. In order to maintain their present standard of living, he insists that she works. If the woman disobeys him, the situation will deteriorate and could end up in divorce. Please give her advice.

A. It is the obligatory duty of the husband to provide for his family. It is not permissible for the woman to leave home and work in public even if her husband insists. The Muslim's first allegiance is to Allah Ta'ala. She has to obey Allah Ta'ala, not her husband. She should not obey the haraam orders of her zaalim (cruel) husband even if the marriage has to end in divorce. It is better to separate from such a cruel oppressor who is concerned with his bestial and worldly desires. A man who forces his wife into the streets for the sake of earning money is a coward and a dayyouth. He is not a 'husband'. This husband is in reality putting up his wife for prostitution. She should stand her ground and obey Allah Ta'ala. She should remain indoors. She should abandon her job and resign herself to Allah Ta'ala.

Q. We have a Shiah friend. Is it right for us to associate with Shiahs?

QUESTIONS and ANSWERS

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A. The kufr of Shiahs is destructive and contagious. We are sure that if someone uses vulgar language and slanders your own mother, you will never associate with him. What then should be the reaction of Muslims regarding Shiahs who slander the Mother of the Mu'mineen, Hadhrat Aishah Siddiqah (radhiallahu anha) and accuse her of having committed adultery? How should we react when people slander the Beloved Wife of Rasulullah (sallallahu alayhi wasallam)? Slandering Hadhrat Aishah (radhiallahu anha) and believing in the irtidaad of most of the Sahaabah are essential beliefs of Shi'ism. If a Shiah denies this, never believe him because they have an evil belief called Taqiyah which is their doctrine of holy hypocrisy. In terms of this belief of Taqiyah it is an ibaadat of high merit to conceal their true shaitaani beliefs from the Ahlus Sunnah Wal Jama'ah. (Irtidaad means to renege from Islam). Shiahs propagate that after the demise of our Nabi (sallallahu alayhi wasallam) almost all the Sahaabah left the fold of Islam, Nauthubillaah!

Q. In the pause between the two Sajdah of Sahw, should the Sunnat Dua also be recited?

A. In this sitting position (Jalsah) the Sunnat Dua should also be recited. It is not compulsory, but it is best to recite it.

Q. A person forgets that he is performing his fourth raka't of the four Sunnatul Muakkadah of Zuhr. He stands up immediately after Sajdah and commences the fifth raka't. While in Qiyaam, he remembers that he is performing fifth raka't. What should he do?

A. As long as he has not completed the fifth raka't, he should immediately sit down, recite Attahiyaat, make Sajdah Sahw then complete the Salaat as usual. The fifth raka't will be deemed complete the moment the head touches the ground in Sajdah. If he completed the fifth raka't, then he should add another raka't, making it six raka'ts. In this case too he should perform Sajdah Sahw. But all six will be regarded as Nafl. He should repeat his Sunnatul Muakkadah in this latter case because he did not sit in Qa'dah Aakhirah (the Last Sitting) which is Fardh.

Q. A sound and healthy goat was purchased for Qur'baani. Before the Qur'baani could be made the animal developed a defect, Is it permissible to sacrifice the same animal?

A. If the person concerned is someone on whom Qur'baani is not Waajib, he should sacrifice the same animal. A wealthy person will have to purchase another animal for Qur'baani. The defective animal will not be proper for the Qur'baani.

Q. The Imaam of our Musjid claims that there is no thawaab of an Eidgah if the ground where the Eid Salaat is performed is not Waqf land, Is he correct?

A. The thawaab of the Eidgah is not dependent on the ground being Waqf. Any vacant land on the outskirts of the town/city is a valid Eidgah at the time when the Eid Salaat is performed. The thawaab of the Eidgah is acquired on such a ground. The Imaam has erred in making this baseless claim.

Q. Should a husband pay the Zakaat of his wife's jewellery?

A. The wife is responsible for her own Zakaat. It is not obligatory on the husband to pay his wife's Zakaat. However, it is permissible for him to pay her Zakaat with her knowledge and approval. If he pays her Zakaat without her knowledge and approval, the Zakaat obligation will not be discharged.

Q. When Qur'baani is made, should the niyyat be recited at the time of slaughtering the animal?

A. The niyyat could be made any time. If an animal is purchased with the intention of Qur'baani, then such niyyat suffices. There is no need to recite a verbal niyyat at the time of slaughtering the animal. While there are Masnoon Duas to be recited on the occasion of Qur'baani, these are not conditional for the validity of the Qur'baani. The slaughterer should recite the Tasmiah when slaughtering as is necessary whenever slaughtering.

Q. A man started a business with haraam money. The business has continued for several years. Is all the profit which he has so far made haraam? What should he do to rectify the position?

A. Although his entire earning thus far is spiritually contaminated, his money is not haraam. He remains the owner of the profits. He has, however, to eliminate the haraam amount. He has to return the haraam money to the rightful owners if this is possible. If not, he should give it to the poor.

Q. A husband gives his wife haraam money for the house expenses. He gives her the proceeds of gambling or money gained from stolen property. Is it permissible for her to use this money?

A. It is haraam for her to utilize the haraam money which her husband gives her. She is not allowed to even prepare food for her husband and children with items bought with haraam money.

Q. Is it permissible for a woman in her iddat to walk around in the yard of her house?

A. It is permissible.

Q. Is it permissible to repair television sets?

A. Since television is evil and haraam it is not permissible to repair such instruments. Repairing televisions is to aid in haraam.

Q. My husband spends most of his time out of the home with other women. He comes home every night after midnight, at 1:30 or 2 a.m. For over a year now he sleeps in another room. There has been no marital life between us for the past year. He even neglects his children. After work he comes home, showers, dresses and perfumes himself. He then leaves to spend his time with other women. Am I entitled to ask him to divorce me? I know that according to the Hadith a wife should not ask for divorce.

A. It is not permissible to ask for divorce if there is no valid reason. However, in your case you have valid grounds for seeking divorce. When a man violates the rights of his wife so much as your husband is guilty of, then his wife is entitled to ask him to divorce her. He is indeed guilty of great evil and violation of rights. If he is not prepared to live with his wife as a Muslim husband is required to live, then it is best that the marriage is ended amicably and honourably. His conduct is callous, cruel and haraam. The punishment in the Aakhirah is severe for such evil action. You should ask seniors in the family to speak with your husband. But if he is just not prepared to mend his shaitaani ways, then it is best that this marriage is ended.

NASEEHAT FOR THE HUSBAND

- "Treat women correctly and with kindness. If you dislike them, then (know) that it is possible that you dislike something while Allah has created abundant goodness in it."
 (Surah Nisaa, aayat 19)
- "The Muslim husband should not harbour enmity for his wife. If he dislikes something in her, then surely, he will be pleased with another quality in her."
 (Muslims Shareef)
- "The Mu'min with the most perfect Imaan is he who has the best character and who is the kindest to his wife."
 (Hadith)
- "The best among you are those who are best to their wives."
 (Hadith)

Q. I said to a friend that kissing one's wife breaks the fast even if there is no sexual arousal. Is this correct?

A. Although it is Makrooh (detestable), it does not break the fast.

Q. Does toothpaste break the fast?

A. It is Makrooh to use toothpaste while fasting, but the fast does not break as long as the paste does not slip down the throat. It is necessary to avoid using toothpaste while fasting. A Miswaak should be used. It is permissible to use even a fresh Miswaak during fasting. In addition there is much thawaab for using Miswaak.

Q. A brother says that while the meat of a pig is haraam, other parts of the pig (bones and hair) can be used. Please comment.

A. The entire pig is najusul ain, i.e. every part of the pig is impure and haraam.

Q. Some shoes have an inside lining of pig-skin. Is it permissible to wear such shoes?

A. It is not permissible to wear shoes which have pig-skin in them.

Q. What is the best form of Thikr?

A. All forms of Thikr are highly meritorious. It is not possible to categorically declare that any particular form is the best. It can, however, be said that *'Lailaha illallaah* is about the best form since it declares the Tauhid of Allah Ta'ala. This form of Thikr has always been the favourite of the Auliya. The object of Thikr is to create a constant remembrance and yearning for Allah Ta'ala in the heart. Different people have different inclinations. Any one of the numerous forms of Thikr may be adopted. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) advised that one or two forms should be adhered to. This does not mean that only one or two forms should be recited. While a variety of forms of Thikr can and may be recited, there should be more emphasis on one or two forms for greater efficacy.

Q. When the Salaam terminating Salaat is made, should the chin be rubbed against the chest when turning from right to left?

A. No, the chin should not be rubbed against the chest.

Q. The Imaam of a Musjid recites the Takbeer for proceeding to Sajdah only after his head is about to touch the ground. Is this method correct?

A. This Imaam's method is incorrect. He should commence the Takbir at the same time he begins changing his position. The occasion for the Takbir is not in Sajdah.

Q. When one raka't of the Jamaat Salaat has been missed, should the musalli recite also Durood and Dua when the Imaam is sitting in the final raka't?

A. The Masbooq should recite only Attahiyaat while sitting with the Jamaat in the final raka't. (Masbooq is the latecomer who has missed a raka't or more of the Jamaat Salaat.)

Q. Is it permissible to join the Jihad on the side of the Talibaan against Shah Mas'ood and Rabbaani?

A. It is not permissible. Muslims are fighting and killing Muslims. Although Mas'ood and Rabbaani are in error, the Talibaan are not free of error. On our opinion both groups are plodding the path of baatil.

Q. Can interest money be utilized to pay VAT (government tax) when purchasing groceries for distribution to the poor and needy with Zakaat money?

A. Yes, the interest can be used for this purpose since the groceries will be distributed to the poor.

Q. Could the body of a Muslim be exhumed for any reason?

A. Exhumation is normally haraam. However, if the body is buried in the property of a person without his consent and he demands the removal of the body, exhumation will be permissible. If the mayyit had swallowed a valuable item belonging to someone, the owner can demand that the body be exhumed so that his property could be retrieved.

QUESTIONS and ANSWERS

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Q. There is much confusion regarding sausages in South Africa. Please advise us if we can eat sausages. The butchers claim that although the sausage casings are bought from non-Muslims, they are halaal.

A. All sausages are haraam in South Africa with some rare exceptions. If you know a butcher to be uprighteous and he assures you that the sausage casings have not been acquired from non-Muslims and imported meat is not used, then only can you regard such sausages to be halaal.

Q. Some people believe that heaven and hell are mere mental conditions, not real existing places. Please explain the correct belief of Islam on this topic.

A. Jannat and Jahannum are two geographic abodes which have already been created. They are not mental or spiritual states. The belief that Jannat and Jahannum are mental or spiritual states, not real existing physical abodes in the vast space created by Allah Ta'ala is kufr. Anyone subscribing to the baatil view of a mental heaven and hell is not a Muslim. If he was formerly a Muslim, he becomes a murtad. His marriage terminates. He is no longer a member of this Ummah.

Q. Some shaikhs claim that to celebrate Eid with Makkah is compulsory. What does the Shariah say?

A. There is no such principle as 'Eid with Makkah'. According to Shariah, Eidul Fitr is on the 1st Shawwaal and Eidul Adha on the 10th Zil Hajj. If it is not yet 10th Zil Hajj in a place, it will not be permissible for the residents of that place to celebrate Eid even if it is 10th Zil Hajj in Makkah. The Shariah commands that these occasions be observed on the dates specified by the Shariah. While the Shariah recognizes the commencement and the termination months on different days in different places, it does not propagate the baseless idea or principle of the alleged incumbency of Eid with Makkah. Those who are propagating this view are ignorant or for some worldly reasons are pretending to be ignorant on this issue.

Q. I live in a locality where all the Muslims are Shaafis. In the Musjid at the time of Zuhr they do not allow sufficient time after the Athaan for four raka'ts Sunnat Salaat. Before four raka'ts could be performed, the Fardh Salaat will commence. What should one do in such a Musjid?

A. Perform your four Sunnatul Muakkadah even before the Athaan. As long as the time of Zuhr has commenced, you may perform your Sunnats. You need not wait for the Athaan. If the Athaan is called at exactly the time when Zuhr begins, then perform four Sunnats after the Fardh Salaat.

Q. Is it permissible for a person who sits and performs Salaat to be the Imaam of those who stand?

A. If the person is unable to stand in Salaat, then it is permissible for those standing to follow him in Salaat.

Q. Which commercially processed chickens in South Africa are halaal?

A. All commercially processed chickens, i.e. slaughtered at the plants owned by non-Muslims, are haraam regardless of the halaal certificates which have been issued to the chicken slaughter-houses. Muslims should not consume the diseased carrion which is marketed as halaal. These confounded halaal certificates have encouraged innumerable weak Muslims to further weaken their Imaan by inducing them to eat the haraam carrion processed by the kuffaar.

Q. What should be done with the after-birth?

A. It should be buried.

Q. Is it permissible to make Qur'baani of one sheep on behalf of several deceased persons?

A. When Qur'baani is made with the niyyat of the dead benefiting, it is an amal (act) of Isaal-e-Thawaab. In other words, the thawaab of the good deed is passed on to the deceased. The Qur'baani done in this manner is actually one's own Nafl Qur'baani. The thawaab of this Nafl Qur'baani may be passed on to any number of deceased. Thus, one sheep can be offered on behalf of a number of dead people. The Qur'baani actually is one's own Nafl Qur'baani.

Q. How often does a person have to make Qur'baani?

A. Qur'baani has to be incumbently made every year if one is by the means to purchase an animal. If during the three days of Qur'baani a person owns the Zakaat Nisaab (about R400 or $100), then Qur'baani is Waajib.

Q. Is it the responsibility of the father to make Qur'baani for his minor children?

A. Qur'baani is not incumbent on minors. It is not obligatory on a man to make Qur'baani on behalf of his minor children.

Q. A husband and wife who were non-Muslims embraced Islam together. Should they perform a nikah?

A. Nikah is not necessary. Their earlier marriage is valid. Since they had embraced Islam together, their previous marriage will be recognized by the Shariah.

Q. What is the status of a child born as a result of artificial insemination? The sperm was not that of her husband.

A. This technique is not permissible. It is sinful and vile in the extreme for a woman to have the sperm of another man inserted into her. Only women with immoral attitudes will stoop to this evil level. Nevertheless, the child will be regarded as legitimate since the woman is married. According to the Shariah it will be her husband's child regardless of the evil process by which the child was begot.

Q. My husband died in an accident. The other driver was at fault and he admits his negligence. I received a large sum of money as compensation. This was paid to me by the lawyer on behalf of the person who had accidentally killed my husband. Does this money belong to me? Or does anyone else also have a share in it?

A. The Shariah's law of inheritance will apply to this money. All the heirs of your deceased husband will inherit their respective shares in the amount you have received.

Q. What is the Shar'i ruling on oral sex?

A. It is an inhuman, sub-bestial practice which is not permissible.

Q. It is not permissible for men to wear gold jewellery. However, is it permissible for them to wear other types of jewellery? Would it be considered un-Islamic for a man to wear a silver chain or bracelet for example?

A. Gold items of any kind may not be used by both men and women. Women are however permitted to use gold jewellery. Jewellery is adornment for only women. In Islam it is not permissible for men to wear jewellery of any kind whatever. Whether gold or silver or any other kind, jewellery is haraam for men. It is not permissible for men to wear silver chains or bracelets. Since jewellery is exclusively for women, a man who wears such items will be emulating women. Rasulullah (sallallahu alayhi wasallam) cursed men who imitate women and vice versa.

Q. Is it permissible to wear rings not made of silver?

A. Rings fall in a different category. Even women may not wear imitation rings. For women only gold and silver rings are permissible. For men only silver rings are permissible. While permissible, this too is discouraged. Islam wishes and teaches that its male adherents grow up with the disposition of the Mujaahid, not with the attitude, whims and fancies of females. In fact, the Qur'aan clearly says that women are reared in the midst of jewellery and adornment. For these same reasons is silk haraam for the males of this Ummah.

Q. Automobile insurance is compulsory in this country (Canada). One may not operate a vehicle unless it is insured. Therefore, we find ourselves paying towards some sort of policy. In the event that there is an accident, the insurance company will pay the parties involved for damages. Is it permissible for us to take this money?

A. Insurance is riba, hence haraam. In view of the element of compulsion, you are not entering into a riba agreement with anyone. The state is in fact misappropriating your money by force or by the force of its coercive power. You are therefore not guilty of participating in riba. The state is simply usurping the money of its citizens via the agency of the insurance company. Therefore, when the insurance company pays damages, it is permissible for you to accept the money because you are not gaining the money by virtue of a voluntary haraam agreement. You have in reality no contract with them. A contract is valid only if there is voluntary consent from the parties. Therefore, the money which the insurance pays as damages may be accepted. Furthermore, the governments of states steal, fraud, usurp and extort money from citizens. Whatever one is able to recoup from such agencies of zulm will merely be what these oppressors had taken from one wrongfully.

THE CRITERION OF HAQQ

Some people by nature possess the ability for tasarruf (i.e. displaying supernatural feats). This ability being natural and inborn in them, they do not have to engage in any spiritual exercise for its acquisition, nor is this ability the product of piety. Those who are unaware of this reality misunderstand such displays of supernatural feats by such persons as karaamat (miracles of Auliya). The person presenting such demonstrations is thought of as a pious person – as a saint, while he may be a faasiq or even a kaafir.

Such deviates seek to mislead people by the display of their inherent abilities. People are deceived into believing that they are pious and saintly persons. In this manner unwary and ignorant people are tricked and entrapped to become followers of even fussaaq and kuffaar.

Muslims should understand that the display of supernatural feats is never the criterion of Haqq (Truth). The criterion of Truth is only the Shariah and the Sunnah. Even if a man flies in the air or transforms things into gold, he should be taken for a fraud and a shaitaan if his life-style does not meticulously conforms to the Shariah and the Sunnah.

Q. How many years after Nabi Aadam (alayhis salaam) was our Nabi (sallallahu alayhi wasallam) born?

A. Approximately 6000 years or a bit more. But there is no certainty.

Q. Was the Ark of Nooh (alayhis salaam) found?

A. It was not found although some people have theorised that certain formations on certain mountains resemble the description of Hadhrat Nooh's Ship.

Q. In which place did Hadhrat Aadam (alayhis salaam) settle after he and Hadhrat Hawwaa (alayhas salaam) were united on earth?

A. In Makkah Mukarramah in the vicinity of the present Ka'bah.

Q. I sneezed while in Salaat and uttered, 'Alhamdulillaah.'. What is the position of my Salaat? Is my Salaat valid?

A. Yes, your Salaat remains valid. Although it is not proper to express 'Alhamdulillaah' when sneezing during Salaat, nevertheless, the Salaat is valid.

Q. I usually have a very late breakfast, maybe at 10a.m. or later. If at this time I decide to keep a Nafl fast, will it be valid. I had no intention of fasting, but suddenly decide to fast at 10 or 11 in the morning.

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A. The fast will be valid. As long as you have not eaten anything you can fast, but at the latest you have to decide one hour before Zawwaal. The niyyat for fasting could be made until one hour before Zawwaal. Thereafter the fast will not be valid.

Q. A man argues that wearing headgear (turban, topi, etc.) is not Sunnat. He claims that Rasulullah (sallallahu alayhi wasallam) used to wear a turban because it was the general dress-style of that age. Just as it is not Sunnat to ride a camel, so too it is not Sunnat to wear a turban or a topi. Please comment.

A. The claims of this man are baseless. According to the Hadith there is greater significance in a Salaat performed with headgear, in particular with an amaamah (turban). Rasulullah (sallallahu alayhi wasallam) ordered the Sahaabah to even wear a topi under their amaamah in order to create a difference in the Muslim's headgear style. The Jews also used to wear turbans in those days. In opposition to their style, Muslims were ordered to wear topis under their amaamahs. The particular dress style of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah was the dress-style of all the Ambiya. The Arabs had inherited it from Hadhrat Ibrahim and Hadhrat Ismaail (alayhimas salaam). It is therefore utterly erroneous to claim that it was the then dress-style of the non-Muslim Arabs. The headgear of a Muslim is an important and an essential item of Islamic dress. Those who are averse to the topi and amaamah and prefer to roam around without Islamic headgear are in reality emulating the style of the kuffaar. When a Muslim opts for the style of the kuffaar and abandons the style of the Ambiya and the Sahaabah, then it is time for him to seriously examine his Imaan. Why would a Muslim have an aversion for a style which was the permanent culture of Rasulullah (sallallahu alayhi wasallam)? And, why does a Muslim take a liking for a style which belongs to the culture of the kuffaar? Leaving aside the issue of the Fiqhi (juristical) importance and classification of headgear, love for Rasulullah (sallallahu alayhi wasallam) demands that Muslims emulate him in all walks of life. What type of love is it which constrains the Muslim to abandon Rasulullah's (sallallahu alayhi wasallam) preference and adopt the preference of the kuffaar? Those who are denying the importance of Islamic headgear, do so simply because of their aversion for Rasulullah (sallallahu alayhi wasallam). Since their nifaaq (hypocrisy) does not allow them to publicly proclaim their aversion for Allah's Nabi, they vent their kufr emotions on the teachings of Rasulullah (sallallahu alayhi wasallam).

Q. Is Salaat valid if the musalli is wearing a tight-fitting long underpants (thermal underpants)?

A. While the Salaat is valid, it is Makrooh Tahrimi (sinful and forbidden) to perform Salaat dressed so immodestly. The musalli who is guilty of such immodesty, should dress correctly and repeat the Salaat.

Q. If the head-covering of a woman is transparent, will her Salaat be valid if her hair can be seen through the head-covering?

A. Her Salaat is not valid.

Q. A paralyzed man performs Salaat lying on the bed. A few pillows are placed under his head which faces the Qiblah. Can he act as Imaam for his wife?

A. No, he cannot be her Imaam in Salaat. A man performing Salaat while lying down cannot be the Imaam of those who are standing or sitting in Salaat.

Q. There are three companions who differ among themselves regarding the direction of the Qiblah. Two say that a certain direction is the Qiblah while the one is convinced that the opposite direction is the Qiblah. How do they perform their Jamaat Salaat in view of this difference?

A. It is not permissible for the one who differs with the two to join them in Jamaat. He has to perform his Salaat alone. It is necessary for them to resolve this difference. They should try to agree on the proper direction by referring to others who have knowledge in this regard.

Q. In this western country (U.S.A.) it is difficult to find employment if one is Islamically dressed and keeps a beard according to the law of the Shariah. Under such circumstances will it be permissible to shave the beard and change into non-Muslim dress?

A. Allah Ta'ala has sent us to earth to undergo trials. This worldly life is the occasion for the preparation and development of the human being. He has to struggle against the evil elements and adorn his Imaan for his entry into Jannat. This world is not a place of rest, comfort and peace. We are required to struggle against the nafs, shaitaan and all the forces of shaitaan. There will always be conflict. In these situations of conflict our Imaan and allegiance are put to test. If the Mu'min gives preference to his worldly desires and needs in ways which are in violation with Allah's law, he fails the test miserably. On the other hand if he rises above his desires and rejects all the demands of the forces which operate in conflict with Allah's Law, he emerges victorious from the test. It is Waajib to keep a beard. Shaving the beard is among the major sins. It is an abomination of shaitaan. It is haraam to shave the beard. It is not permissible to shave the beard for the sake of gaining employment. Allah Ta'ala is the Raaziq (Sustainer). You as a Muslim should believe that it is only Allah Ta'ala Who feeds the entire creation. The Qur'aan Majeed says:

> *"Numerous are the creatures of Allah who do not carry (with them) their rizq (food). Allah provides for them and for you."*
> *(Surah Ankaboot)*

Rasulullah (sallallahu alayhi wasallam) said:

> "If you have true tawakkul (trust) on Allah, He will most certainly feed you just as He feeds the birds. They leave in the morning hungry (from their nests) and by the evening they return satisfied."

Insaan is supposed to have more trust in Allah than the birds. After the little struggle and difficulty, will come ease, Insha'Allah. Never turn your back to Allah Ta'ala. Never commit haraam for the sake of these kuffaar. They are not your providers.

Q. I vowed to fast one month if I find a certain person whom I was searching for. My dua has been fulfilled. The person has been found. Can I compensate the month of fasting by payment of fidyah? I am able to fast, but do find it very difficult. Will payment of the fidyah absolve me of the obligation?

A. There is no payment of fidyah in this case. You have no option other than to fast for one month. If it was your intention to fast 30 days in succession, i.e. in a row, one after the other, then you will have to fast all 30 days consecutively. If your intention was to fast 30 days or you had no intention regarding the method of fasting, then you may keep the 30 fasts in any order you wish, either 30 days in a row or the 30 days could be spread over a period.

Q. A person joins the Jamaat Salaat at such a time when the Imaam is about to complete the Salaat. The musalli said: Allahu Akbar, and as he was going down to Qa'dah, the Imaam made the Salaam. Is this musalli's iqtida valid?

A. His iqtida is valid. He has obtained the thawaab of the Jamaat. He should perform the Salaat as a Masbooq does. (Masbooq is one who joins the Jamaat Salaat after having missed one or more raka'ts.)

Q. I intend to perform Hajj Tamattu'. If I proceed from Jiddah first to Makkah and after discharging the Umrah may I go to Madinah for ziyaarat?

A. The best method is to remain in Makkah after the Umrah and to go for ziyaarat to Madinah after Hajj. However, if anyone does go to Madinah after Umrah then too his Tamattu' will be valid according to Imaam Abu Hanifah. According to some Fuqaha, the Umrah which was first made will no longer be the Umrah of Tamattu' if one goes to Madinah after the Umrah. Nevertheless, Tamattu' will still be valid even in terms of the version of the other Fuqaha because on returning to Makkah from Madinah, one will again enter the state of Ihraam. Thus on returning, ihraam for Umrah can be adopted. So according to Imaam Abu Hanifah the first Umrah is of the Tamattu' while according to the other Fuqaha, the Tamattu' commences from the second Umrah.

Q. This year on account of the fire at Mina thousands of Hujjaaj had to return to Makkah. The next day they proceeded straight to Arafaat. Do they have to pay the dum penalty?

A. No, they are not liable for any dum penalty.

Q. Due to the excessively large crowd at Muzdalifah, some women were unable to find any place whatsoever for Wuqoof. Inspite of making great endeavours we failed to find any place to station the womenfolk. Very reluctantly we had to return to Mina where we left the women. We (males) returned to Muzdalifah. Should the women pay the dum penalty?

A. There is no dum penalty on women who are unable to make Wuqoof of Muzdalifah because of the huge crowds.

Q. We have been told it is an act of thawaab to see off the Hujjaaj. However, nowadays a huge crowd of men and women is at the airport to bid farewell to the Hujjaaj. Most women are without purdah and dressed to show off and to attract. Is it still an act of thawaab to see the Hujjaaj off at the airport?

A. In the present circumstances it is haraam to unnecessarily mix in this crowd of rebels and immoral violaters of Allah's Law. Only those who have to take their relatives to the airport should go. Those whose presence is not necessary should bid farewell at home. It is a kabeerah sin for women to parade in the immoral way they do at airports on such occasions. Rasulullah (sallallahu alayhi wasallam) said:

> "A woman who applies perfume and passes by a gathering of males is like this and like that (i.e. like an adulteress)."

Q. What are dreams?

A. Dreams have a variety of causes. Sometimes dreams are the result of thoughts; sometimes they are caused by shaitaani machinations; sometimes by late-night eating; sometimes they are inspirations from the spiritual realms and sometimes they are the reflections of the nocturnal wanderings of the soul.

Q. Is it permissible for me to follow an Imaam in Salaat if he prays Northeast of here (North America) while I believe the Qiblah direction to be Southeast?

A. It is not valid for you to follow him. If you believe that the Qiblah is Southeast, your Salaat will not be valid if you follow a person who faces in the opposite or wrong direction even if that person is convinced of the correctness of his stand.

Q. Is it permissible for me to follow an Imaam who is a faasiq?

A. It is not permissible to appoint a faasiq to be the Imaam. If you are able to join a Jamaat of which the Imaam is not a faasiq, then follow the pious Imaam. But, if there is no other Jamaat Salaat in your place other than the Jamaat led by the faasiq, then you should follow even the faasiq Imaam because Jamaat Salaat is Waajib.

Q. I have read that if a man continuously keeps his head covered with headgear, he will eventually become bald. Please comment.

A. This is shaitaani argument to deter people from the Sunnah of Rasulullah (sallallahu alayhi wasallam). It is incumbent for Muslims to wear Islamic headgear at all times, not only while

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PARENTAL ABANDONMENT

Alcoholism, drugs and immorality are the incumbent ingredients of child and teenage delinquency of this age. There are a variety of causes for these vices and maladies which are increasing even among Muslim youths. Television and secular schools are the main channels through which these vices exercise their influence on the minds of children. While television is the main culprit or base of immorality and zina, secular schools and universities are the abodes of shaitaan's agents. It is in these institutions that naturally good children are entrapped by evil company. The gullible young minds are quickly seduced and subjugated by the evil influence of evil and immoral elements who inhabit these institutions of the kuffaar. Consequently many children are hooked onto drugs at secular schools. Schools and universities are the very antithesis of Islamic morality.

Every aspect of Islamic culture is broken down by the kufr ta'leem, kufr suhbat (companionship), fisq and fujoor which adorn the libertine environment and permeate the vile atmosphere of these centres of vice. Muslim children are thrown into a hotbed of immorality and spiritual ruin. There can therefore be no surprise when a child becomes addicted to drugs, consumes liquor, fornicates and runs off with a non-Muslim. When such children are disobedient to their parents, it should be simply accepted as the natural and logical conclusion of the parents' misdeed of paving the path of Jahannum for their supposedly loved ones.

While there is a variety of causes for the moral and spiritual ruin of Muslim children, the prime cause –the root cause is parents themselves. It is the parents who have made their child a drug addict. It is the parents who have shoved their children onto the brink of Jahannum and in fact over the brink into Jahannum because only they made the vile decision of throwing their children into the cesspool of kufr, fisq and fujoor known as schools and universities.

It comes in the Hadith that better than a pious deed is the company of the pious and worse than an evil deed is the company of the evil. All the sages and Auliya of Islam echo the very same advices in different forms and prescriptions of naseehat. But ignorant and evil parents having only worldly considerations and monetary motives to guide them cannot care less. As long as their children can acquire some profession for gaining money, their character and their life of the Aakhirah can be destroyed. It is all tolerable and acceptable to parents who lack true belief in the Being and Attributes of Allah Ta'ala. Simply because they were born as Muslims, they verbally claim in self-deception that Allah Ta'ala is the Provider. But, if they truly believe in the Razzaqiyat (Providence) of Allah Ta'ala, they would have understood that only He provides and that their rizq (sustenance) for this earthly sojourn is decreed, predetermined and assured. Never would they have condoned places and cultures which transform their children into drug addicts, faasiqs and faajirs of the worst order. Those who truly believe in Allah's Attributes of wisdom, power and excellence will not sacrifice and barter away the everlasting life of happiness of their children for the miserable and inferior gains of this transient life. In fact, Rasulullah (sallallahu alayhi wasallam) said: "The world is carrion." When a person is constrained by starvation to eat carrion, he consumes only sufficient to save himself from death. He is not allowed to eat with relish and to satiation. He is not allowed to store carrion in his deep-freezer. He is not allowed to trade and deal in carrion. It is haraam to derive any use or benefit from carrion. Similarly, Muslims are required to take from this worldly carrion what is necessary for life. It should not be fixed as the goal of life. It should not be pursued at the cost of ruining our existence of the Aakhirah.

When parents not only allow, but compel, their young children to spend the best part of their formative years in the suhbat (company) of evil people –fussaaq, fujjaar and kuffaar–what else can be expected other than fussaaq, fujjaar and kuffaar? It is only the boundless mercy of Allah Ta'ala that there is

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ISTIDRAAJ – DON'T BE DECEIVED

Supernatural and seemingly miraculous acts displayed by evil persons (kuffaar and even fusaaq Muslims) are called Istidraaj. Out of ignorance numerous people are trapped and tricked by such displays. The deviates and deceits utilize their istidraaj to gain followers so as to achieve the fulfilment of their worldly motives. Hadhrat Shah Abdul Haqq Muhaddith Dehlwi (rahmatullah alayh) states in Ikhbaarul Akhyaar that Shah Abdul Wahhaab (rahmatullah alayh) said that even evil and bid'ati people acquire sometimes abilities to demonstrate supernatural feats which they employ to draw people towards them. Hadhrat Shah Abdul Wahhaab (rahmatullah alayh) narrates the following episode:

"Once I visited a city in the land of Dhakkan. The Qaadhi there was Abdul Azeez, a follower of the Shaafi Math-hab. I asked the Qaadhi if there was any Faqeer (Saint) in the city as I desired to spend a few days in his company. The Qaadhi said that there was one Faqeer who attracted crowds of people to him. He had many disciples. However, the Qaadhi was displeased with him because his (the Faqeer's) acts were in conflict with the Shariah.

When I arrived at the Faqeer's place I found him seated on a high platform and a crowd of men and women was around him. The Faqeer happily welcomed me and offered me wine to drink. When I pointed out that liquor is haraam, the Faqeer insisted that I drink it. When I rebuffed his repeated instructions to drink, he exclaimed in a rage:

> "You refuse to drink the wine. Beware of what I shall do to you."

I left the Faqeer highly agitated. That night after I fell asleep I saw in a dream a beautiful orchard, full of luxurious growth. Several streams of water were flowing. It was the most wonderful orchard I had ever beheld. It was beyond description. However, the pathway leading to the orchard was strewn with obstacles, thorns and many difficulties. It was impossible to reach the orchard. Suddenly I saw the Faqeer infront of me holding a glass of wine and saying: 'Drink this wine and I shall permit you to enter the orchard.' I refused just as persistently as I had refused when I was awake. My eyes opened and I was full of distress. I recited 'Laahoula wala quwwata illa billahil azeem' and went to sleep. I then saw the same vision. I must have seen the same dream 40 or 50 times, Allah knows best.

Finally, suffering the greatest grief and distress, I sat up and recited Durood on Rasulullah (sallallahu alayhi wasallam) in abundance, made dua to Allah Ta'ala and fell asleep. I now dreamt that I was in the presence of Rasulullah (sallallahu alayhi wasallam) who had a stick in his hand. Suddenly the bid'ati Faqeer appeared on the scene. Rasulullah (sallallahu alayhi wasallam) flung the stick at him and the bid'ati was transformed into a dog which ran away. Rasulullah (sallallahu alayhi wasallam) addressing me said: "He has fled. He will no longer stay in this city."

In the morning I went to his place and discovered that the shaitaan had left. People informed me that he had taken his belongings and hastily departed."

A number of lessons are derived from this episode.

- ☆ Never be deceived by supernatural feats no matter how mind-boggling and amazing. Evil persons are also able to demonstrate such feats.
- ☆ The criterion of Haqq (Truth) is not miraculous demonstrations. The criterion of Haqq is only the Shariah. If a miraculous deed is displayed by a man who is the embodiment of Rasulullah's (sallallahu alayhi wasallam) Sunnah, it will be regarded as a karaamat (a true miracle enacted with the permission of Allah Ta'ala). If it is displayed by a faasiq or a kaafir, it is a manifestation of shaitaan.
- ☆ Never be awed or enamoured by the amazing displays of supposed saints and faqeers who lay claim to piety. The Ahl-e-Bid'ah and Qabr Pujaari (Grave-Worshipping) so-called peers (spiritual guides) are the prime contenders in this field of deception. They beguile ignorant and simple folk with religious slogans and claims of Hubb-e-Rasool (Love for the Rasool). Under this guise they rob people of their Imaan for the sake of their despicable pecuniary motives.
- ☆ No matter how holy a man may appear, if his life-style is in conflict with the Shariah and the Sunnah does not permeate his every action, then never submit to his instructions. Adopt the rigid stand of Shaikh Abdul Wahhaab (rahmatullah alayh) and seek the aid and protection of Allah Ta'ala.
- ☆ The perpetrators of bid'ah are symbolized by dogs, hence the shaitaani bid'ati was transformed into a dog when Rasulullah (sallallahu alayhi wasallam) flung his staff at him.
- ☆ Bid'at (innovation) is a dangerous curse which destroys Imaan. Therefore, beware!

GRAVE-WORSHIP

During the maradhul maut (last illness) of Rasulullah (sallallahu alayhi wasallam), he supplicated:

> "The curse of Allah be on the Jews and the Christians who have converted the graves of their Prophets into musjids (places of sajdah–worship)."

Numerous Muslims have strayed from the Path of the Sunnah and have become grave-worshippers. The tombs of the Auliya have been converted into musjids. Ignorant Muslims following Bid'ati peers prostrate to the graves, circumambulate the graves, adorn the graves with expensive bed-sheeting, place food on the graves, place lamps at the graves, supplicate to the inmates of the graves, enact vows in the names of the inmates of the graves and commit other acts of shirk and kufr. How is it now possible for these grave-worshippers to proclaim the belief of Tauheed?

REWARD OF SABR

Hadhrat Dhuhhaq (radhiallahu anhu) narrates:

"WHEN A PERSON SEES AN OBJECT IN THE MARKETPLACE, WHICH HE DESIRES TO PURCHASE BUT LACKS THE MEANS TO PURCHASE IT, AND HE ADOPTS SABR IN THE HOPE OF GAINING THAWAAB, THIS ATTITUDE OF HIS BETTER THAN THE REWARD OF SPENDING A THOUSAND DIRHAMS (SILVER COINS) IN THE PATH OF ALLAH."

TASAWWUF

Explaining Tasawwuf, Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"The aim of Sulook (Tasawwuf) is Ridha-e-Haqq (The Pleasure of Allah). For this attainment, two things are essential: The knowledge of the Tareeq (i.e. the Road leading to Allah), and Amal, i.e. to practise in accordance with this knowledge.

There is only one Tareeq (Road), viz., firm adherence to the zaahiri and baatini dimensions of the Shariah.

The Tareeq has two aids: (1) Constant and abundant Thikr. (2) Suhbat (Companionship) of the Ahlullaah (Saintly Mashaa-ikh). If one is unable to spend much time in the company of the Pious, then the next option is to study their biographies, statements, advices and teachings. To some extent this will be a substitute for physical companionship.

Two acts are severe impediments in this Tareeq. (1) Commission of sins. (2) Indulgence in futility (nonsensical and useless talk and actions)

Of great importance is to constantly keep the Shaikh (Spiritual Guide) informed of one's spiritual and moral condition.

The attainment of the goal of Sulook depends on the ability and endeavours of the individuals of Sulook.

THE GREATEST MIRACLE

"To perpetually occupy the heart in the remembrance of Allah is the greatest karaamat (miracle)." (Hadhrat Bayazid Bustami)

THE BENEFITS OF WUDHU

Wudhu is not a mere worldly act of washing. In addition to its function of physical cleanliness it is an act of ibaadat of considerable virtue. When the Shar'i rules related to Wudhu are observed, the effect is not only physical purity, but spiritual purity as well. Sins are washed way with the water.

The spiritual dimension of Wudhu comes into effect when the Sunnah method is observed. The Sunnah method comprises of the niyyat, the specific way of washing, the recitation of the Masnoon duas, etc. Rasulullah (sallallahu alayhi wasallam) emphasised the observance of a 'Beautiful' Wudhu). As a result of a Beautiful Wudhu the body parts washed during Wudhu will glitter with a wonderful noor in Qiyaamah. By means of this noor, Rasulullah (sallallahu alayhi wasallam) will recognize the members of his Ummah among the vast multitudes in the plains of Qiyaamah,

It therefore does not behove Muslims to destroy the wonderful and beneficial effects of this simple and easy act of ibaadat. Most Muslims nowadays deprive themselves of the great thawaab and benefit of wudhu because of their western life-style. Wudhu is generally made in bathrooms. But almost all Muslims living in the western world and even the innumerable Muslims banefully affected by westernism in the eastern world make wudhu in the toilet. The bathroom and toilet in western style are located in the same cubicle. Since the toilet is the abode of najaasat (impurity) it is not permissible to recite the Masnoon Duas and the Kalimah, etc. in such a place.

A toilet remains a place of najaasat irrespective of its style and clean appearance and regardless of the detergents and aerosols used to maintain its cleanliness. It is essentially a place of impurity which has an attraction for the shayaateen, hence the dua which we have to recite before entering the toilet is a supplication seeking Allah's protection from male and female shayaateen which inhabit places of najaasat.

Every Muslim has certain Angels of Rahmat which accompany him/her at all times. They separate themselves from a person only when he/she is engaged in sexual relations and when in the toilet. No matter how clean the toilet may be, the Malaaikah do not enter it. The shayaateen visit such places. The Masnoon Duas, Kalimah and Durood which should be recited while engaged in Wudhu may therefore not be recited verbally. Muslims should ponder and understand the great spiritual deprivation they are suffering by having adopted the stupid, filthy and un-Islamic styles of the kuffaar.

Some Ulama argue that in view of the high standard of 'cleanliness' of modern toilets where the impurity does not remain, but is flushed away, it is permissible to recite the Masnoon duas while taking Wudhu. If this is indeed as they are claiming, it will follow that the Malaaikah will join a person into the modern toilet. Then there no longer remains the need to recite the Masnoon Dua on entering the toilet, for it will be meaningless to seek Allah's protection against shayaateen because the Malaaikah and the shayaateen do not coexist in the same place. In terms of the logic of these Ulama it will mean that the Masnoon Dua for entry into the toilet has become redundant in view of the 'clean' look of the western toilet. But this is baseless. In fact, the Masnoon toilet dua should be recited even if one answers the call of nature in an open field.

The Fuqaha have ruled that a place made for najaasat is impure and it is not permissible to recite duas or tasbeeh in such a place. In Raddul Mukhtaar it is said:

> "Verily in a place made for najaasat, qira't [of Athkaar, Tasbeeh and Tahleel] is Makrooh (i.e. Makrooh Tahrimi)."

It is necessary that Muslims alter the structure of their bathroom-toilet by separating the two so that they may gain the wonderful rewards and benefits of the Ibaadat of Wudhu.

ZAKAAT NISAAB R 460
Muharram 1418
MEHR-E-FATIMI R 1355

NIFAAS

1) Nifaas is the blood which flows after childbirth.

2) The maximum period of Nifaas is forty days. There is no minimum period of Nifaas. After childbirth the blood which flows for even a minute will be Nifaas.

3) The Ahkaam (injunctions) of Nifaas are exactly the same as those of Haidh.

4) The blood which flows from a pregnant woman before birth or during delivery of the babe (i.e. before the emergence of the babe) is not Nifaas, but is Istihaadhah.

5) The blood which exceeds the maximum period of 40 days is classified as follows:
 a) *First occasion:*
 If it happens to be the first occasion of childbirth, the blood in excess of forty days will be Istihaadhah.
 b) *Set Nifaas Period:*
 If she had already given birth previously and has a fixed number of days for her Nifaas period then whatever is in excess of her fixed Nifaas period will be Istihaadhah. For example, her previous Nifaas period was 18 days, but on this occasion the blood flowed for 45 days. Her Nifaas period on this occasion, too, will be 18 days. The rest, i.e. 27 days, will be Istihaadhah.
 c) *No fixed period:*
 She gave birth on previous occasions, but had no fixed number of days for her Nifaas, In this case her Nifaas will be 40 days and the excess will be Istihaadhah.

6) If a set period of Nifaas changes but does not exceed 40 days, the latest number of days will be the new Nifaas period. Example: A woman's previous Nifaas was 19 days. On this occasion the blood continued for 35 days. Her new Nifaas will be 35 days.

7) In the case of giving birth to twins, the Nifaas is the blood which emerges after delivery of the first babe.

8) If after childbirth no blood flowed, then, too, it is Waajib (compulsory) upon her to make Ghusl.

HAIDH

If in a case where the Haidh stops before ten days, the flow of blood ceases at such a time that very little time of the Salaat remains – only time for making quickly Ghusl observing just the fardh duties of Ghusl, and for saying once "Allaahu Akbar" – then, too, that Salaat will be Waajib. Qadhaa of it must be made.

If the time remaining for the Salaat at the time when the Haidh stops in this case is less than this (i.e. less than the time required to quickly make Ghusl and say "Allaahu Akbar") then the Salaat is maa'f (waived).

If the Haidh blood ceased after the full ten day (240 hours) period and only time remains for saying once "Allaahu Akbar" before the Salaat time expires there being no time for Ghusl – then the Salaat of that particular time becomes Waajib. After Ghusl it will have to be rendered.
Example: Haidh after ten days stopped at 6:15 p.m. Sun sets (on that particular day) at 6:16 p.m., hence one minute of Asr time still remained when Haidh stopped although this minute is obviously insufficient for Ghusl. Nevertheless, the Asr Salaat now is Waajib. After Ghusl Qadhaa of Asr must be rendered.

WUDHU DUAS

There are a number of short duas which should be recited while making Wudhu. Muslims should make an effort to memorize these duas. Those who have not yet learnt these duas should recite Bismillah when commencing to wash each part. In addition, the Kalimah and Durood Shareef should be recited throughout the duration of Wudhu. After completing Wudhu, recite Surah Inna Anzalna.

WUDHU IS THE WEAPON OF THE MU'MIN. (HADITH)

"Elimination of hasad (jealousy) results in the acquisition of Muhabbat (Divine Love)." (Hadhrat Masihullah)

STRAIGHTENING THE SUFOOF

Rasulullah (sallallahu alayhi wasallam) said:

> **'Straightening the saff is of the completion of Salaat.'**

Spiritually the Salaat is incomplete if the saff (row of musallis) is crooked. It is incumbent to form straight rows for the Jamaat Salaat. In most Masaajid the saff situation is deplorable.

The saff should be straightened by placing the heels in line. Musallis tend to straighten the saff by lining up their toes. But, this is incorrect. In view of the differences in the sizes of the feet, the saff cannot be straightened correctly by attempting to have the toes in line. If the heels are in line, an observer from behind will see a straight line.

Nowadays it has become a common practice for invalids as well as those who imagine themselves to be invalids to sit on chairs while performing Salaat. Sometimes the chairs are placed incorrectly in the saff. The chairs interfere with the straightness of the saff if placed incorrectly. If invalids use chairs, they should ensure that the legs of the chair or the back of the chair is in line with the heels of the musallis. Only then will the saff be straight.

It is better to line the chairs in a row at the extremities of the saffs, not all over the show among the musallis in the saff. If there are several rows, then it is preferable to place a chair at the end of the saff against the wall, another chair behind it in the second saff, another chair behind it in the third saff and so on, one behind the other at both ends of the saffs if there are so many saffs.

If a person is unable to perform ruku and sajdah normally, but is able to perform qiyaam, he should sit and perform Salaat. This is the best method.

THE STATE OF UNS — انس

Some things about a reality are apparent and known while other things about the reality are hidden and unknown. The experience of elation and happiness acquired by focussing the gaze and attention on the known factors and attributes of the reality is termed *Uns* in the terminology of the Sufiya (Auliya). The reality in this context is the Reality of Allah Ta'ala.

This feeling of elevation sometimes overshadows the Divine Attributes of Jalaal (Splendour). In other words, the feeling of extreme elation makes the Saalik oblivious of the Divine Attributes of Splendour and Power. In consequence of this obliviousness which is spawned by the excessive feeling or experience of spiritual elation, the Saalik's verbal expression become tainted with an informality bordering perhaps on disrespect. This state is also termed *Imbisaat.*

The state of *Imbisaat* settles over the Mutawassiteen (the category of Saalikeen in-between the beginners and those who have attained the spiritual goal), i.e. the Middle Class. The Kaamileen (those who have attained spiritual perfection) are not affected by this spiritual condition. The dominant feature of the Kaamileen is humility.

In their state of excessive elation, the Mutawassiteen of Sulook sometimes utter such statements which if uttered by others will result in their rejection and fall. Sometimes even the Mutawassiteen in their state of elation are divinely reprimanded and punished for their utterances although generally they are tolerated.

A KING AND A ZAAHID

Once someone asked Hadhrat Abdullah Bin Mubarak (rahmatullah alayh): 'Who are true men?'
Abdullah Bin Mubarak: 'The Ulama.'
The person: 'Who is a king.'
Abdullah Bin Mubarak: 'A Zaahid.'
The Person: 'Who is a contemptible man?'
Abdullah Bin Mubarak: 'He who sells the Deen to earn a living.'

A SEPARATE HOME — THE WIFE'S RIGHT

The excuse of the husband's parents insisting on their daughter-in-law living together with them is not tenable in the Shariah. The husband will be committing a grievous sin if he refuses to fulfil this Waajib (compulsory) right of his wife. Separate living quarters do not necessarily mean a separate house. If the house is big enough, her quarters should be demarcated with the keys in her possession.

Privacy in her home is her inalienable right and, in fact, necessary. Many a time, the mother-in-law intrudes in the daughter-in-law's privacy. She considers such unlawful intrusion justified and her right simply because the girl happens to he the wife of her son. But the Shariah does not give the mother-in-law any such right by which she is entitled to invade the privacy or her daughter-in-law. The wife has the Shar'i right of debarring her mother-in-law from entering her room. While good wives treat their mothers-in-law with utmost respect, the latter should not take advantage of their daughter-in-law. They should respect them and seek permission before entering the room of their daughter-in-law.

Some mothers-in-law consider it their right to even open the cupboards and wardrobes of their daughters-in-law to examine the contents. This is a despicable invasion of privacy, a show of scant respect and unlawful in terms of the Shariah.

Commenting on the wife's right to live separately, Hadhrat Moulana Masihullah says:

"It should be borne in mind that it is not permissible to obey any person who violates Allah's Law and acts contrary to the Shariah. Thus, if the wife wishes to live apart front her in-laws, it is only her right which the husband is bound to fulfil. In fact, in these times there is greater benefit in living separately. Arguments, disputes, ill-feeling and misery are usually the consequences of living together with in-laws. In the majority of cases, old ladies harass their daughter-in-law. If it is argued that daughters-in-law nowadays are very ill-mannered and rude to their mothers-in-law, then too, the situation requires living apart to avoid friction which leads to calamitous results. In living apart, the man will be in a better position to serve correctly both his mother and wife."

Living separately does not mean that the man should sever his ties with his parents. If this is the demand of his wife, then obviously he cannot accept such unlawful demands.

Living apart will even engender a greater bond of affection between the daughter-in-law and her mother-in-law. Each one will be living in her own domain without the one abusing and usurping the rights of the other. The scope for incompatibility will be narrowed. Mutual friction which gives rise to bitterness in which the man is trapped between two evils, is thus eliminated or at least vastly reduced.

If the wife insists on living separately and the husband refuses, she is entitled to apply to an Islamic court which will compel the husband to fulfil her haq (right). Although there are no Islamic courts nowadays in our country to enforce Shar'i laws, husbands should not forget that the day when they will be hauled to stand trial in Allah's Court is not too distant, Rasulullah (sallallahu alayhi wasallam) said that the intelligent Mu'min is he who makes preparations for the Aakhirah. It, therefore, does not behove any Muslim to go into the Divine Presence loaded with despicable burden of zulm.

The man is not permitted by the Shariah to obey such wishes and orders of his parents which lead to the violation of his wife's rights.

KINGDOM OF THE AULIYA

The people of the world searched for peace in the world but failed to find it. If only they were aware of the kingdom which we (the Auliya)have gained, they would fight to death with swords among themselves to acquire it.

(Hadhrat Ibrahim Bin Adham)

THE RIGHTS OF PARENTS

WHILE THE SHARIAH has given the wife the right of separate living quarters, this should not be construed to mean abandonment of duties to parents by their son. Just as the wife has her rights over her husband, so too do his parents have rights over him. It is incumbent on a man to attend to his parents. He has to compulsorily fulfil the rights he owes them—rights which the Shariah has decreed obligatory on him.

ABANDONMENT

The provision of separate living quarters for the wife is not abandonment of parents by the husband. While she may ask for separate and private quarters, she cannot insist that her husband simply abandons his parents to pay undivided attention to only herself. Such attention which some wives demand from their husbands is in gross excess of their Shar'i rights. It is haraam for a man to satisfy his wife in such a way which leads to the abandonment of his parents. There is no justification for a man to act in this callous manner under pretext of fulfilling his wife's rights. He is not allowed to neglect and abandon his parents.

SEPARATE QUARTERS

Separate quarters does not necessarily mean a separate house far away from the husband's parents. A man can acquit himself of the Shar'i obligation and the wife's right by making available separate private quarters in the same large house in which he and his parents are living. The aim (maqsad) of separate quarters for the wife is to ensure her privacy and independence. The husband cannot subjugate her to his parents. Once he has made the necessary arrangements to give her separate quarters in the same large house in which his parents are living, she cannot demand to move out. She does not have the right to demand another house far from his parents.

HIS DUTY

A sensible Muslims wife should understand that the Shariah has imposed rights of parents on her husband. Along with the responsibility of his family (wife and children) he has to tend to his parents as well. It is therefore unjust, cruel and haraam for a wife to expect and demand that her husband ignores, neglects and abandons his parents.

Husbands should always strike the perfect balance in the observation of the rights of their families and their parents. Execution of the rights of the one should not lead to the violation of the rights of the other.

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THE BOND OF HOLY LOVE

Rasulullah (sallallahu alayhi wasallam) said:

"The noblest of you are those who are the noblest to their families....."

"Verily, among the most perfect Believers in Imaan, are those who are best in character and kindest to their wives."

Even lifting a morsel of food to the mouth of the wife has been given the significance of ibaadat. It is an act of love by which the husband derives thawaab (reward in the Hereafter).

It was part of the Uswah Hasanah (Noble Character) of Rasulullah (sallallahu alayhi wasallam) to engage in light-hearted talk with his wives. Hadhrat Abu Hurairah (radhiallahu anhu) said:

"Allah loves a man who caresses his wife. Both of them are awarded thawaab because of this loving attitude and their rizq (earning) is increased."

A man is rewarded for even a drink of water he presents to his wife. According to Rasulullah (sallallahu alayhi wasallam) the rahmat (mercy) of Allah Ta'ala cascades on a couple when the husband glances at his wife with love and pleasure and she returns his glance with love and pleasure.

When a husband clasps the hand of his wife with love their sins fall from the gaps between their clasped fingers. Even mutual love between husband and wives serves as a kaffarah (expiation) for sins. Rasulullah (sallallahu alayhi wasallam) said:

"When a man enters his home cheerfully, Allah creates, as a result of his happy attitude, an angel who engages in istighfar (prayers of forgiveness) on behalf of the man until the Day of Qiyaamah."

The holy bond of true Muhabbat (love) which a husband is obliged to foster with his wife does not permit a pious husband to howl and scowl at his wife. A husband's superiority and excellence preclude such depraved attitudes. His attitude and behaviour should be calculated to engender pleasantness in the home. Pleasantness invites the mercy of Allah Ta'ala.

Rasulullah (sallallahu alayhi wasallam) said that when a loving husband sets off from the home in the service of his wife and children, he is blessed with a rank of spiritual elevation for every step he takes. On accomplishing the service, his sins are forgiven. Among the acts of thawaab and special significance to be rendered by the husband on the Day of Ashura (10th Muharram), is to spend lavishly on his family. Lavishly should not be understood to mean wasteful expenditure. Within the husband's means he should spend on them in greater measure on the Day of Ashura.

It is the husband's duty to sustain the holy bond of family love. The bond should not be disrupted by him showing impatience, annoyance and anger whenever his wife acts childishly, stupidly and with indiscretion. His heart must be big enough to absorb all such pettiness exhibited by his wife. After all, Allah Ta'ala has awarded him a higher rank, a higher intelligence and greater restraint and willpower than the woman who has been created naaqisul aql (imperfect in intelligence).

Rasulullah (Sallallahu Alayhi Wasallam) said:

"The love created for lovers (husbands and wives) by the likes of Nikah has not been seen."

In Islam, true and enduring love comes after marriage. Such love is holy and blessed by Allah Ta'ala. It is a love sanctioned by Allah Ta'ala. It is a love which spiritually improves the condition of the husband and wife, hence Rasulullah (sallallahu alayhi wasallam) said:

"Nikah is half of Imaan."

The husband should cherish and treasure the love which is spawned by the Nikah. This holy love is sufficient to overcome the mutual differences of husband and wife. But it is only a man of piety a man who possesses understanding of the Sunnah—who will subdue his emotions and honour the demands of the holy love produced by the Nikah bond by overlooking the slight incompatibilities resulting from the differences in the temperament and disposition of the husband and wife. For the sake of sustaining the love which is mentioned in the aforementioned Hadith, the pious husband will constantly overlook and forgive the little and ineffectual outbursts of his wife. His patience secures spiritual ranks for him and his sins are forgiven.

Among the physical benefits of the true love between husband and wife is increase in the strength of the eyesight. Citing a Hadith of Rasulullah (sallallahu alayhi wasallam), Allamah Sakhawi (rahmatullah alayh) says that a glance cast at the face of the wife is beneficial for the eyesight.

Only a husband with a good Islamic moral character will be able to offer the best love to his wife. The love which a pious husband can show to his wife by virtue of his excellent moral character can never be acquired by wealth, physical comfort, luxury and worldly ranks. Such holy love cannot be gained and sustained by only discharging the bare minimum legal rights of the wife. The husband will have to provide more than just rights. He will have to make sacrifices and in particular restrain his temper when his wife angers him with her indiscreet and sharp remarks. The Auliyá have said that a husband who adopts sabr (patience) when he is confronted by the intransigence of his wife attains the rank of a ghazi or a mujahid who returns victorious from the battlefield This is in line with the following Ahadith of Rasulullah (sallallahu alayhi wasallam):

"The true mujahid is he who wages jihad against his nafs."

"A powerful man is not one who overpowers another in physical combat. Verily; a powerful man is one who controls his nafs at the time of anger."

THE LIMITS OF A HUSBAND'S ADMONITION

It does not behove a good and responsible husband to sleep out of the home if his wife had angered him. Once a man came to Rasulullah (sallallahu alayhi wasallam) and asked:

'What is the right of the wife over the husband?'

Rasulullah (sallallahu alayhi wasallam) replied:

"He should feed her when he eats: he should clothe her when he wears and he should not separate from her (in wrath) except in regard to the bed..."

In otherwords, if the situation has deteriorated to a level that corrective measures are deemed necessary to remedy her disobedience, the husband is allowed to separate himself from her bed. He is not permitted to leave the house in anger. Some husbands storm out of the home in anger and even sleep out to punish the wife. Such action is not permissible.

Although the Qur'aan-e-Hakeem permits the husband, as a last resort, to punish his grossly disobedient wife by even beating her, he is not allowed to injure her or slap her in the face or beat her with a stick or use his fists on her. The aim of the beating is not to injure, but to jolt her into realisation of the gravity of the situation.

While admonishing her, he is not permitted to abuse her, insult her or use vulgar language. Rasulullah (sallallahu alayhi wasallam) said :

"Do not assault her and do not abuse (her)."

Rasulullah (sallallahu alayhi wasallam) also said:

"To abuse a Muslim is an act of immorality and to fight him is an act of kufr."

This Hadith applies in general to all Muslims. However, the wife is taken so much for granted that husbands regard very lightly their acts of abuse and assault against their wives. While they accept the Hadith in relation to others, they feel that by virtue of their superiority their abuse of their wives is not an issue of much significance. But, in reality the strictures mentioned in the aforementioned Hadith have greater relevance when a husband abuses and assaults his wife. In addition to being a Muslim, she is associated with him by virtue of Allah's Name. She came into his reign and custody as a sacred Amaanat (Trust) by way of the holy Nikah bond. The husband's respect and concern for her should therefore, be greater. He should remember that she being an Amaanat, having been acquired and made lawful on Allah's Name, he cannot treat and ill-treat her as he pleases.

When a man uses vulgar language to abuse his wife, he must understand that he is showing scant respect for Allah Azza Wa Jal. He brought her into his home and she has been placed at his mercy in the Name of Allah. Allah's Amaanat should not be abused and insulted. By adopting such vile behaviour the husband is, in fact, making a demonstration of his ingratitude to Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said:

"....The best of the benefits of the world is a pious woman."

When a virtuous wife is such a wonderful ni'mat (bounty) which Allah Ta'ala has bestowed on the husband, then undoubtedly, abusing her is tantamount to ingratitude to Allah.

A wife's indiscretion and other habits which the husband may not prefer do not negate her virtue in relation to the husband since he has already been forewarned by Rasulullah (sallallahu alayhi wasallam) that:

- She was created from a crooked rib, hence some of her habits will be crooked.
- She is naaqisul aql - imperfect of intelligence.
- He has a rank above her. Thus, she is naturally weaker than him.

While, undoubtedly, her infidelity and gross neglect of her Waajib obligations contaminate and destroy her virtue, her traits and habits which are displeasing to the man do not justify his abuse, anger and maltreatment. He should endeavour to transform her detestable attributes such as laziness, indiscretion, carelessness, etc. with advice and admonition executed with wisdom, patience and practical example.

Rasulullah (sallallahu alayhi wasallam) warned husbands:

"Fear Allah regarding women (wives), for verily, they are by you helpless. They have no control of anything for themselves (in your custody). Verily, you have taken them as an Amaanat of Allah and you have made them lawful for conjugal relations with the Word of Allah..."

Thus, when a husband feels like abusing his wife, he should remember the Being whose Amaanat she is. And, when he desires to exhibit his anger against her, he should understand that Allah Azza Wa Jal, Whose Trust she is, has greater power. There is no refuge from His Wrath. A pious husband is a man of courage and magnanimity. He reacts with noble tolerance and honour.

EXTRA MARITAL AFFAIRS

Among the worst acts of zulm on a wife is a man's involvement with another woman beyond the confines of Nikah. Some men to soothe their conscience and to justify or at least minimize the notoriety of extramarital affairs will produce a number of utterly baseless excuses. The nagging of the wife, her laziness, her quarrelsome attitude, her disobedience, etc. will be cited as reasons for the man's affair with another woman. Let them understand that even if their wives are truly disobedient, there is no permission and no justification for initiating a haraam affair.

These western ideas are not tenable in Islam. How will a man feel if he discovers his wife having an extra-marital affair?

A husband who involves himself in such spiritual contamination betrays his wife, his children and his Deen. He must think of his wife, faithfully at home, doing her best for his comfort. She waits for him eagerly to come home. She hero-worships him. She slaves for him when he is ill. She sacrifices her rest, pleasure and comfort to ensure that he gets the maximum rest and comfort. She tends to his food and clothes. She looks after his children. While she happily and faithfully busies herself for his benefits, he most despicably and heartlessly stabs her in the back by enjoying himself in a haraam way with another woman. This is not among the ways of an honourable husband: This is not the way of a Pious Husband.

In pursuing this abominable path like a miserable sewer rat, the husband must tell himself that he is accountable for his misdeed to Allah Azza Wa Jal– he is accountable for his betrayal to his wife he is accountable for his zulm to his children.

A husband caught up in the wretched trap of an extra-marital affair needs to rudely and harshly break from the woman in whose clutches he has become entrapped. If he is sincere and remorseful, and if he sincerely seeks Allah's aid, he can extricate himself from the quagmire of this heart-rending situation and spiritual pollution.

From page 8

THE RIGHTS OF PARENTS

A man who violates the rights of his parents exposes himself to an evil death. Therefore, he should be extremely careful when satisfying the rights of his wife. He must educate himself regarding the limits of the rights of the different parties.

TASAWWUF

The fundamentals of Tasawwuf are:

- Subjugation of all nafsaani attributes.
- Inculcation of all noble qualities of moral excellence.
- Abstention from sin and futility.
- Perpetual Thikr (Remembrance of Allah).

HOME EXPENSES

Husbands, sometimes on the instructions of their parents, withhold adequate maintenance from their wives. Times and norms change. Standards of expenditure which had prevailed during the days of parents do not hold good in the present day. However, some parents whose ideas have not adjusted to the times regard the expenditure of their daughter-in-law to be excessive and wasteful. Although there may not be any wasteful expenditure involved, the mother-in-law interprets her daughter-in-law's spending to be lavish. She attempts to influence her son and to exercise control over his income. Some husbands mistakenly believing that absolute obedience to parents in all aspects is essential, allow their mothers to be in charge of the financial expenses of the home. Commenting on this unlawful state of affairs, Hadhrat Maulana Masihullah said:

"Some husbands withhold adequate maintenance from their wives while others again unjustly assault their wives. Another wrong perpetrated against the wife is that the husband hands over his total earnings to his parents while the wife is held under the obligation of his parents who at times are insensitive to her wants and needs."

In the matter of expenses, neither should there be waste nor miserliness. The husband has to take into consideration the standard of living his wife enjoyed in her parents' home. It is his duty to keep her comfortable and happy by spending on her within his means. Squandering and spending more than one's budget are not advocated nor permissible. But many wealthy husbands curtail expenses because of stinginess. They are inconsiderate of the needs and desires of their wives.

Spending on bare necessities is not sufficient for love and a happy home.

REPOSSESSING GIFTS

Rasulullah (sallallahu alayhi wasallam) said that a person who repossesses a gift which he had made, is like a dog which licks up its own vomit.

In many cases when a marriage breaks down, ending in divorce, the husband goaded on by his parents reclaims the expensive gifts such as jewellery which he had made to his wife in happier times. This is abominable and completely at variance with Muslim moral character. Repossessing gifts given to a wife is not permissible. She becomes the owner of the items which were gifted to her. It is, therefore, not lawful for the husband or the wife's in-laws to retain her jewellery, etc.

Expensive gifts of the wife usually remain in the custody of the husband or his parents for safe-keeping. When the marriage ends in divorce, they refuse to hand over the wife's property, the sole motivation for their haraam usurpation being spite. When the heartbreaking event of talaaq (divorce) takes place, it is the incumbent duty of the husband to soften the blow. Divorce is a great tragedy which should not he manipulated for commission of injustice to the woman. Her property should be handed over to her without any problems. The husband should honourably absolve himself of his wife's or ex-wife's haq and not ignorantly drag the awful burden of zulm with him into his grave. He has nothing to gain by reacting spitefully and maliciously. He should not contaminate his soul by behaving like a dog licking up its vomit i.e. repossessing gifts which he had made out of love to his wife in happier times. Allah Ta'ala says in the Qur'aan Majeed:

"O People of Imaan! Do not devour your wealth among you in baatil (ways)..."

Among the ways of baatil is to withhold the wealth of others - to refuse the right of the wife to repossess her gifts either because of spite or greed. Severely condemning the evil practice of repossessing gifts made to the wife, the Qur'aan Majeed says:

"And if you decide to change one wife for another wife (i.e. divorce a wife and marry another woman) while you had already given one of them abundant wealth, then do not take back from her anything. What! Do you repossess it by way of usurpation and flagrant transgression?
And how indeed can you take it back after having mutually met (i.e. after having consummated the marriage) and after they (women)have obtained from you a sacred pledge." (Surah Nisaa)

MEDICAL TESTS ARE BIG BUSINESS

Medical tests are booming because doctors are being pressured into recommending them. Medical malpractice insurers are putting on the pressure because they want to go overboard in protecting doctors from lawsuits. Hospitals and clinics like giving tests because they make money. Plus, it's easier for doctors to service more patients if they can run many of them through quick diagnostic tests.

But this rush to get you through the system can *cause* serious, even deadly diseases. In some cases the very tests your doctor gives you may cause the disease he's trying to cure!

- According to the Royal College of Radiologists, radiation from unnecessary X-rays may be responsible for 1,000 cancer deaths per year in the United States.
- A study at North Carolina University found that for some women even moderately strong X-rays increases the risk of breast cancer by 600%! (It's not many women who have this genetic disposition, but if you have it you'll want to know–and we think you should!).
- The physical trauma caused by the force of mammograms could be a factor in spreading cancer. Researchers from the Royal Jubilee Hospital in Victoria, British Columbia, speculate that the compression force necessary to get the best quality image can rupture cysts and disseminate cancer cells.

What Doctors Don't Tell You

DANGEROUS SURGERY

You Could Go In For A Medical Test And End Up On The Operating Table!

Not only can diagnostic tests be wrong...they can lead to dangerous and unnecessary surgery. You could go in for a medical test and–before you even know what questions to ask your doctor–end up on the operating table!

Leading medical researchers have found that **as many as 6 million unnecessary operations and invasive test are performed each year, leading to 50,000 or more deaths!**

- Heart bypass surgery: According to the *Journal of the American Medical Association,* 50% of bypass operations are unnecessary.
- Back operations: *The Lancet,* Britain's prestigious medical journal, has found that 60% of all back operations are unnecessary.
- Hernia operations: It is four times more dangerous to have this operation than to go without it.

DPT (Diphtheria, pertussis, and tetanus)

U.S. scientists recently admitted that the whooping cough portion of diptheria-pertussis-tetanus (DPT) vaccine does do damage to some children.

Several recent events in the United States have made a mockery of medicine's continued insistence that the whooping cough vaccine (the "P" of the DPT) is perfectly safe. The Institute of Medicine of the National Academy of Science, a group of 11 leading pediatric figures in the United States, spent 20 months reveiwing hundreds of scientific papers and concluded that the whooping cough vaccine can cause a number of health problems, chiefly brain damage.

This is the first time that an American medical organization has baldly stated on the record that the pertussis vaccine does damage a certain number of children. The report was released right before a meeting of the Vaccine Advisory Committee, which produced a wealth of data about recurring problems with this vaccine, and the Vaccine Injury Compensation Program.

What Doctors Don't Tell You,

VACCINE CAUSES POLIO

Live oral polio vaccine

In the United States and elsewhere, governments are considering whether to replace the current polio vaccine, which is causing the only new cases of polio in the West. Meanwhile, the two inventors of the vaccine continue to blame each other for causing fatal illness among its recipients.

The polio vaccine is often considered the essential shot, even among those parents most militantly opposed to vaccination. Particularly as their doctor assures them that the oral version now given is perfectly safe, causing a weakened form of the disease to occur in their child the way it would do naturally. Indeed, the polio vaccine has been called the safest vaccine known to man.

But how safe is that? In the United States, the government is considering a complete change in vaccination product and policy, following convincing evidence that all the cases of polio today are caused by the vaccine itself.

TARBIYAT OF THE FAMILY

"The reward which a man receives for his striving in the ta'leem and tarbiyat of his wife and children is greater than the reward of Jihad in the Path of Allah." (Hadhrat Ibn Mubaarak)

MYTH OF IMMUNITY

Furthermore, during outbreaks of whooping cough, half or more of the victims have been fully vaccinated. Writing in the *Lancet* (Jan. 29, 1977), Professor Gordon Stewart, formerly of the Department of Community medicine at the University of Glasgow, reported that in a study of whooping cough cases in 1974/5 and 1978/9, and in 1974 in the U.S. and Canada, one-third to one-half of all victims had been fully vaccinated. Furthermore, in studying 160 cases of infants contracting whooping cough, two-thirds of "introducers" were their fully vaccinate siblings. To his mind, "no protection by vaccination is demonstrable in infants." This, despite the fact that the vaccine is primarily aimed to protect newborns—usually the only lives threatened by an otherwise relatively benign disease.

During a nationwide epidemic of whooping cough in 1993 in which 6,335 cases were reported (the most in 26 years), a group of researchers in Cincinnati, Ohio, discovered that the vaccine is failing to protect children. The researchers, from Cincinnati children's hospital, found that the epidemic mainly occurred among children who had completed the full course of DPT vaccines (*New England Journal of Medicine*, July 7, 1994).

What Doctors Don't Tell You

THE TALIBAAN GAME OF DECEPTION

curry favour with kuffaar who are responsible for the destruction of the lands of Islam. Men of Tawakkul, Taqwa and Ikhlaas do not run to New York and London and Paris on a crusade to gain UNO recognition. Why do the Talibaan need an office in New York and London? Why have America and Britain accepted them despite the ultra-fundamentalist stand? America's embrace of the Talibaan is indeed very polite.

This ultra-fundamentalist stand of the Talibaan is simply an outer facade. America is dead against even the semi-fundamentalists, the Arab Mujahideen. Even though the Arab Mujahideen are western in their outlook and subscribe to a liberal interpretation of Islam, America regards them as fundamentalists and terrorists. But the Talibaan who are comparatively speaking ultra-fundamentalist are accepted, and aided by America via its conduit of satellite states such as Pakistan, Saudi Arabia and the Emirates.

HOUNDING THE MUJAHIDEEN

Pakistan under the directive of America brutally hounded the Arab Mujahideen. After the Arabs had spent 15 years fighting the Russian communists side by side with the Afghan Muslims, Pakistan had to do the dirty work of America. The Mujahideen were persecuted, arrested, tortured and expelled to different lands to be executed. Some were sent to the kaafir government of Algeria, others to Egypt and some to Saudi Arabia so that they could be put to death. The Arabs fighting Russia were all along known in Pakistan as Mujahideen. Suddenly, when it no longer suited America to support the Afghans in their bid to expel the Afghan communist regime in Kabul, the Mujahideen were labelled as terrorists and pressure was applied on Pakistan to expel and eliminate these anti-American Arab Mujahideen.

Now this same dirty American work is being executed by the Talibaan. The Arab Mujahideen camps in Afghanistan have been shut down by the Talibaan, the so-called ultra-fundamentalists, the so-called defenders of Islam. Now Usamah Bin Ladin, the chief of the Arab Mujahideen has been ordered to stay in Kandhar, the Talibaan capital where he could be better monitored and prevented from organizing anti-American Jihad activities. The Talibaan are now speaking the American language.

Every now and again Talibaan assure the West that they will not allow Afghanistan to be used for activities against any other nation. What type of Mujahideen are these Talibaan. They wish the Ummah to swallow that they have established 'the purest Islamic state'. Among the goals of an Islamic state is to carry the Jihad of Islam to all parts of the globe. If a Muslim state is unable to act in this capacity to aid the global Jihad movement envisaged by the Qur'aan and Sunnah, there is no need for it to curry favour with the enemies of Islam and assure them that global Jihad is not among their aims.

Every intelligent person will understand why Usamah Bin Ladin has been summoned to and confined to Kandhar. While ostensibly the Talibaan claim that this was a move for the protection of Usamah, we must say that it is a great and a white lie. If Usamah's life was in any danger, the protection which could be afforded to him in Kandhar can be given to him in Jalalabad as well. Both cities are under Talibaan control. The true purpose for bringing Usamah to Kandhar is to appease America and Saudi Arabia. Usamah has to be controlled. His wings have to be trimmed to ensure that he does not organize his anti-American activities. If the Talibaan were not anxious about their 'Islamic' image, they would have expelled Usamah or handed him over to Saudi Arabia under the American pressure. Sudan too was a contender for Islamic government. It too buckled under American-Saudi pressure, and Usamah had to leave Sudan. He then took refuge in Afghanistan where he is presently being hounded.

AMERICA'S LANGUAGE

We now suddenly hear the Talibaan speaking the American language. Mullah Muttaqi, the Talibaan leader says:

> "Bin Ladin would not be allowed to carry out terrorist activities from Afghan soil. We are a hospitable people. But we will not allow Afghanistan to be used to launch terrorist attacks. The Taleban will never allow Bin Ladin to use Afghan territory for training camps or subversive acts against any other country."

Whoever is fighting against American interests is a 'terrorist'. Muslims who are fighting kuffaar who have usurped Muslim lands, Muslim wealth and who have brutalized Muslims are termed 'terrorists' by the West. The Talibaan are now speaking the same language. The Arab Mujahideen are regarded as 'terrorists' by the Talibaan simply because they happen to be 'terrorists' in American eyes. This cannot be the attitude of men of Islam who are sincere in their desire to establish a pure Islamic state.

Al-Watan al Arabi" (Arabic weekly), Paris

AFGHANISTAN

THE GREAT AMERICAN CONSPIRACY

TALIBAN "OPPOSING WESTERN MODERNISM BUT NOT THE WEST"

What is the relationship between Washington and the Taliban movement? The appearance of the Taliban and its victory over warring Afghan factions is, in fact, the result of a secret operation whose threads were woven by the White House, the United Nations, the CIA, and the centers of military and political power in Islamabad. The operation involves international objectives that run deeper than just restoring peace to Afghanistan.

Information obtained by AI-Watan al-Arabi from more than one source indicates that the true story of the Taliban is closely connected to an international plan to combat Islamic fundamentalism and the international terrorism of its networks. The decision to "create" the movement, or, at least, the American incentive to do so, coincided with the bombing of the World Trade Center in New York City in February, 1993. American investigators wasted few days before discovering that their former allies in Afghanistan's war with the Soviet Union had been behind the bombing.

American intelligence came up with a list of about 100 of the "Afghan Arabs" who had graduated from the mujahedin camps and were suspected of having played direct or indirect roles in the New York bombing. Because of the shock of the first terrorist operation conducted by "Muslim fundamentalism" in the U.S., the Americans decided to wage an unrelenting war to hunt and punish the perpetrators, focusing their attention on their main mentor, Islamic Party leader and then Prime Minister Gulbuddin I Hekmatyar.

Pakistani Prime Minister Benazir Bhutto was willing to abandon her "ally" Hekmatyar. But in return, she had one basic condition: No help for Ahmad Shah Massoud, the ethnic Tajik leader in northern Afghanistan. Pakistan was obsessed with the possibility of an alliance among Tajikistan, India, and Russia.

In October, 1994, the Afghan factions and the world at large were shocked by the appearance of an armed, organized, and trained movement. In just a few months, the Taliban took one third of Afghanistan. Observers were also surprised when the American ambassador in Islamabad, along with Pakistani Interior Minister Naseerullah Kahn Babar, toured the new Taliban communities in Pakistan. Taliban followers were trained at schools run by the Muslim Scholats Society, which counts Babar as a sponsor.

By February, 1995, the Taliban practically reached the gates of Kabul land swept Hekmatyar from his base 10 miles south of the capital], having meeting no significant resistance. Wherever it prevailed, the Taliban imposed Sharia, Islamic law. It was determined to burn opium fields and close camps that trained Muslim extremists of other nationalities, the two main American demands. The Taliban also opened the silk road with Turkmenistan for Pakistani truck convoys.

A big setback for the American-Pakistani project, however, was Kabul's resistance and the failure of the Taliban to invade the capital. Washington began to reassess the project. But new factors and developments led to the intensification of American efforts. Iran played a major role in seeing to that.

From the start, Tehran believed that the Taliban was not only a Sunni Muslim group, pro-American and pro-Pakistani, but was also anti-Persian. Iranian Revolutionary Guards conducted military operations inside Afghanistan to confront the Taliban. Iran later intervened to support Kabul. Iranian initiatives produced educational, health, social, and military agreements between Kabul and Tehran and led to the opening of an Iranian consulate in Afghanistan. They also outraged the U.S. Maybe the most important aspect of its Afghan project became putting Iran under siege, thereby isolating it militarily, politically, and economically.

In September, 1995, the American oil company Unocal signed a huge deal with Turkmenistan to construct a gas pipeline that would bypass Iran by running through Afghanistan. This project is expected to move 20 billion cubic meters of gas annually for a period of 30 years. Observers recall that a Unocal consultant said in October, 1994, that "the Taliban are the liberators of Afghanistan."This statement became reality two years later.

During that period there was an increase in Iranian threats in the Persian Gulf, as well as a wave of terrorists' explosions. The most notable of these was the assassination of American diplomats in Karachi, the bombing of the Egyptian embassy in Islamabad, and the explosions that killed U.S. military personnel in Riyadh and Khobar. Investigations into all these operations pointed to a major role of Islamic extremists who took refuge in Afghanistan and were supported by Tehran. This made the Americans act quickly to reactivate the Taliban and support it until it won.

Americans have described the Taliban as "probably opposing Western modernism, but not against the West itself." The U.S. insists that there are no differences or animosities between Washington and Islam, as long as Islam stays away from armed extremism of the Iranian kind. Observers agree that Washington does not really care much about the internal Afghan situation or the shape of the government. It cares about Afghanistan's regional dimension and an alliance with Pakistan against fundamentalism and Iranian expansionism.

In this case, American intelligence has accomplished its greatest achievement in recent years by destroying the Muslim extremists camps and putting Iran under siege. Many observers believe this "Afghan operation" was envisioned at the same time as U.S. intelligence was suffering from a campaign of criticism and ridicule following its setback in northern Iraq.

The question now is, what will the Taliban really do? Will it carry out the main points of the American project, to expel the "Afghan Arabs," stop the drug production, and lay siege to Iran, or will it turn against Washington and Islamabad, just as Hekmatyar and other leaders of the Afghan factions did before?

A BAFFLING CONSPIRACY

THE IRANIAN-SHIAH threat to Islam is no less than the American-Kufr menace. While according to the Arabic Weekly, Al-Watan al-Arabi, America is utilizing the Taliban to neutralize the Iranian threat to America and Western influence and interest, it has to be observed that this particular aspect of this baffling conspiracy is favourable for Islam and Muslims. Even if there is no American conspiracy in the shadows, neutralization of the Iranian-Shiah conspiracy against Islam is an incumbent duty on all Islamic forces.

It is quite apparent that the American support for the so-called ultra-fundamentalist Taliban is motivated purely by its global interests which is seemingly threatened by Iran. But, both America and Iran are the enemies of Islam. Allah Ta'ala operates in wonderful ways not always comprehensible to us. It is possible that the Taliban which ostensibly is an American-founded and funded movement, may yet turn against America and also against Iran, not as a surrogate of America, but as a defender of Islam. This should be our dua.

The fact that the fighting power of the Taliban movement is the rural, rustic and simple Deeni students of Afghanistan lends scope for hope. The bait which the leadership has dangled before these Taliban is Islam. Lets hope and pray that a stage will arrive when the Taliban will change course by deposing its pro-American and pro-Dunya leadership.

A Muslim movement having 'tawakkul' on America and begging the kuffaar of the United Nations for recognition cannot be the true representatives of Islam, much less its defenders. Until such time as the Taliban cannot shed themselves of the evil American blemish, Muslims will view them with suspicion regardless of the Islamic reformed which they superficially introduce.

PARENTAL ABANDONMENT

not a hundred percent turn-out of totally destroyed beings from the secular schools of the kuffaar. Nevertheless, even though all may not be completely transformed into kuffaar, they all are scathed by immorality in various degrees. No one emerges unscathed from the evil institutions of the kuffaar. Even Aalims who have studied for years under guidance and supervision of great Ulama emerge with deranged and besmirched minds and Imaan from kuffaar universities where they stupidly pursue some course of study under the guidance of kuffaar tutors. The effect of the evil suhbat of these vile institutions is indeed disastrous.

Thus, while all the different causes to which drugs, alcoholism, immorality and delinquency may be traced to, these are all branches of a tree, the seed of which is parental abandonment of duty. Parents are the prime cause for the destruction of their children. The seed which spawned the tree of spiritual and moral ruin is the attitude of parents. Parents have abandoned their fardh duty of ta'leem and tarbiyat. They no longer consider these Waajib impositions as being part of their parental function. They soothe their conscience with the baseless belief of their children gaining ta'leem and tarbiyat in the primary maktab (madrasah) and the kuffaar school while they (parents) destroy their time and energy in futility and unnecessary worldly pursuits which will not benefit them in the Aakhirat,

Since parents or the apathy of parents is the basis for the ruin of children, measures adopted to combat these evils will not be fruitful. The safety and success of children depend on the discharge of parental duty as commanded by the Shariah. If parents are not prepared to discharge the amaanat which Allah Ta'ala has entrusted to them, they should be contented with the ruin of their children and be prepared for the chastisement of the Aakhirah. But before that chastisement, they shall have to suffer when they realise the bitter fruits which their parental neglect and abandonment had produced.

GRATITUDE

When people do not appreciate the bounties of Allah Ta'ala and refrain from gratitude (shukr), they are overtaken by the emotions of vanity (ujub) and pride (takabbur). The punishment for these maladies here on earth is generally the removal of the bounties. Allah Ta'ala snatches away the bounties and casts the proud and vain ones into misery and ruin.

Ingratitude is therefore a dangerous condition. Allah Ta'ala is Independent and His punishment is swift. Speaking about snatching away His bounties, Allah Ta'ala even makes the following declaration to Rasulullah (sallallahu alayhi wasallam):

> *"And if We desire, We shall most certainly snatch whatever Wahi We have revealed to you, and then you will not find any helper against Us except your Rabb. Verily, His kindness on you is indeed great."*
>
> (Surah Bani Israaeel)

Thus the way to ensure retention of the favours (Ni'maat) of Allah Ta'ala is to adopt humility and be grateful. Gratitude leads to increase in the favours of Allah Ta'ala.

SUBSCRIBERS NOTE
WHEN SENDING SUBSCRIPTIONS PLEASE STATE WHETHER NEW OR RENEWAL.

"Freedom is attained by crushing underfoot nafsaani (emotional) desires." (Hadhrat Maulana Masihullah)

QUESTIONS and ANSWERS

From page 5

performing Salaat. There are innumerable kuffaar and modernist fussaaq Muslims who do not wear headgear, but they are bald. On the contrary, most Muslims who wear headgear are not bald.

Q. Is our presence in prison (as prisoners) justification for eating haraam meat?
A. As long as non-meat foods are available in prison it will not be permissible to consume haraam meat. Such consumption ruins Imaan.

Q. Is it permissible to use postage stamps on which appear pictures of people and animals?
A. In view of the need, it is permissible. But, it is haraam for Muslim governments to print such money and stamps.

Q. What is the actual meaning of falaah in the Athaan?
A. The falaah (success) proclaimed in the Athaan refers to the success – the everlasting success of Najaat (salvation) and Jannat in the Aakhirah.

Q. Can I (a male) perform wudhu with my hair tied in a ponytail with a rubber band?
A. While the wudhu is valid, it is a major sin to adopt this female style. Rasulullah (sallallahu alayhi wasallam) cursed men who emulate females and vice verse. The thawaab of the wudhu and Salaat are lost when these acts of Ibaadat are performed in this accursed condition.

Q. Do jinns have the power to harm and kill human beings?
A. They do have this power just as human beings have the power to harm and kill other human beings.

Q. Can I kill a wild animal with a gun or bow and arrow if I am unable to catch it? Just before shooting I recite the Name of Allah. Would the meat be halaal?
A. It is permissible to hunt wild animals for food. The Tasmiah (Name of Allah) should be recited simultaneously with the shooting of the arrow. If after striking the animal with the arrow you find it has died when you reached it, it will be halaal. If on reaching the struck animal it is still alive, thabah (slaughtering) will be compulsory. The meat will then not be halaal without thabah. If you use a gun and the animal is dead on reaching it, it will be haraam. If you find it alive, thabah will be incumbent. After thabah it will be halaal.

Q. Some people here in America propagate that according to the Qur'aan even Christians and Jews will be saved in the Hereafter as long as they believe in Allah, the Last Day and are good. Belief in Nabi Muhammad (sallallahu alayhi wasallam) is not necessary according to them. Please shed some light on this claim.
A. This is utterly fallacious. This belief is baatil and kufr. The Qur'aan does not state this drivel, baatil and kufr. The aayat which the modernist deviates cite in substantiation of their kufr idea refers to those Yahood, Nasaara and Sabieen who lived prior to the advent of Rasulullah (sallallahu alayhi wasallam). Whoever had accepted and believed in the Islam which their respective Ambiya brought to them will be saved in the Aakhirah. Those who reject the Risaalat of Rasulullah (sallallahu alayhi wasallam) are clear-cut kaafirs who will be doomed in the Aakhirah.

Q. Is it permissible to watch a comedy if there is no vulgarity in it?
A. It is not permissible to engage in such futility. Laghw (futility) is prohibited in the Qur'aan and Hadith. It is not permissible for a Mu'min to destroy his valuable time engrossed in pursuits which efface the remembrance of Allah from the heart and mind. Such vile pursuits are negatory of man's purpose on earth. Allah Ta'ala did not send us here to squander our time in frivolity, futility and ghaflat (obviousness). The Mu'min has been despatched to earth to be engrossed in spiritual and moral development in preparation of the Aakhirah. When a man indulges in frivolity and futility, shaitaan becomes his constant companion. Rasulullah (sallallahu alayhi wasallam) instructed us to make dua as follows:

"O Allah, I seek refuge with You from an evil moment and an evil companion."

Moments ruined in watching futility and in indulging in anything which is of no benefit in the Aakhirah are time spent in evil.

Q. What is meant by honouring the hair, which is said in the Hadith?
A. If a person has hair, he has to honour it in the following ways:

- The hair should be well kept, oiled and combed.
- The hair should not be kept in emulation of kuffār styles.
- Men should not imitate female styles and vice versa.
- Females should not cut their hair.
- If long hair is kept, it should not resemble the long, unkept hair of western louts and hooligans.
- Hair which is cut should be buried and not strewn around or thrown into the dirtbin.

Q. In the prison chapels in United States there are pictures and crosses. Muslims also use these chapels for Salaat. Is it permissible to pray in these places?
A. Normally it is not permissible to perform Salaat in a place of kufr and shirk like a church or temple which is set aside specifically for the worship of idols and baatil. It is not permissible to use these chapels for Salaat if you are allowed to perform Salaat in prison in other places, e.g. the courtyard. However, if there is no place where you are allowed to perform Salaat except in the chapel, then you have no option but to perform Salaat there.

AID THIS NOBLE JIHAAD!

The response of the Muslim community of South Africa to the Mujlisul Ulama's call to combat the menace of the Christian missionaries who, taking advantage of the ignorance and poverty of Muslim communities, are preying on the luckless Muslims of Bangladesh, Kenya, India and many other places, is most heartening. While the missionary onslaught is on a variety of fronts, the worse incidence of irtidād (abandoning Islam for a kufr religion) is underway in India. Here Hindu missionaries have succeeded to wean away from Islam innumerable Muslims (whole villages). These were such Muslims who were wallowing in ignorance and whose Deeni education was totally abandoned by the Ummah of India and of the world.

Presently we are engaged in Bangladesh and Kenya. By the fadhl of Allah Ta'ala over 192 Maktabs (small madrasahs) with more than 200 Ustadhs in 192 villages have already been established in another few weeks time. By the end of the year, we hope to increase this number substantially, if Allah Ta'ala grants the means and the taufeeq. It is indeed heartening to observe that Allah Ta'ala has made the South African Muslim community instrumental in this struggle against kufr and bātil which are plaguing the Ummah. In Kenya we have established about a dozen Maktabs and the number will also increase, Insha'Allah.

This is an onward and a continuous effort. The Ummah has a sacred duty to ensure the perpetuation of the effort and the struggle. In the final analysis everything depends on the acceptance of Allah Ta'ala. May Allah Ta'ala reward in abundance all those who had generously contributed to this noble effort. Send your contributions to the Mujlisul Ulama and state whether it is Zakāt or Lillah: P.O. Box 3393, Port Elizabeth, 6056.

For those who wish to make a deposit directly into our account, the particulars are:

Mujlisul Ulama Zakāt Organization of South Africa
***Bank:* Standard Bank, Berry's Corner, Port Elizabeth**
***Branch Code:* 0517**
***Acc. No.:* 0806 45240**

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain if the amount has been correctly credited to us by the bank.

If the contribution is Zakāt do add a few extra rands to cover bank charges.

The life of this world is merely a life of deception. (Qur'aanb)

ZAKĀT
Our Condition of Acceptance

The aim of the **Mujlisul Ulama Zakāt Organization** is to guide Muslims in their Zakāt affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakāt themselves as far as possible. However, where Muslims find it difficult to distribute their Zakāt in accordance with the Shariah, they may divert their Zakāt to us. To enable us to distribute the Zakāt, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakāt in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakāt-payers.

When sending your Zakāt it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakāt to us.

Mujlisul Ulama Zakāt Organization
PO Box 3393, Port Elizabeth, 6056,
South Africa

ALBARAKA BANK

In Vol. 12 No. 8 The Majlis commented on a transaction between a brother and the Albaraka Bank of Durban. It was pointed out that the transaction was not proper in terms of the Shariah. Albaraka Bank wrote to the Majlis averring that the transaction referred to in the question was not entered into by Albaraka Bank.

Although Albaraka Bank does not feel it proper to explain the transaction, it wants us to publish its letter refuting the claim made in the question. While the Bank concedes that our answer was based on the facts provided, it refuses to provide its side of the story, yet it expects us to publish its letter in vindication of its views The answer in the Majlis is correct and based on the facts furnished. It is insufficient for Albaraka Bank to simply dismiss the question as incorrect. As long as Albaraka does not furnish what it considers to be the true facts, we cannot comment further on the transaction. In a second letter Albaraka Bank states:

> *"We acknowledge that your answer to the question was based on the facts provided to you.*
> *As the transaction referred to in our letter dated 5 March 1997 has already been discussed at great length with the Jamiat-ul-Ulama (Kwa-Zulu Natal) and resolved, all we are asking is that you publish our response dated 5 March 1997 so that the readers of the Majlis will understand that Albaraka Bank did not enter into the type of transaction referred in the question published in the Majlis."*

While Albaraka denies the facts in the question, we cannot refute the brother who posed the question. We are not in position to decide who is right and who is wrongs. We simply answer questions on the basis of facts provided.

ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this Jihād, may deposit their contributions in the following account:

If Zakāt, deposit in:
SERVANTS OF SUFFERING HUMANITY
ZAKĀT ACCOUNT
No. 43-087-6092
Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004

If Lillah or any form of Nafl (Voluntary–Nafl) charity, deposit in:
SERVANTS OF SUFFERING HUMANITY
LILLAH ACCOUNT
No. 471976083 All other particulars as above.

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazakumullah

ذَبِيحُ اللهِ

"VOICE of ISLAM"

ذَبِيحُ اللهِ

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P.O. BOX 3393, PORT ELIZABETH, 6056, SOUTH AFRICA **VOL. 12 NO. 11**

The life of this world is merely a life of deception. (Qur'aan)

THE DANGER OF THE SO-CALLED MUSLIM SCHOOLS

MUSLIM SCHOOLS – THIS is a misnomer for secular schools established by members of the Muslim community. This name has simply been adopted to give impetus to and to gain support for these institutions which are truly speaking devoid of Islamic spirit and far adrift from the Sunnah of Rasulullah (sallallahu alayhi wasallam).

THE DECEPTIVE FACADE

The deceptive facade of these institutions is the incorporation of a smattering of Deeni ta'leem in an un-Islamic setting. Unwary and unsuspecting Muslims labour under the false conception of an institution which imparts both secular and Deeni education in an Islamic environment, hence they feel obliged to support these so-called Muslim schools.

While these schools may be imparting secular education on par with the kuffaar schools, it is a deception to believe that Deeni Ta'leem such as imparted by the old Madrasah system is catered for at these institutions which have been established primarily for worldly aims and motives.

THE GRAVEST DANGER

It is ironical that schools dubbed as 'Muslim' today pose a grave threat to the existence of Deeni Ta'leem. A sinister and shaitaani aim of these 'Muslim' schools is to phase out and eliminate the old, Islamic Madrasah – Maktab system which the Ummah has inherited from its illustrious predecessors – the Salf-e-Sāliheen. To this day, the kuffaar secular schools did not pose a threat to the existence of Deeni Ta'leem. However, in the guise of Muslim secular schools, shaitaan has prepared the groundwork for the elimination of true Deeni Ta'leem by targeting the Maktabs.

If the community is going to condone the phasing-out of the old mubārak (blessed) Madrasah system, it must be told that it will be guilty of the worst crime against Islam. The community in its support for these un-Islamic so-called Muslim schools is aiding and abetting in the process of the demise and destruction of true Deeni Ta'leem. Since Muslim pupils have hitherto always attended Deeni Maktabs for their basic Deeni Ta'leem, the kuffaar secular schools posed no threat to this Islamic system of Ta'leem. But, now with the incorporation of Deeni Ta'leem into these hybrid institutions, many Maktabs will be phased out. And, this is at the peril of Imaan and Akhlāq. This is the gravest danger to Islam which these institutions established by misguided and short-sighted 'pioneers' and 'philanthropists' posit.

DEENI TA'LEEM

It is palpably false to aver that the quality of Deeni Ta'leem being imparted in the un-Islamic, liberal and western environment of these schools, is the same as that of the Maktabs. The piety, reverence, and Deeni-feeling which the pupil can acquire from the old Maktabs cannever be imparted at these modern and westernized institutions which have hardly any truck with the Sunnah. The system and methods of tuition of these institutions cannot foster the spirit of Taqwa and love for the Sunnah which are among the aims of the old Madrasah – Maktab system.

SECULAR EDUCATION

While Islam is not averse to secular education and while this criticism is not directed to secular pursuits, it is averse to Islamic education being made a handmaid of worldly education. It is not possible to acquire true Deeni education in an institution whose primary objective is the dunya (the world). The objective of these schools is not the Ākhirah. It is purely and plainly the gains of the world.

The aims and objectives of the two types of education are different and poles apart. While the objective of secular education is carrion, i.e. this world and its gains, the objective of Deeni Ta'leem is the Ākhirah, i.e. Allah's Pleasure and Jannat. Rasulullah (sallallahu alayhi wasallam) described the world as 'jeefah' (carrion). It is permissible to consume carrion only to the degree of need. The world may be pursued only in so far as it does not clash with and ruin our Ākhirah. When worldly pursuit leads to Deeni ruin, we invite calamity. Such pursuit then becomes harām. Thus, worldly education may be pursued in view of the material needs of this physical body which Allah Ta'ala has bestowed to us. But, it is harām to allow the pursuit of worldly carrion to interfere with Deeni Ta'leem or with any of the goals of the Ākhirah – goals (Maqāsid) for which Allah Ta'ala has brought about the creation of mankind.

The purport of this criticism is not to brand secular education harām. The aim is merely to inform Muslims that the incorporation, in fact, subservience of Deeni Ta'leem to secular education with its worldly goals and motives, is not permissible. In the long term it portends the ruin of Imaan. The system designed by the sages and wisemen of Islam centuries ago has to be compulsorily and with religious zeal preserved.

THE MADAARIS

It is neither intelligent nor Islamic to resort to any method which threatens to phase out the Madāris, i.e. the small Maktabs which have all along been catering for the basic Deeni Ta'leem of the community in an Islamic setting and holy atmosphere. The Maktabs should be alienated from these 'Muslim' schools. The Maktabs should be apart and maintained independently. The old system of Deeni Ta'leem has to be necessarily maintained. The old system is our Islamic heritage which must be maintained, perpetuated and preserved.

It is the incumbent obligation of Muslims to raise their voices against the new-fangle system of incorporation and subjugating the old system of Deeni Ta'leem to secular education in westernized schools

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PLEASURE OF THIKR

"The least harm which a man who has befriended the world will suffer is the elimination of the Pleasure of Allah's Remembrance from his heart."
(Hadhrat Maulana Masihullah)

MAN'S GREED

Two hungry wolves let loose in a flock of sheep do not cause as much damage as a man's greed for wealth and worldly honour causes to his Deen (Imaan). (Hadith)

AFGHANISTAN
THE LESSON OF THE TALIBAAN DEBACLE

THE TALIBAN DEBACLE in the northern city, Mazar Sharief, should serve as an eye-opener and a lesson. The lesson in the rout and disgraceful defeat suffered by the Taliban in Mazar Sharief is that Jihad–true Islamic Jihad–cannot be waged in league with kuffaar and fussaaq. The Taliban excursion into the city of Mazar Sharief held by the remnants of the old communist order was indeed a monumental blunder. This terrible miscalculation by the ISI (the Pakistani intelligence agency) has resulted in the death of thousands of Taliban and more thousands taken prisoner. Furthermore, the Taliban are besieged on all sides. While prior to the Mazar Sharief debacle, the Taliban were on the offensive, they are now on the defensive. The debacle has emboldened the opposition consisting of a medley of modernist Muslims, communists, and fussaaq. The rout of the Taliban at Mazar Sharief has given new impetus to the un-Islamic alliance of kuffaar and fussaaq forces fighting the Taliban with the active backing and aid of Russia, Iran and India.

SINISTER AGENDA

What the Taliban have completely failed to grasp is that a Jihad for the sake of Allah Ta'ala–a Jihad as envisaged by Islam–cannot be put into operation by the direction, guidance and connivance of such forces whose aim is the destruction of Islam and the Ummah. America and the kufr and fisq government of Pakistan are indeed queer bed-fellows for the Taliban whose overt claim is Jihad and the establishment of the Shariah. Thus far the Taliban have remained blind to the very empirical fact that the Pakistani government with its avowed anti-Islam attitude has its own agenda for aiding it (the Taliban). Either the Taliban leadership is part of the grand American conspiracy or it is too much of a simpleton to grasp simple facts by means of simple observation. If the leadership of the Taliban avers that it is unable to see the sinister design of the US operating behind Pakistan's ISI's connivance, then we can only say by way of mild criticism that this is indeed a staggering submission–a submission which no man in his right senses can accept.

AMERICAN COMMAND

That the Taliban were invited into Mazar Sharief by the forces of kufr and fisq and aided by Pakistan, is no secret. It was no fighting Jihad for I'la Kalimatullah (to raise the glory of Allah's Word). The immediate and overt recognition of the Taliban as the government of Afghanistan by Pakistan is sufficient evidence for the conspiracy. Emulating Pakistan's example, Saudi Arabia too offered its formal recognition. This was not a mere coincidence. All

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ADVICE FOR THE TALIBAN

The following Qur'aanic advice will serve as a wonderful cure for the problems besetting the Taliban movement of Afghanistan:

"O People of Imaan! If you follow the kuffaar, they will turn you on your heels (away from Allah). You will then return as losers. But, Allah is your Friend (and Protector), and He is the best of helpers." (Qur'aan)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
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PORT ELIZABETH

Q. Is it permissible to remove under-arm and public area hairs with wax hair remover?
A. It is permissible.

Q. Can a woman have her ear pierced with more than one hole, i.e. two, three or four holes?
A. Such multiple piercing is in emulation of some kuffaar style. It is therefore not permissible. Rasulullah (sallallahu alayhi wasallam) said that whoever imitates a people becomes of them.

Q. Can a woman wear a nose ring?
A. It is not permissible to wear a nose ring. Such rings are usually fitted to the noses of bulls.

Q. What is the punishment for a Muslim who has blackmagic done by a non-Muslim to a family member?
A. Magic (Sihr) is haraam and akin to kufr. Those who dabble in this evil practice stand to lose their Imaan. The punishment for such abomination is Jahannum.

Q. My married brother has unfortunately been having a haraam affair with a woman. Both have realised the wrong and evil of their relationship. They now want to perform Nikah but my parents are objecting and applying pressure to prevent the Nikah. Their arguments are: "What will the people say? Our name is at stake,...", etc. What advice do you give?
A. Did your parents apply pressure when he was engaging in the haraam adulterous relationship? Did they not think of their name at that time? Did they not think of what the people will be saying? Moreover, did they not think what Allah Ta'ala will say and do? People are concerned with their false worldly pride. They are not bothered with Allah Ta'ala. While they can to a great extent condone illicit and clandestine relationships of zina, they refuse to tolerate the rectification of the relationship by Nikah. The fear of Allah Ta'ala has departed from the hearts. There is no concern for the Aakhirah, hence people pay greater attention to people than to Allah Ta'ala. Your brother should also understand the great responsibility which will devolve on him by marrying again. If he will be able to discharge the rights of two wives, he may marry again. But, it is not intelligent to assume the burden of a calamity if he feels that he will not be able to bear the demands of two wives. But under no circumstances should the illicit relationship continue. If they are unable to terminate the relationship, then Nikah is the only solution. The criticism of the people should be ignored.

Q. Is the ingredient MSG (MonoSodium Glutamate) halaal or haraam? This ingredient is used widely in numerous products.
A. Our recent investigation shows that MSG is a plant derivative, hence halaal.

Q. Can one perform Zuhr Namaaz with the wudhu which was made for Fajr?
A. As long as wudhu is valid, any Salaat may be performed with it. Zuhr, Asr, Maghrib and Isha Salaat may all be performed with the Fajr wudhu if it is still intact. Of course there is greater thawaab for renewing the wudhu.

Q. Who was Zul Qarnain?
A. Zul Qarnain was a righteous Muslim king who had ruled the entire known world of his time. The Qur'aan Majeed speaks glowingly of him. The historical facts about him are extremely hazy. The only things known about him with absolute certainty are that he was a Muslim king and that he was very pious. The Qur'aan mentions his journey which he undertook when he toured his empire.

Q. What is the maximum period the baby may be breast-fed?
A. Twenty four months.

Q. Is it permissible to cut nails and remove hairs during the state of istihaazah?
A. It is permissible.

Q. Some people say that Zakaat should not be paid on gold jewellery which is always being used. Please comment.
A. Zakaat has to be compulsorily paid on all gold and silver jewellery whether in use or not.

Q. If a Madrasah teacher comes 10 or 15 minutes late to class, may the Jamaat committee deduct from his salary?
A. It is incumbent on the committee to deduct from the Ustaadh's salary for the time he did not teach or rather for the time he had missed. In fact, the Madrasah Ustaadh should himself notify his employers of the time he had not spent teaching. It is incumbent that Ustaadhs come on time.

Q. A man whose main source of income is his business, also deals in stolen property and gambles. Is it permissible to eat at his home when he invites one?
A. It is not permissible to accept the invitation of such a man.

Q. On Jumuah we perform two raka'ts Sunnat Salaat after the four raka'ts which follow the Fardh Salaat. Are these two raka'ts Muakkadah or Ghair Muakkadah?
A. These two raka'ts are Sunnatul Muakkadah.

Q. Why was Nabi Yahya (alayhis salaam) killed?
A. Numerous Ambiya were killed, especially by the Jews. The Ambiya were murdered because they propagated the Deen of Allah Ta'ala. The people of baatil abhorred the Haqq, hence they always attempted to harm and kill the Ambiya. Yahya (alayhis salaam) was killed for the same reason. According to one version, the king of the time had issued three Talaaqs to is wife. Yahya (alayhis salaam) informed them of the Shariah's verdict that there could no longer be a reconciliation. In view of the fatwa which he issued he was killed. Allah Ta'ala knows best.

Q. Is it necessary to visit the cemetery to offer prayers for dead relatives? Is there any particular time when we have to visit the cemetery?
A. Every Islamic practice is necessary. But necessary does not necessarily mean compulsory. It is good and meritorious to visit the Qabrustaan (cemetery). The visitor as well as the amwaat (deceased) benefit from the visit. The visitor is reminded of Maut (Death) and of his own final destination. When one meditates in the qabrustaan one will realise the futility of every worldly pursuit. Everything will come to an abrupt end with Maut and one's body will become nourishment for worms. The amwaat derive great benefit from the dua and Qur'aanic recital of the visitor. It is permissible to visit the qabrustaan on any day and at any time. Friday is preferable. There is no customary and no congregational visiting. Whenever one feels to go, one may go. It is also not necessary to visit the qabrustaan for bestowing the thawaab of good acts to the deceased. One may recite at home and perform any good deed and ask Allah Ta'ala to bestow the thawaab (reward) to the deceased.

Q. I am a divorcee with two minor children. I have married now a man who is not related to my children. Everytime the children's paternal grandfather comes for the children. He takes them to his home whenever he wants. Sometimes when we are not at home he will come and take the children. Later he will let us know by phone. Does he have this right? What rights have my husband and I over the children? My husband contributes towards the maintenance of the children.
A. The children's paternal grandfather has a greater right over the children than even yourself. When a woman marries a man who is not a very close relative of the children, she forfeits her right of custody. Your husband has no rights over the children. His contribution is an act of kindness for which he will be rewarded. But his kindness and contribution do not produce rights over the children. If the grandfather insists on taking custody of the children, then according to the Shariah you will not be able to prevent him.

Q. How many raka'ts does Tahajjud Salaat consist of? Some say 8 and some say 12 raka'ts.
A. Both versions are correct. One may perform 8 or 12 raka'ts. The minimum is two raka'ts. There is no limit to Nafl Salaat. One may perform any number of Nafl raka'ts at the time of Tahajjud. However, most narrations report that Rasulullah (sallallahu alayhi wasallam) performed 8 raka'ts Tahajjud. According to some narrations 12 raka'ts are also reported.

Q. If one's wife joins one in the Fardh Salaat at home, where should she stand?
A. She should stand right at the back, not towards the side as would a male stand, if he is the sole muqtadi. When leading a woman in Salaat, it is essential for the Imaam to make niyyat of Imaamate for the woman, i.e. he has to intend that he is becoming the Imaam of the female/s performing behind him. This is necessary for the validity of the Salaat of the females.

Q. At a Mosque the thikr of Khatme Khwajgaan is recited every Thursday night. Is this a Sunnat form of thikr which should be recited every Thursday night?
A. No, it is not a Sunnat form of thikr nor does it have to be recited every Thursday. It is a permissible practice which should be done in privacy, not in the Musjid. The form adopted for its recitation can lead to the establishment of a bid'ah. Those engaging in this practice should not use the Musjid as their venue. Such practices should not be accorded the status of the Sunnah nor should these practices be publicly adhered to in a manner which conveys the notion of them being Sunnah acts of ibaadat.

Q. Some of the trustees of a Muslim organization running the Musjid are gamblers who frequent the casinos. Some even consume liquor. The Imaam of the Musjid supports these trustees and says that they are qualified to remain in their positions inspite of their acts of fisq and flagrant sin. What is the Shariah's ruling?
A. It is not permissible to have such evil men to be trustees or to occupy positions of trust. The Imaam has betrayed his own position of Amaanat for condoning and supporting such fussaaq. These men described here are not permitted by the Shariah to be trustees or officials of a Muslim organization. According to the Ahadith, among the Signs of Qiyaamah is the destruction of Amaanat. Destruction of Amaanat occurs, as is mentioned in the Hadith, when affairs of Trust are assigned to unqualified, immoral fussaaq and fujjaar. Since we are in close proximity of Qiyaamah, these violations of Amaanat are only to be expected. Evil imaams and aalims pursuing worldly motives and goals will be on the increase as Qiyaamah approaches. Ignorant people will consult with such juhhaal who will lead them into deviation.

Q. A divorced woman has three small children. The children's father has married again. He refuses to contribute anything for the maintenance of the children. He argues that the mother is getting a government grant for the children. The mother says that the grant is not sufficient for the needs of the children. The father meanwhile is living a comfortable life and has a good income. What is his Shar'i obligations towards his children who are living with his ex-wife (their mother)?
A. Irrespective of whether the mother is obtaining a grant for the children, it is the incumbent duty of the father to support his minor children. The government grant does not absolve him of his obligation in terms of the Shariah.

Q. Is it permissible to make Aqeeqah before the seventh day?
A. An animal slaughtered before the seventh day will not be the Aqeeqah. The Masnoon practice is to make the Aqeeqah seven days after the birth of the child. If Tahajjud Salaat is performed at the time of Isha but before going to sleep, then although there is thawaab for this Nafl Salaat, it will not be the

QUESTIONS and ANSWERS

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same .as the Salaat performed at the proper time of Tahajjud. The full thawaab for a practice is acquired only if it is discharged in accordance with the Sunnah.

Q. How and in what quantity should a Muslim farmer in South Africa pay Zakaat on his crops?
A. Zakaat called Ushri is paid on crops produced in such land which is described as Ushri land. The land in South Africa is not Ushri land. Ushri land is such land which has been conquered from the kuffaar. Also, all the land of Arabia is Ushri land. Zakaat here in South Africa has to be paid on wealth – Zakaat wealth – , i.e. cash, gold, silver and stock-in-trade. Zakaat also has to be paid on livestock.

Q. Do the brothers and sisters of a deceased inherit in his estate if he left behind a wife and children?
A. If among the children there is a male, then the deceased's brothers and sisters will not inherit. If the mayyit had left no male child, then the brothers and sisters will inherit.

Q. A man is survived by his wife, two daughters and one brother. How is his estate to be distributed?
A. The wife gets one eighth, the two daughters jointly inherit two thirds which they will share equally, and the brother gets the balance of five twenty fourths. The whole estate may be divided into 24 equal parts. Three parts for the wife, eight parts for each daughter and five parts for the brother.

Q. In our small town we perform Jumuah Salaat in a Jamaat Khaanah. There are about 12 musallis. Can we perform Eid Salaat here?
A. In a place where Jumuah Salaat is compulsory, Eid Salaat too is obligatory. Eid Salaat may be performed in the Jamaat Khaanah.

Q. A person obtains goods for export. As a result he gets the goods for a low price. But, instead of exporting it, he sells the goods locally. Is it permissible for him to sell it locally?
A. Yes, it is permissible. The goods belong to him. He is the owner and is therefore permitted by the Shariah to sell it wherever he wishes or he may give it away free in charity, etc. as he desires.

Q. I am working as a cashier in a Muslim's supermarket. The supermarket also sells haraam products such as haraam chickens, haraam tinned meat, haraam puddings and jellies, etc. As a cashier I have to accept the money from customers for these haraam items. It this permissible for me?
A. You are acting in the capacity of the seller. You are the agent of the owner of the goods and are selling the items on his behalf. It is not permissible to work in any capacity which requires involvement in haraam activities..

Q. I was made a 20% partner in a business. I did not invest any capital. I entered the partnership as manager. 20% of the profit was agreed for me. In addition I was given a monthly salary. After a year, the other partners terminated my contract. But now they refuse to give me anything. They claim that since I did not invest anything, I am not entitled to any of the assets. They argue that they had already paid me a salary for my work. According to the Shariah am I entitled to the 20% profit which they had initially offered me?
A. Yes, you are fully entitled to the 20% profit. The other partners are guilty of dishonesty and fraud for adopting this haraam attitude. The monthly amount which they gave you is not salary. A partner is not allowed salary in addition to profit. Whatever you had received by way of 'salary' is against your 20% profit. It is Waajib for the partners to assess the financial position of the business and calculate your share. They may deduct the monies they had given you and then pay you your share.

Q. I have violated several oaths (Qasams) over the years. How do I expiate for these violations?
A. For each Qasam violated you have to give ten masaakeen the Sadqah Fitr amount, i.e. for each one of the ten, the Sadqah Fitr amount. The Fitrah amount presently is R6 (approximately). Hence, for each oath you have to give R60. But, the R60 may not be given to one or a couple of masaakeen if given on the same day. On any one day if the whole R60 is given, then it will compulsorily have to be given to ten masaakeen (poor Muslims), each one receiving R6 (or the price of 2kg flour). If the money is distributed over several days, then it is permissible to give it to the same miskeen. Thus, if the same miskeen comes on ten different days, he may each day be given only R6. If two poor persons come, each one will be given R6 per day. In this way it will take five days to complete one Kaffaarah (Expiation). If five poor persons come daily then too each one will be given R6. In this way the Kaffaarah will be completed in two days. In paying the Kaffaarah, one may also give food to the value of R6, instead of the cash.

Q. A man is survived by only his wife. There is no other relative. How should his estate be distributed according to the Shariah?
A. His wife inherits his entire estate.

Q. The Muslim community contributed money for a Madrasah. Now the officials of the Jamaat are hiring out part of the Madrasah for a secular school. The building is not serving the original purpose for which it was erected. Deeni Ta'leem is being given a back-stage. Is it permissible to let out the Madrasah premises for a secular school?
A. It is not permissible. The officials are guilty of khiyaanat (abuse of Amaanat). They have betrayed the community, the Deen and Allah Ta'ala by this gross mismanipulation of the Waqf Madrasah property.

Q. A man said that after his death his house should be a Waqf and the income will be for the Musjid. What is the Shariah's ruling regarding this Waqf?
A. The Waqf made in this way is not valid. The house will be inherited by the mayyit's heirs. Since the deceased had related the Waqf to the period after his death, it (the act of Waqf) is invalid. He should have declared the property Waqf during his lifetime and appointed the trustee for the property.

Q. Who first built Musjidul Aqsa in Jerusalem?
A. Hadhrat Ibraheem (alayhis salaam) was the first to have built Musjidul Aqsa.

Q. Why was Hadhrat Yaqub (alayhis salaam) known as Israeel?
A. In the language of Bani-Israeel, the word Israeel means 'Slave of Allah'. It is the equivalent of Abdullah. Since he was the Slave of Allah, he was thus named.

Q. Will punishment in the grave be experienced by the physical body?
A. Punishment in the grave (i.e. in the state of Barzakh) is sometimes to the soul only and sometimes to both body and soul.

Q. Are any fish products haraam?
A. All fish are halaal. Fish products are halaal unless some haraam ingredient has been added to the fish product.

Q. Why did Habeel and Qabeel each have to offer a sacrifice?
A. Habeel and Qabeel (the two sons of Nabi Aadam - alayhis salaam) had to offer sacrifices so that the sincerity or insincerity of the sacrificers becomes manifest. In those days a heavenly white flame would descend and consume the sacrifice of the person whose sacrifice Allah Ta'ala has accepted. The rejected sacrifice was left to decompose. In this way the insincerity of the sacrificer was exposed. According to the Shariah of Aadam (alayhis salaam), Habeel had to marry a certain girl who was very beautiful. Qabeel also wanted to marry her. A dispute arose. To settle the dispute both were ordered to make a sacrifice. The sacrifice of Habeel was accepted and that of Qabeel rejected. The anger, envy and malice which developed in Qabeel drove him to murder his brother, Habeel.

Q. How can we have a matric farewell in school which will conform with the Shariah?
A. There is no such custom in Islam. Such farewell parities are kuffaar practices. It is not permissible for Muslims to participate in any such baatil functions.

Q. My father who has died was not in the habit of performing Salaat. How can this be compensated for? If I perform Hajj on his behalf will he be forgiven for his sin of neglecting his Salaat?
A. Fardh Salaat which was not performed remains perpetually an obligation even after death. The rule is that there is no forgiveness for Salaat which was neglected and not discharged for no valid reason. While you may perform Hajj and render other acts of thawaab on behalf of your father, you can only hope that Allah Ta'ala will forgive him. Always render good deeds for his sake and make dua for his forgiveness.

Q. Is it permissible to have sexual relations with the wife as soon as her haidh stops even if she has not yet taken ghusl?
A. If the haidh ends before ten days, then sexual relations will be permissible only after she has taken ghusl. If the haidh stops after full ten days, sexual relations will be permissible even before ghusl.

Q. During haidh, what else beside sexual relations is not permissible?
A. In the state of haidh (menses) it is not permissible for the husband to touch or even look at that part of her body from the navel to the knees, i.e. if it is uncovered. Besides this everything else is permissible.

Q. A man telephonically informed his mother-in-law that he has given his wife three Talaaqs. What is the ruling?
A. His wife is irrevocably and finally divorced from him. The divorce took immediate effect. They cannot reconcile and live together again nor can a nikah be performed between them.

Q. Is it permissible to donate blood?
A. It is not permissible. Just as it is not permissible to 'donate' urine so too is it not permissible to 'donate' blood regardless of the benefits stated by the medical profession.

Q. Is it permissible to habitually postpone the four raka'ts Sunnatul Muakkadah and perform it after the Jumuah Fardh?
A. It is not permissible to displace the Sunnatul Muakkadah Salaat in this manner. The Salaat should be performed at the occasion specified by the Shariah.

Q. In a certain Musjid where most of the Musallis are Shaafis, a Hanafi was asked to lead the Fajr Salaat on account of his good Qira't. In the second raka't the Hanafi Imaam remained standing to enable the Shaafis to recite their Qunoot. After Qunoot he continued with the Salaat. He did not recite Qunoot, but remained standing while the Shaafis recited Qunoot. Was this action in accord with the Shariah? 95% if the Musallis were Shaafis.
A. In the first place it was improper for the Musallis to have asked the Hanafi to lead the Salaat. Secondly the Hanafi erred in stepping forward. He should have declined. Qunoot is essential for the Shaafis while it is not permissible for Hanafis to recite it in Fajr Salaat as the Shaafis do. The Hanafi should have been a Muqtadi, not the Imaam in this case. The Hanafi Imaam had erred in having stood so long.

Q. Can females at home perform Salaat immediately upon the commencement of the Salaat time even though the Athaan in the Musjid has not yet been announced?
A. Yes, it is permissible. They need not wait for the Athaan.

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Q. Should a man shake hands with his mother-in-law?
A. He should not shake hands with her. Verbal Salaam suffices.

Q. I am a member of the Tabligh jamaat. Will it be proper for me to become the mureed of a Shaikh who does not participate in Tabligh Jamaat activities?
A. Yes, it is proper. If you have a munaasabat (affinity and compatibility) with the Shaikh, you should become his mureed even if he does not participate in the Tabligh Jamaat. Participation in Tabligh Jamaat activities does not prevent one from becoming a mureed with a Shaikh who is not a member of the Tabligh Jamaat.

Q. After a mayyit has been buried is the congregational dua (faatihah) made at the graveside Sunnat?
A. No, it is not Sunnat. It is bid'ah.

Q. As the soil was thrown into the grave some of the planks collapsed on the mayyit. The people continued to fill the grave. What was supposed to have been done?
A. They were supposed to have stopped filling the grave and set the planks correctly. In continuing to throw sand ontop of the mayyit they showed disrespect for the body. Respect for the body is Waajib. Their action was a grievous wrong.

Q. What is the significance in switching off the lights in the Musjid when the Fajr Jamaat is about to commence?
A. There is no significance in this baseless custom. It is simply a baseless and futile innovation.

Q. Is any part of a woman's body prohibited for touching by her husband?
A. There is no hijaab or barrier between husband and wife. He is permitted to touch and fondle any part of his wife's body.

Q. Is the Qaumah during Salaat Sunnat or Waajib? Also the Jalsah?
A. Both the Qaumah and the Jalsah are Waajib (compulsory). Qaumah is the short standing posture after Ruku'. Jalsah is the sitting posture between the two Sajdah.

Q. Is it permissible to invest in unity trust schemes?
A. It is not permissible to invest in these riba transactions.

Q. Could the two raka'ts Sunnats of Fajr be performed before the Athaan?
A. As long as Fajr time has commenced, the Sunnat raka'ts will be valid even before the Athaan.

Q. I have discussed with several Shiahs who said that they accept the authenticity of the Qur'aan, i.e. the same Qur'aan which the Sunnis have. They deny believing in any other version of the Qur'aan. Why do our Ulama claim that Shiahs do not believe in the Qur'aan as we know it?
A. Surely, the Ulama have good reason for their claim. It is not a joke to charge a Muslim with the kufr of Tahreef-e-Qur'aan. Tahreef means to change, distort and to tamper. The evidence for Shi'i denial of the authenticity of the Qur'aan is overwhelming. But, Shiahs have an accursed doctrine called Taqiyah. In terms of this belief it is an act of great merit to conceal one's true beliefs, especially from those who follow the Sahaabah of Rasulullah (sallallahu alayhi wasallam). How is it possible for the Ulama to make such a grave claim and charge against people without evidence? We have written a booklet on this subject of the Shiah's belief. The booklet is available from the Y.M.M.A. P.O. Box 18594, Actonville, 1506, South Africa. All Shiah authorities, i.e. those whom they consider their mujtahids, mufassirs, fuqaha and muhadditheen, are unanimous in the belief of Tahreef-e-Qur'aan. In short, they believe that the correct or authentic Qur'aan which was revealed to Rasulullah (sallallahu alayhi wasallam) is in the possession of their supposed twelfth Imaam who is in hiding in a cave, and he will bring the Qur'aan when he appears. According to Shiah belief, the Sahaabah had expunged two thirds of the Qur'aan. Since Shi'ism is a religion based on pure falsehood, fraud and hypocrisy it has no qualms about the instruction to its followers to continue acceptance of Islam's Qur'aan overtly until the 12th Imaam appears with the Shi'i qur'aan.

Q. A Muslim girl intends marrying a Hindu boy. Both intend to follow their respective religion. Please comment.
A. Marriage of a Muslim girl to a kaafir boy is not valid. The union between the two will not be marriage. It will be adultery.

Q. During Ramadhaan how does the Hanafi perform Witr in Makkah behind the Imaam who perform two raka'ts first then one raka't separately?
A. Hanafis should perform their own Witr separately. They should not follow the Imaam in the Witr Salaat. They should simply withdraw from the Jamaat after the Taraaweeh or remain standing in the Saff if moving out is too difficult. While the Jamaat continues with the Witr, the Hanafis can perform their Witr alone. This is what in fact takes place.

Q. While reciting Surah Faatihah during Salaat I sneezed and spontaneously said 'Alhamdulillah'. Was my Salaat valid?
A. The Salaat remains valid. Although one should not intentionally exclaim 'Alhamdulillah' when sneezing during Salaat, the Salaat will be valid if Alhamdulillah was expressed unintentionally.

Q. What is the status of Rasulullah's (sallallahu alayhi wasallam) mother in relation to Imaan?
A. The Ulama strongly discourage discussion on this topic. It can lead to disrespect for Rasulullah (sallallahu alayhi wasallam). It is not part of Islamic belief to be aware of the Imaani status of the parents of Rasulullah (sallallahu alayhi wasallam). There is no benefit discussing a topic which is futile and fraught with danger.

Q. In the United States a company producing yogurt said that the substance L. Acidophibis which is used in yogurt is derived from some human substance. Will such yogurt be halaal?
A. If this ingredient is a human derivative, the yogurt will be haraam.

Q. Is marriage permissible between a boy and a girl who is the daughter of the boy's father's second wife? This girl is the daughter of the boy's step-mother by a previous marriage.
A. Marriage between them is permissible.

Q. Is it permissible for a woman to invite guests to the home without the consent of her husband?
A. It is not permissible. She may not call anyone to the house without her husband's approval.

Q. During my days of ignorance I used to collect comic books and baseball cards. May I sell these to non-Muslims?
A. It is not permissible to sell any haraam things to even non-Muslims. You have to destroy these things.

Q. To operate a yellow taxi in New York it is necessary to buy a licence. Is it permissible to buy such a licence? After buying it, one is allowed to sell it. Is it permissible to sell it for a higher price?
A. It is permissible to buy the licence to enable one to operate the taxi. However, one may not sell it for a higher price.

Q. A Christian woman embraced Islam, but her Christian husband refused to accept Islam. What is the position of their marriage?
A. Since the husband had rejected Islam, the marriage lapsed. It is not permissible for the woman to continue living with him. The relationship is now adulterous.

Q. Can a man divorce his wife during her menses and is the divorce valid?
A. It is sinful to divorce during the wife's state of haidh (menses). Nevertheless, the divorce is valid.

Q. A man takes all the earnings of his wife. She is a dress-maker. He claims that by virtue of being the husband he is entitled to take her earning. Is he correct?
A. What she earns belongs to her. It is haraam for her husband to confiscate her money.

Q. A man declared his belief to a Muslim friend on the telephone. He recited the Kalimah which was heard by the friend on the phone. There were no witnesses. Is his Imaan valid?
A. Yes, his Imaan is valid. The validity of Imaan does not require witnesses. Belief in the heart and verbal declaration of the Kalimah render a person a Muslim even if no one in the world knows about his Islam.

Q. A woman refuses to dress Islamically. She walks in the street and leaves the house without her husband's permission. Without her husband's consent she went to live with her mother. She claims maintenance from her husband because he refuses to divorce her. Is she entitled to maintenance?
A. This woman is grossly disobedient and is not entitled to maintenance in terms of the Shariah. She left the marital home of her own accord. She cannot now demand to be maintained by her husband. After some time if the husband sees that she is adamant in her ways of haraam and she refuses to return, it is best to divorce her. He will not gain anything by withholding talaaq from her.

Q. If someone makes Salaam to me while I am reciting the Qur'aan, do I have to respond?
A. When a person is engaged in tilaawat or thikr, he should not be greeted. It is not incumbent to respond to the Salaam.

SADQAH

ALLAH TA'ALA VALUES the sincere niyyat (intention) which produces the good act. When charity (Sadqah) is given, Allah Ta'ala rewards in terms of the sincerity of the niyyat, not according to the amount. Once during a severe famine in the time of Bani Israeel a man passed by some sand dunes. In his heart he thought: "If all these sand dunes were food, I would have distributed it among the people." Allah Ta'ala by means of Wahi (Revelation) informed the Nabi of the age: "Convey to him (i.e. the man who had thought of Sadqah) that his Sadqah has been accepted. Allah Ta'ala values your good intention and you will receive the thawaab of having distributed food to the extent of the sand dunes."

Q. From what age does it become compulsory to pay Zakaat?
A. From the age of puberty which at the latest is 15 years. All obligations of the Shariah have to be observed from this age.

Q. Does the wudhu of a woman break when she washes her child in the toilet?
A. Her wudhu does not break.

Q. A modernist writer claims in an article that the theory of evolution is compatible with the Islamic teaching of creation. He avers that the Qur'aan upholds the theory of man's origin from apes. He points to the similarities between man and ape. What is the Shariah's view regarding a person who holds this view?
A. The Qur'aanic teaching is that man appeared on earth by Allah's act of creation. Man was created and sent to earth in his highest and perfect state of physical and intellectual development. He never evolved from an ape or any other lowly species. Those who hold this stupid and irrational idea think like apes. Anyone who subscribes to the stupid kufr theory of evolution is a kaafir. He ceases to be a Muslim.

Q. Does 'enjoining ties of kinship' require me to meet my relatives if the only place I see them is at bid'ah gatherings and functions?
A. It is not permissible to attend such gatherings even to see relatives.

Q. Some followers of the Maaliki Math-hab claim that to leave the hands at the sides during Salaat as Maalikis generally do, is not a teaching of the Maaliki Math-hab. They claim that Maalikis should also fold their hands.

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A. These followers are ignorant. According to the Maaliki Math-hab it is necessary to leave the hands at the sides during Salaat. Folding the hands is Makrooh according to the Maaliki Math-hab.

Q. Is it permissible for a man to marry when he by nature is inclined to males?
A. It is essential that such a man controls and subdues his unnatural evil instinct. This is an evil instinct of the nafs. It is not the consequences of any mental defect. The intelligence and the fear of Allah must be employed to overcome this evil desire just as everyone has to employ the Aql and fear of Allah to subdue carnal desire. A man's natural desire for sex is not justification for fornication. So too, his desire for homosexuality is no justification for the perpetration of this satanic abomination. Just as there are no mitigating factors for the fornicator, so too are there none for the one who commits homosexuality. As long as a man is not sexually impotent and he has the ability to fulfil the rights of the nikah, it is permissible for him to marry.

Q. A husband wants his wife to cut her hair. Is it permissible?
A. It is not permissible. Obedience to the husband or to anyone in anything which is unlawful, is not permissible.

Q. A woman claims to have contact with the following Auliya: Hazrat Ghauspaak, Hazrat Ghareeb Nawaaz and Baba Fareed. She uses this contact to work among non-Muslims. She boils black tea and gives it to her clients to drink, leaving behind some leaves. She gazes into the cup and tells them things such as their homes are affected with ill-luck or an evil spirit. She says that as long as they do not undergo treatment by her, they will not be cured. Her consulting fee is R25. Please advise.
A. This woman is a great liar, in fact a human shaitaan. She dabbles in haraam at the peril of her Imaan.

Q. Is it obligatory on the Haafiz to make imaamate of Taraaweeh?
A. It is not obligatory.

Q. Is it permissible to watch Islamic tapes on a video which teaches Salaat, Hajj, etc.?
A. It is not permissible. It is haraam to use haraam methods to teach and propagate the Deen.

Q. Is it permissible to let one's property for a Muti shop? I understand muti to mean things used in the practice of jadu (magic).
A. It is not permissible to hire out premises for this evil practice.

SUBTLE DISEASES

Riya (show) and Ujub (vanity) are subtle diseases. The greater a man's piety, the more subtle become these diseases. Once a Wali who had regularly without fail performed his Salaat in the first saff (row), for thirty years, was delayed for some reason. When he arrived in the Musjid, the first row was fully occupied. He therefore had to stand in the second saff. He was embarrassed. He thought: 'What will the people think of me being today in the second saff?' The Wali then realised that the pleasure he was deriving from being in the first saff was because of the people's opinion of him. He resolved to make qadha of all the Salaat which he had performed over the years in the first saff. Thus, he repeated the Salaat of the past thirty years.

Q. Although I have been regular with my Salaat for the past few years, I am still liable for numerous Salaat which I had missed many years ago. I make qadha as I get the time. If I miss a few Salaat (less than six) in the present time, does the rule of Saahibut Tarteeb apply to me? Do I have to perform the newly missed Salaat in order of their sequence before I am allowed to perform the Salaat of the time (the Adaa Salaat)? What if I had missed Asr Salaat and I enter the Musjid at a time that the Maghrib Jamaat has commenced? Do I have to first perform qadha of Asr or am I permitted to join the Maghrib Jamaat and offer qadha of Asr later?
A. You are still liable for numerous qadha Salaat of the past years. It is therefore permissible for you to offer qadha of any missed Salaat in any order. You are allowed to join the Maghrib Jamaat before having made qadha of the Asr. Observance of tarteeb (order/sequence) is obligatory only when the number of qadha Salaat is less than six.

Q. What is the status of Muslim MP's in a non-Muslim parliament voting in favour of laws which conflict with the Shariah, e.g. Muslim MP's voting for the enactment of the abortion law which allows abortion of the live foetus?
A. Those Muslims who vote in favour of any law which conflicts with the Shariah lose their Imaan. They have to repent and renew their Imaan. By supporting laws which conflict with Allah's laws they are demonstrating pleasure for kufr laws. Such pleasure for kufr is kufr. Their nikah with their wives also terminates. After renewal of Imaan they should renew their nikah as well.

Q. Is Zakaat to be paid on fixed property which is hired out for income?
A. Zakaat is not paid on fixed property even if one derives income therefrom. Zakaat will be payable on the property only if it was purchased with the intention of reselling it for profit.

Q. Is it permissible to kill a person who threatens to kill one? If there is reason to believe that he is capable of carrying out his threat and there is evidence to indicate that he is contemplating to kill one, can he be killed before he strikes?
A. It is not permissible to kill a person because of a threat he has made. Even if he is capable of carrying out the threat, it is not permissible to kill him before he strikes. Arrangements for one's defence should be made. When he attacks and he is killed in the process of defending oneself, then such killing is lawful.

Q. Is it permissible for women to shape their eyebrows by shading and removing some hairs? My husband insists that I do it.
A. This act is not permissible. The curse of Allah Ta'ala descends on women who tamper in this way with their eyebrows and natural features. The Qur'aan describes such tempering as the act of shaitaan. It is not permissible to obey the husband when he makes haraam demands.

Q. The Salafis claim that it is bid'ah to make dua after every Fardh Salaat. Is this correct?
A. It is not bid'ah. It is Sunnat to make dua after every Fardh Salaat. This time is auspicious and duas are readily accepted. However, the bid'ah of making dua adopted by bid'ati groups is not permissible. The dua should be made silently, not loudly as has become the custom in many places.

Q. How should Sajdah Tilaawat be made? Do we have to stand upright before making the Sajdah or can we make the Sajdah while sitting?
A. Both ways are permissible. When proceeding to Sajdah recite Allahu Akbar. In the Sajdah recite the same Sajdah Tasbeeh which is recited during Salaat. The Tasbeeh may be recited 3 or 5 or any odd number of times. Saying Allahu Akbar, emerge from the Sajdah.

Q. If a dog touches a person, should he wash all his clothing and take a shower?
A. Only the saliva of a dog is najis. The dry body of a dog is not impure. If the dog's mouth touches the body or the clothes, only the affected parts should be washed. It is not compulsory to wash the whole body and the whole garment. If any part of the dog's dry body touches one, nothing need be washed. If the dog's body is moist, the parts touched by the moist body of the dog should be washed.

Q. In Australia many people make their Qur'baani at the local abattoir. The owners of the abattoir keep the offal, and skin for themselves and sell it. Is the Qur'baani valid?
A. It is in conflict with the spirit of Qur'baani to have the animal slaughtered at the abattoir. It is not permissible for the abattoir to compulsorily retain the offal and skin. It is not permissible to give any part of the sacrificed animal in lieu of the service rendered by the abattoir. Although the Qur'baani is defectively discharged it remains valid.

Q. It is against the law of the Australian government to slaughter animals even on a farm. If Muslims make their Qur'baani on a farm in contravention of the law, will the Qur'baani be valid?
A. The Qur'baani is valid. The laws of the kuffaar and infringement of such laws do not affect the Qur'baani.

Q. In Australia only sheep without tails are available. Is it permissible to make Qur'baani of such animals?
A. If sheep with tails are not available, goats should be sacrificed. If goats are not available, cattle should be sacrificed. Seven persons can participate in a cow/bull. If cattle are not available or if this is too difficult, send the money elsewhere to another country where the Qur'baani could be made on behalf of one. It is not permissible to slaughter for Qur'baani sheep without tails.

TAQWA

Hadhrat Hasan Basri (rahmatullah alayh) said:
"The basis of Deen is Taqwa and the evil which ruins Taqwa is tama' (greed and worldly desire)."

Without Taqwa, Deen is a lifeless body. Taqwa is the soul of Deen. Without Taqwa, the Muslim cannot truly execute the commands and the demands of Islam. Intellectual perception of the truth is inadequate for guarding man against transgression. When Taqwa is inculcated as a condition (haal) in the heart, abstention from sin and futility becomes easy and natural.

Two exercises to inculcate this vital condition is Muraqabah Maut (daily meditation on death) and Muhaasabah (a daily reckoning of one's thoughts, statements and deeds).

Q. A man took out an insurance policy in the name of his son. After the death of this man, the insurance company paid a large sum of money to the son who was the sole beneficiary in terms of the policy. What is the Shariah's ruling?
A. The amount which the mayyit (deceased) had paid to the company is part of his estate. All the heirs inherit in this amount. The excess which is riba is haraam and has to be given to charity without a niyyat of thawaab. There is no thawaab for contributing haraam money to charity. However, it is incumbent to eliminate the riba from one's possession.

Q. The days of Qur'baani have passed without me having made Qur'baani. How can I compensate for this sin?
A. If Qur'baani was Waajib on you, then you should give the amount of a sheep/goat as Sadqah to the poor. In addition you have to repent. If Qur'baani was not Waajib on you, then there is no compensation to offer.

Q. Is it permissible to delay Isha Salaat until after midnight?
A. Isha Salaat should not unnecessarily be delayed to this time. Although the Salaat will be proper and performed in time as long as it is before Subh Saadiq, Isha should be performed in the first third of the night. (Subh Saadiq is the time when Fajr Salaat time commences. This is about one hour thirty minutes before sunrise.)

Q. If Hajj is fardh on a person and he goes for Tabligh or to Nizaamuddin or Raiwand to engage in tabligh rather than going for Hajj, will this be permissible?
A. When Hajj is fardh, it is not permissible to postpone the Hajj for the following year. Postponement of the Hajj is a kabeerah sin. Business, employment, study and tabligh are not valid reasons for postponement of the fardh Hajj.

SHI'ISM: RELIGION OF HATE AND KUFR

SHI'I MAHDI'S HATRED FOR ARABS

The theme of falsehood and fabrication permeates Shiah theology with monumental conspicuity. Among their worst and most villainous fabrications is the falsehood which they attribute to Imaam Mehdi. Venting their hatred for the tribe of Rasulullah (sallallahu alayhi wasallam), the Shiahs claim that the Mehdi (their non-existing 12th Imaam) will come to annihilate the Quraish. In this regard the Shiahs claim:

> "Verily, the Qaaim (i.e.Imaam Mehdi) will commence (his mission) with slaying and crucifying the Quraish, their living ones and their dead ones. He will release the sword among the Arabs. Thus, they said: 'It is narrated on the authority of Abi Ja'far (alayhis salaam) that he said:....Verily, he (Imaam Mehdi) will begin with the Quraish. He will unleash among them only the sword. He will give them nothing but the sword. (The killing will be so furious) that many among the people will say: 'He is not of the Family of Muhammad. If he was of the Family of Muhammad, he would have shown mercy."
> (Kitaabul Ghaibah of Nu'maani, Page 230)

Al-Mufeed and At-Tabrasi narrate that Ja'far said:
"When the Qaaim appears, he will line up 500 of the Quraish and smite their necks. Then he will line up another 500 and repeat this (act of killing) six times."
(Al-Irshad lil Mufeedi, page 364, and I'lamul Wara lit Tabrasi, page 461. Also Kitabul Ghaibah of Nu'maani, page 235)

"Verily, he will be a cutting sword among the Arabs. He will be the harshest on the Arabs. He will be occupied with nothing but the sword and he will grant no respite to anyone (among the Arabs)."
(Kitaabul Ghaibah of Nu'maani, page 235)

"When the Qaaim appears, there will be nothing between him and the Arabs except the sword....He is nothing but the sword and death is under the shadow of the sword."
(Kitaabul Ghaibah of Nu'maani, page 233)

Narrating (i.e.fabricating) from Imaam Ja'far, the Shi'i priest, Majlisi states:
"Verily, the Qaaim will emerge vengeful, full of wrath and grief. He will maintain the bare sword on his shoulders for eight months. He will commence (slaying the clan of) Bani Shaibah. He will cut off their hands and hang them inside the Ka'bah. His announcer will proclaim: These are the thieves of Allah!" Then he will include the Quraish (in his rampage of killing). He will not accept anything from them but the sword."
(Kitaabul Ghaibah, page 308)

VENGEANCE

According to Shiah theology, the purpose of Imaam Mehdi's appearance will be to extract vengeance. Tafseer Saafi on page 359 states: "Allah sent Muhammad (sallallahu alayhi wasallam) as a Rahmat (Mercy) and He sent the Qaaim as a Niqmah (Avenger)."

THE IDLE GAZE

"The gaze which is cast without deriving lesson is pure ghaflat (obliviousness) and a cause of disgrace." (Hadhrat Maulana Masihullah)

The Revenge of the Shi'i Mahdi

According to the Shiahs, the Qaaim (Imaam Mehdi) will not be satisfied with slaying only the living. His alleged acts of brutality and murder against the tribe of Rasulullah (sallallahu alayhi wasallam) will not quench his thirst for blood. He will, therefore, turn his gaze to the dead. He will miraculously restore to life the Arabs and kill them. He will resurrect Hadhrat Muawiyya (radhiyallahu anhu) along with his supporters and kill them. (Narrated in the following books of the Shiah religion:

* Biharul Anwar, Vol.13 page 219
* Tafseerul Ayyashi, Vol.2 page 282
* Al-Burhaan, Vol.2 page 408
* Saafi, Vol.1 page 959

SHI'I HATRED FOR AISHAH

Venting their venom for Hadhrat Aishah (radhiyallahu anha), the Shiahs say:
"If (i.e.when) our Qaaim appears, he will bring back to life Humaira (Hadhrat Aishah) and flog her the hadd (i.e. the prescribed punishment for adultery) and he will extract revenge for the sake of the daughter of Muhammad -sallallahu alayhi wasallam)"
(Tafseer-e-Saafi, page 359)

THEIR HATRED FOR THE KHULAFA

Pouring out their hatred for the illustrious Khulafa-e-Rashideen, the Shiahs say:
"The Qaaim said....."I shall emerge between Safa and Marwah with 313 men.....I shall come to Yathrib (Madinah) and demolish the Hujrah (the Room wherein are buried Rasulullah—sallahu alayhi wasallam- Hadhrat Abu Bakr and Hadhrat Umar- radhiyallau anhuma) and exhume those therein. Both of them (i.e Abu Bakr and Umar) will still be fresh. I shall order them to be crucified on stakes near to Baqi....."
(Al-Burhaan fi Tafseeril Qur'aan,Vol2, page 407)

SHI'I FABRICATIONS

Al-Jazari (a Shiah authority) writing in his concoction of fabrications, Al-Anwaarun Nu'maaniyyah, on pages 86 and 87, Vol.2, makes the following slanderous and vile shaitaani fabrications:

(1) The land of Karbala is superior to the land on which the Ka'bah stands.
(2) Imaam Mehdi will exhume and crucify Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhuma).
(3) These two noble Khulafa will be punished for every murder committed on earth from the time of Qaabil when he murdered his brother, Haabil. They will also be punished for every act of adultery committed on earth, for every act of riba, for every act of immorality and for every act of oppression committed on earth from the time of Aadam (alayhis salaam) to the time of the appearance of Imaam Mehdi. All these sins will be loaded on them and they will confess their guilt.

(4) They will be killed and crucified on a tree. The Qaaim will command a fire to appear from the earth. The fire will consume them and the tree. He will command the wind to blow their remains into the sea.
(5) Their punishment will continue thereafter. They will daily be killed a thousand times.

TAHREEF-E-QUR'ĀN

Shi'ism is unanimous in its belief of Tahreef-e-Qur'aan, i.e. that the Qur'aan was changed by the Sahaabah. They (Shiahs) do not believe that the existing Qur'aan is the true Qur'aan delivered to Rasulullah (sallallahu alayhi wasallam) by Hadhrat Jibraeel (alayhis salaam).

In terms of the Shi'i belief of Taqiyah (Holy Hypocrisy), Shiahs claim that they accept the existing Qur'aan notwithstanding the irrefutable fact that all their authorities in all their books of theology expound the belief of Tahreeful Qur'aan.

Since Shiahs believe that almost ALL the Sahaabah reneged from Islam (became murtadds) after the demise of Rasuluyllah (sallallahu alayhi wasallam), it is inconceivable that they accept the Qur'aan as compiled by Hadhrat Uthmaan (radhiyallahu anhu). In fact, most of their venom is directed at Hadhrat Uthmaan (radhiyallahu anhu). Some Shi'i narrations on the issue of Tahreeful Qur'aan are as follows:

* "Verily, the authorities are unanimous on the correctness of the mutawaatir narrations which categorically indicate the incidence of tahreef (change) in the Qur'aan...."
(Faslul Khitaab Fi Ithbaati Tahreefi Kitaabir Rabbil Arbaab, Page 252)

* Sayyid Ali Bin Ahmed Al-Kufi states in his Kitaab Bid'il Muhdathah:
"The authorities of narrations unanimously say that this (Qur'aan) which is with the people is not the whole Qur'aan."

He accuses Hadhrat Uthmaan (radhiyallahu anhu) of having excised a large portion of the Qur'aan.

* Al-Kulyani states in Al-Kaafi:
"Verily, the Qur'an brought by Jibraeel (alayhis salaam) to Muhammad (sallallahu alayhi wasallam) consisted of 17,000 verses." (Al-Kaafi, Vol.2, page 634)

In terms of this fabrication of the Shiahs, almost two thirds of the Qur'aan was deleted because the Qur'aan as the Ahlus Sunnah knows it consists of 6236 verses. In fact, Al-Kulyani categorically asserts this claim in his Al-Kaafi. Attributing this fabrication to Ja'far Bin Al-Baqir, he narrates:

"Verily, by us is the Mushaf (Qur'aan) of Faatimah (alayhas salaam). And, what will make them realise what the Mushaf of Faatimah is?" The interviewer (Abu Baseer asked): "What is the Mushaf of Faatimah?" He (Ja'far) said: "It is a Mushaf thrice the size of your Qur'aan. ..I swear by Allah! There is not a word of your Qur'aan in it."

SHI'I PILLAR OF WILĀYAT

Al-Kaafi is perhaps the highest and most authoritative book of Shiah theology. The fundamentals of Islam are enumerated in Al-Kaafi as follows:
"Verily, Islam is built on five (fundamentals) - Salaat, Zakaat, Saum, Hajj and Wilaayat."
(Al-Kaafi, Fil Usool, Vol2 page 17)

However, according to Islam the very first Pillar of Islam is the Shahaadat,viz., to bear testimony that Allah is One and Muhammad is His Rasool. But, for Shiahs, Wilaayat has greater importance than Tauhid.

Wilaayat is the belief in the Imaamate of Hadhrat Ali (radhiyallahu anhu) - that he became the Khalifah immediately on the demise of Rasulullah (sallallahu alayhi wasallam). To page 8

EPISODES FROM THE HORRORS OF BOSNIA

LESSONS FOR THE INDIFFERENT (GHĀFIL) UMMAH

By Zafar Siddiqui

PERHAPS NO TIME in the history of the world women had to undergo such atrocities as the Bosnian women are undergoing. The genocide of the people of Bosnia and especially the brutal rape of its women will go down as a permanent black spot on the face of the so-called civilized world.

For the first time in history, the world witnessed the systematic use of rape as a world. "Rape camps" (sic) began sprouting over the territories occupied by the fascist Chetniks. The meaning of war took on a new dimension with the Chetnik barbarian's carefully planned assault on the psyche of Bosnia by targeting women. The opening of this diabolic dimension to the already gruesome sage of ethnic-cleansing emphatically underscored the wanton, barbaric and utter moral depravity of the Chetniks.

For the Bosnian women, the tragedy struck in all its gory nakedness. It was like an avalanche let loose from all sides with no escape. The barbaric hordes of Chetniks descending on the Muslim population with all the accoutrements of barbarism. Killing, raping, pillaging, plundering, and creating a virtual replica of hell-on-earth.

The nascent state of Bosnia-Herzegovina, with its hands tied due to the criminal imposition of the arms embargo, could do little but watch its women's honour being trampled upon, its children being mowed down and its men becoming a statistical casualty to the marauding Chetniks.

The world, which congratulates itself as one ushered into a civilized age, had no recourse but to accept the reality that barbarism is still rampant condoned and abetted (as was the case of imposition of the arms embargo on Bosnia). The plethora of women's rights groups, the defenders of "modern" women were nowhere to be seen. The so-called defenders of human rights tried to explain away the Chetnik atrocities as a "deep-rooted religious hatred among the incorrigible Balkan population."

Most tragic was the response (or the lack thereof) from the Muslim world. Gone are the days when one Muslim woman's cry for help from the remote plains of Sindh in India was enough to make the Khalif send out the Muslim army to her rescue. Now the heart-rending cries of sixty thousand Muslim women are nothing but irritating 'noise' for the Kings, the Emirs, the presidents, and the Prime Ministers of the so called Muslim countries.

The following heart-rending cries of Muslim women will bear witness against those in power on the Day of Judgement for they had the means to stop but chose to do nothing. And for those who offer lame excuses for our inaction, there is nothing but Shame – Eternal Shame!

Statement made by N.N. (As reported on BosNet):

"I was kept in the camp in the 'S.V. i a' (Jetischa) primary school from May to September. I lived there under impossible conditions. I was raped there every night. All that was followed by maltreatment and physical torture, as well as threats with firearms.

They took me together with other internees twice at night to Chetniks' rooms. During one night, five or six Chetniks raped each of the female internees, including me. When I noticed that I had become pregnant I asked them to allow me to go to the doctor for abortion. They did not allow me that and told me that they just wanted Muslim girls to bear Chetniks. They insulted us and sang songs insulting Muslims. When I was six months pregnant they exchanged all women, thirteen of us. All of us were pregnant except one 6 year old girl. They also raped her. When they raped her, we were witnesses to terrible cries and atrocities in the room in which we were kept..."

The New York Times featured an article portraying the hell through which the Bosnian women are passing through. This appeared under the title "Rape after Rape after Rape" in the OP-ED column dated December 13, 1992.

Z.N., age 40.

"As soon as Chetniks (Serbs) came into our city, they selected women, children, and the old people. Men were taken to a concentration with an excuse that they were mobilized. They put hundreds of us in a school in Doboj and they turned it into a kind of camp.

Our Serbian neighbours locked us in. I knew many; they used to visit our house. As soon as we entered a camp, Smarticevic (followers of Milan Martic, a Serbian leader) came in with guns and selected younger women and girls. They put them in the halls and told the Chetniks to do with the women what they pleased.

"There was silence. Then the crazy, dirty, stinking, Chetniks jumped at the women like animals; they tore off their clothes, pulled their hair, cut their breasts with knives. They'd cut the belly of the women who wore the traditional Muslim baggy trousers. Those who screamed would be killed on the spot.

"In front of a few hundred prisoners they raped and tortured women and girls for days. It was unbearable to watch girls being raped in front of their fathers. In the evening, after heavy drinking, the Chetniks would come in the hall with lamps. Stepping on us, they would look for girls, not older than 12 or 13.

"The girls cried, holding on to their mothers. As they were taken, pieces of their mother's clothes remained in their hands. While doing that, the Chetniks would shoot at us. Later they would leave the girls' dead bodies in the hall, so we had to see them. We cried until morning. Then they would throw the bodies in the river.

"Every day the same pictures was repeated; they would rape and kill in front of hundreds of us.

Once a young woman with a baby was in the middle of the hall. It was June. They ordered her to take off her clothes. She put the baby on the floor next to her. Four Chetniks raped her; she was silent, looking at her crying child. When she was left alone, she asked if she could breast-feed the baby. 'Then the Chetnik cut the child's head off with a knife. He gave the bloody head to the mother.' The poor woman screamed. They took her outside and she never came back. The biggest criminals in Doboj and Basko.

Jeitic, Milenko Varnjes, Mico Tuca, the brothers Stankovic and Jorgovic. "I was raped and tortured too, because they knew I am the wife of a leader of the Muslim party.

My neighbour tortured me the most, the one my husband respected as his own brother. By the end of June, Chetniks brought another neighbour of ours and with a gun pointed at him, they forced him to rape a 14-year old girl. He stood trembling and stuttering with fear.

Then he turned to a Chetnik he believed was a leader and said, 'Don't make me do it. I have known her since she was born, her father and I drank to her birth.' They beat him in front of us until he died. It was an example to the other Serbs that there is no pity, that one must do what leaders order them to do.

"In August, some prisoners were exchanged including me and my sons. Many women and girls who were pregnant remained in the camp. They were transferred to a hospital and fed twice a day because, as the Chetniks said, they had to bear their offspring."

MULHIM AND WASWAAS

Mulhim is the name of an Angel who remains on the right side of the heart of man. He calls man towards virtue. Waswaas is a shaitaan who occupies the left side of man's heart. He calls man towards evil.

THE RAPE OF BOSNIA — ALLAH'S ATHĀB

THE ARTICLE APPEARING on this page vividly depicts the horrors, the disgrace, the brutality and the misery suffered by the Bosnian Ummah, but in particular by the Bosnian Muslim women. While the heart of every Muslim will cry, there is a grave and fearful lesson to derive from the horrendous treatment which the Bosnian Muslims were subjected to. The reality is that Allah Ta'ala had lifted His aid. He had allowed the pillage, plunder, rape and atrocities to be perpetrated on the Bosnian Muslims by the filthy Chetnik (Serb) barbarians. When Allah Ta'ala has withdrawn His aid, it serves us no beneficial purpose to lay the blame on the so-called civilized kuffaar world comprising of America, Britain and the rest of the West. It is not intelligent to blame shaitaan for the woes of the Ummah.

If Allah's aid was forthcoming, no Chetnik and no barbarian would have had the guts to lift their filthy hands to pollute the shame, modesty and chastity of Muslim women. The Qur'aan Majeed says:

> "If Allah aids you, no one can overcome you, and if He withdraws His aid from you, then who is there who can aid you besides Allah?"

It is manifest that Allah Ta'ala had denied His Nusrat (Aid), hence the barbarians were able to pollute and ravage the Bosnian Ummah so brutally. The Qur'aan explicitly declares that Allah Ta'ala despatches His Wrath in the guise of 'Chetnik' and other types of barbarians and savages to punish Muslims for their savage disobedience towards Allah Ta'ala. Thus, the Qur'aan Shareef says:

> "And, when the first of the two promises arrived, We (Allah) sent against you (O Bani Israaeel!) such servants (like Chetniks) of ours who were powerful and harsh. They then penetrated the homes (of the Muslims). Indeed that was a promise decreed."
>
> (Surah Bani Israaeel, aayat 5)

> "When the second promise came, they (the barbarian kuffaar) – (they came) to blacken your faces (ravage your honour), and they (disgracefully and brutally) entered the Musjid (i.e. Musjidul Aqsa) just as they had entered it the first time. And, they destroyed devastatingly whatever place they captured. Perhaps soon your Rabb will have mercy on you. If you return (to your transgression), We too shall return (to Our punishment)."
>
> (Surah Bani Israaeel, aayat 8)

Elsewhere in the Qur'aan. Allah Ta'ala says:

> "And, turn to your Rabb in repentance, and wholly submit to Him before there comes to you the Athaab (Punishment), then you will not be aided."
>
> (Surah Zumar, aayat 84)

There are many similar verses in the Qur'aan Shareef warning us of the exceptionally dire consequences of Divine Wrath for our transgression. It should be understood that Allah's Punishment is commensurate with the degree of the crime. The type of chastisement which was inflicted on the Bosnian Ummah descends only when the point of no return to the obedience of Allah has been reached.

It is no secret that the Muslims of Bosnia had a great affinity with these selfsame barbarian Chetniks who had so mercilessly and brutally ravaged the honour of Muslim women. Their affinity with the Chetnik kuffaar was greater than their link with Muslims. In fact, they despised any links with other Muslims.

BROTHERS AND SISTERS

The Muslims of Bosnia had accepted and embraced the evil Chetniks as their brothers and sisters inspite of the Qur'aanic warning:

> "O People of Imaan! Do not take as your bosom friends those besides yourselves. They (these kuffaar) will leave no stone unturned to harm you. They desire that which distresses you. Verily, hatred (for you) has already gushed from their mouths. But what their hearts conceal (of their hatred and malice for you) is worse (than what their mouths utter). Verily, We have explained the signs for you if indeed you have intelligence (to understand)."
>
> (Surah Aal-e-Imraan, aayat 118)

Read this aayat and reflect on it in conjunction with

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SHI'I PILLAR OF WILĀYAT

Both Tauhid and Risaalat are made subservient to the Wilaayat of Hadhrat Ali (radhiyallahu anhu) in the religion of the Shiahs. A person who does not believe in Wilaayat as expounded by Shi'ism is not a Muslim. Thus, it appears in the Shiah kitaab, Al-Burhaan on page 24:
"Verily, the completion of Islam is with the belief of Wilaayat of Ali (alayhis salaam). Iqraar (i.e. acknowledgement) of the Nubuwwat (of Rasulullaah- sallallahu alayhi wasallam) is of no benefit if the imaamate of Ali is denied just as acknowledgement of Tauhid is of no benefit along with denial of Nubuwwah."

Just as Islam teaches that Imaan depends on the belief in the Risaalat of Muhammad (sallallahu alayhi wasallam), so the Shiahs teach that their brand of Islam is valid only if their doctrine of Wilaayat of Ali is acknowledged. Without the doctrine of Wilaayat, neither Tauhid nor Risaalat is valid in Shi'ism. Declaring this kufr concept with greater clarity, Al-Burhaan attributes the following fabrication to Hadhrat Ali (radhiyallahu anhu):
"Whoever does not acknowledge my wilaayat, acknowledgement of Nubuwwah will not benefit him."

With so many clear beliefs of kufr on fundamental issues, there cannever be accomodation for Shi'ism in Islam. Shi'ism is not Islam. It is not a math-hab of Islam like the Four Mathaahib. It is in fact an entirely new religion which seeks to slink into the Ummah donning deceptive raiments of an Islamic hue. Muslims should therefore be on their guard and not allow themselves to be deceived by the sweet-talking Shiahs who are trained in Iran to dupe unsuspecting members of the Ummah.

SHI'I PROCESS OF INDOCTRINATION

In the initial stage of its onslaught on Muslims, Shi'ism does not reveal its true colours. The agents of this pernicious religion will not at first revile the Sahaabah. They are fully aware that the love of the Sahaabah is embedded in the hearts of Muslims because we believe that love for the Sahaabah is in fact love for Rasulullah (sallallahu alayhi wasallam). By degrees the agents of Shi'ism will infuse their kufr and venom into the minds of unsuspecting and ignorant Muslims. They will slowly present the worst fabrications to sully the illustrious characters of the Sahaabah. Once they have realised that the victim has now been thoroughly indoctrinated with Shi'i beliefs and ideas, all the doctrines of Shi'ism will then be revealed and the victim who has by this time already secured his abode in Jahannum finds no difficulty to swallow the kufr which is gorged out by the satanic monster of Shi'ism.

THEIR QUR'ĀN

It is the undisputed belief of the Shiahs that the 'true' and 'whole' Qur'aan will appear only when the Qaaim (Imaam Mehdi) makes his appearance. Meanwhile their concocted religion exhorts them to continue reciting the existing Qur'aan of the other Muslims. Their belief of Taqiyah allows for such incongruities and perpetration of falsehood to deceive others. Taqiyah is the Shi'i doctrine which advocates concealment of beliefs for just any nonsensical excuse. Such concealment is regarded as highly meritorious.

DPT VACCINE

"Of 103 children who died of SIDS (Sudden Infant Death Syndrome), 70% had received the DPT vaccine within three weeks."
(VACCINES: ARE THEY REALLY SAFE AND EFFECTIVE? -Neith Z. Miller — National Vaccine Information Center)

VACCINE DAMAGE

In his book, VACCINES: ARE THEY REALLY SAFE AND EFFECTIVE?, Neiz Miller says:

* "In fact, some studies show that the disease is more likely to be contracted by those who are vaccinated against it than by those who are left alone. Finally, many of the vaccines are unsafe. Thousands of children have been damaged by them. Seizures, retardation and death are only a few of the many potential "side-effects".

Inspite of these findings, I was even more shocked to learn that many powerful individuals within the organized medical profession — the Medical Industrial Complex — including influential members of the World Health Organization (WHO), the American Medical Association, the American Academy of Pediatrics, the Federal Centers for Disease Control, the Food and Drug Administration, major medical journals, hospitals, health professors, scientists, coroners and the vaccine manufacturers are aware of much of this information as well, but appear to have an implicit agreement to obscure the facts, minimize the truth and deceive the public."

VACCINATION

VACCINATION IS THE INJECTION OF DISEASED GERMS INTO THE BODY IN THE HOPE OF PROTECTING AGAINST THE DISEASE.

The injection of disease into the human body is not permissible in the Shariah. Disease causes disease, not health. Their exists an absolute glut of medical and scientific data to prove that this diseased practice of the western medical establishment causes disease. In its wake it brings scores of disastrous effects.

SHI'I KUFR

"Of the fundamental doctrines of our religion is that our Imaam has attained such elevated ranks which no close Angel nor any Nabi can reach."
(Khomeini in his book, Al-Hukoomatul Islaamiyyah)

BELITTLING THE AMBIYA

The Shiahs attribute the following falsehood to Hadhrat Ja'far Saadiq (rahmatullah alayh) whom they consider to be one of their ma'soom (sinless) Imaams:

"If I was between Musaa and Khidr, I would have informed them that I possess greater knowledge than them and I would have apprized them of what they did not know. Musa and Khidr received the knowledge of only what has happened. They were not given the knowledge of everything that will transpire until Qiyaamah. We (the Imaams) have inherited that knowledge from Rasulullah (sallallahu alayhi wasallam)."
(Usool-e-Kaafi, one of the highest books of the Shiahs)

CLAIMING DIVINITY

In Usool-e-Kaafi, one of the Shiah Imaams, Imaam Ridha is reported to have said: "I swear by Allah! Daily your deeds are presented to me night and day."

THIKR AND GHAFLAT

"When man remembers Allah, shaitaan flees, and when he (man) becomes ghaafil (oblivious), he whispers evil into man's heart." (Hadith)

POLIO VACCINE CAUSE OF POLIO

IN 1976, DR. JONAS SALK, creator of the killed-virus vaccine used throughout the 1950's, testified that the live-virus vaccine (used almost exclusively in the United States since the early 1960's) was "the principle if not sole cause" of all reported polio cases in the United States since 1961. (The virus remains in the throat for one to two weeks and in the feces up to two months. Thus, vaccine recipients are at risk, and are potentially contagious, as long as fecal excretion continues.

The Federal Centers for Disease Control (CDC) recently admitted that the live-virus vaccine had become the dominant cause of polio in the United States today."
(Vaccines: Are They really Safe and Effective?)

VACCINATION CAUSES DISEASE

"THE NUMBER OF reported cases of polio *following* mass inoculations with the killed-virus vaccine was significantly greater than *before* mass inoculations, and may have more than doubled in the U.S. as a whole. For example, Vermont reported 15 cases of polio during the one-year period ending August 30, 1954 (before mass inoculations), compared to 55 cases of polio during the one-year period ending August 30, 1955 (after mass inoculations) – a 266% increase. Rhode Island reported 22 cases during the before inoculations period as compared to 122 cases during the after inoculations period – a 454% increase. In New Hampshire the figures were 38-129; in Connecticut they were 144-276; and in Massachusetts they were 273-2027 – a whooping 642% increase.

Note: Doctors and scientists on the staff of the National Institute of Health during the 1950's were well aware that the Salk vaccine was ineffective and deadly. Some frankly stated that it was "worthless as a preventive and dangerous to take." They refused to vaccine their own children. Even Dr. Salk himself quoted as saying: "When you inoculate children with a polio vaccine you don't sleep well for two or three weeks." But the National Foundation for Infantile Paralysis, and pharmaceutical companies with a large investment in the vaccine (i.e., Parke-Davis), coerced the U.S. Public health Service signing a false proclamation claiming the vaccine was safe and 100 percent effective."
(Vaccines: Are They really Safe and Effective?)

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THE DANGER OF SO-CALLED MUSLIM SCHOOLS

whose methods of tuition, norms and ideas are incompatible with the piety and holiness of the old Madrasah system which has been the greatest vanguard of Imaan. These old Maktabs have been largely and primarily responsible for the preservation of Imaan in oceans of kufr in which the Ummah has been buffeted after having been torn away from the Sunnah and its Imaani bearings.

AN APPEAL

This article is in fact an appeal to the Imaani conscience of Muslims. While they may opt for sending their children to these schools for secular education, they have the responsibility and the Islamic duty of insisting that the Deeni Ta'leem be completely divorced from these institutions and conducted separately and independently in the mould and mode of the old, proven, tried and holy Maktab system which has existed in the Ummah universally since the earliest epoch of Islam.

Muslims should be alert to the danger which these secular schools pose to the Deeni Ta'leem and Imaan of their children. In view of the misconception and subservience of Deeni Ta'leem in these schools, they pose a greater threat than the kuffār secular schools.

This issue requires more in-depth study and elaboration for a proper appraisal and understanding. Insha'Allah, this will be presented in booklet form in the near future to enable the community to correctly understand the danger inherent in the so-called Muslim schools.

NASEEHAT FOR THE ULAMA — KIBR (PRIDE)

"He (Allah) has greater awareness of you when He created you from sand and when you were a hidden (and insignificant) non-entity in the wombs of your mothers. Therefore do not regard yourselves to be holy. He knows best who is pure and holy."
(Surah Najm)

THE AFOREMENTIONED AAYAT warns of the evil of kibr (pride) from which most people suffer. The ignorant and the learned are all afflicted with this satanic disease which was the cause for the fall and destruction of Iblees. While everyone should take stock of their actions to ascertain their motives, the Ulama and the Mashaaikh (Spiritual Guides) have greater cause for concern. The learned and those who are supposed to guide Muslims along the Path of moral purification (Tasawwuf) also suffer from this calamity of kibr which brings in its wake hasad (envy and jealousy).

There is greater concern when the Aalim or the Shaikh remains unaware of his disease. Sometimes a man suffering from this calamitous ailment does recognize his illness. This recognition is a spark of taufeeq from Allah Ta'ala. If the diseased one heeds the taufeeq and treats himself, he is saved from the disastrous effects of kibr (pride). But, when he remains ignorant of his disease, his moral and spiritual condition degenerates. He slides down the slippery path of perdition and ruins his Aakhirah. The Aalim or the Shaikh languishing in this state of abject jahaalah (ignorance) will continue doctoring others and giving them naseehah (spiritual and moral advice) while his own spiritual ailment of kibr remains hidden upon himself. This is indeed a dangerous condition. It is therefore imperative for those who seek to guide others and offer Deeni advice to always engage in Muraaqabah (Meditation) and Muhaasabah (Self-Reckoning and Soul-Searching). If they become lax in this respect, kibr and hasad will destroy them. Furthermore, there will be no barkat in their Ta'leem (teaching).

When the Aalim or Murshid (Spiritual Guide) himself suffers from the disease of kibr and hasad, he will not be able to tolerate anyone who differs with his opinions. He will become self-conceited and feel self-righteous in conflict with the warning sounded in the aforementioned Qur'aanic verse. It is no secret that the Ulama and even the spiritual guides, especially in this day, suffer acutely from the ailment of kibr. In the wake of this disease they further acquire the sickness of hasad (envy) and hubb-e-jah (love for fame).

The one who proffers spiritual and moral advice and teaching should never regard himself superior to the one who has come to him for guidance. While no one verbally proclaims his superiority, the attitude displayed, conspicuously exhibits the takabbur dripping from many an Aalim and Shaikh. This is indeed a dangerous condition. It is an extremely subtle and hidden ailment which few can detect by themselves. If the disease goes by undetected, the effect can prove disastrous at the time of Maut. The Aalim and the Shaikh should not be deluded by their Deeni activities of Da'wah, Tableegh, Dars, Ta'leem and Naseehah. Rasulullah (sallallahu alayhi wasallam) said: "Imaan is suspended between hope and fear". The true Aalim and Murshid always shudder between Raja (Hope) and Khauf (Fear). This state of suspense always keeps the sincere servant of Allah Ta'ala in trepidation. He vacillates between the conditions of Qabdh (spiritual depression) and Bast (spiritual elation) throughout his life. He attains sublimity and tranquillity only when his Rooh has traversed this earthly realm with Imaan intact. The Aalim or the Shaikh who has become over-confident with himself and his activity should scrutinize his nafs and fear.

The episode of Hadhrat Sufyaan Thauri (rahmatullah alayh) appearing on this page should be ample Naseehat for the Ulama and the Mashaaikh. May Allah Ta'ala keep us steadfast on the Deen and grant us a beautiful Maut.

A DESPICABLE MAN

"A man who refrains from asking about the Road of Allah despite being unaware of it, is despicable."
(Hadhrat Maulana Masihullah)

HONOURABLE AND DISHONOURABLE

"When a man discerns his nafs to be contemptible, it is the sign of him having honour in the Gaze of Allah. When a man considers himself to be honourable and his faults are hidden from him, it indicates that he is dishonourable in the Gaze of Allah." (Hadhrat Maulana Masihullah Khan)

IMAAN BETWEEN HOPE AND FEAR

The renowned Buzrug, Hadhrat Sufyaan Thauri (rahmatullah alayh) had become hunched-back at a young age. People would ask him for the reason of his bent-back. Since he was always in a state of Istighraaq (contemplation and lost in concern) he would not reply. One day when his close associates pressed him for an answer, he said:

"I had three Ustaadhs from whom I had acquired knowledge. One died a Jew, one died a Christian and one died a Fire-Worshipper. When I saw this, fear bent my back."

Explaining the state of one of these Ustaadhs, Hadhrat Sufyaan Thauri (rahmatullah alayh) said:

"One of my Ustaadhs from whom I had gained knowledge and whom I had served was on his death-bed. I was sitting in his presence during this state when he suddenly opened his eyes and said:

'O Sufyaan, do you see what is being done to me? I have taught and called people to Allah for the past fifty years. Now I am being told that I am unfit and there is no need for me. I am being shunned.'"

Sufyaan continues:

"I instructed him to recite the Kalimah, but he refused. And said: 'When I desire to recite the Kalimah a wall of fire rushes at me.'
Thus he dies without reciting the Kalimah. When I observed this and realised the total independence of Allah Ta'ala, fear bent my back."

May Allah Ta'ala grant us all Imaan and a beautiful Maut, Aameen.

DEFECTIVE IKHLAAS

HADHRAT ABU SAEED KHARRAAZ (rahmatullah alayh) presented the following prescription for defective Ikhlaas (sincerity):

"Do not abandon good deeds if you detect a defect in your Ikhlaas. Ikhlaas does not bring about the termination of good deeds. Be constant in good acts and strive to gain Ikhlaas."

Hadhrat Haji Imdaadullah (rahmatullah alayh) advised that one should continue with ibaadat even if it was initiated without sincerity. Constancy in the act will transform it into a habit which will later develop into true ibaadat.

Shaitaan deceives people by whispering into their hearts: "Your ibaadat is worthless because you lack sincerity. Abandon your hypocritical act." One should not fall into this shaitaani trap.

THIKR OF ALLAH

'Whenever people sit to engage in the thikr of Allah, the Malaaikah settle over them and the Rahmat of Allah enshrouds them. Peace settles over them and Allah mentions them to those (Angels) by Him.'
(Hadith – Muslim Shareef)

The simplest form of ibaadat is the Thikr of Allah Ta'ala. Thikr does not require any particular time or venue. At all times and in all conditions and circumstances, thikr is valid. When the servant engages in thikr the Angels of Mercy accompany him and Allah's special mercies descend on him. On the contrary when he becomes forgetful of the thikr of Allah, shaitaan become his constant companion as long as his forgetfulness endures. As soon as he remembers and engages in thikr, shaitaan flees.

"The best Sadqah (charity) is what the poor man gives out of his little earnings." (Hadith)

EVERY ACT IS ENUMERATED

A BUZRUG (SAINT) saw a Wali in his dream. He asked the Wali: "How did you find your righteous deeds?" The Wali said:

"Whatever I had rendered for Allah, I have found it. I found enumerated among the Hasanaat (good deeds) even the pomegranate seed which I had removed from the road. I found in my Hasanaat even my cat which had died. The strand of silk which was in my topi, I found it among the evil deeds. I did not, however, receive the thawaab of my donkey of a hundred dinars which had died. I asked: 'Why am I deprived of the thawaab of the donkey's death when I am rewarded for the cat's death?' It was said to me: 'When your donkey had died you had exclaimed: 'It has gone into the Curse of Allah.' You have therefore destroyed your thawaab. If you had said 'Fi-Sabeelillaah (In the Path of Allah).', you would have derived thawaab.'

Once when I had given some Sadqah in public, I felt pleased when the people looked at me. For this act of charity I neither received reward nor punishment."

Commenting, Hadhrat Sufyaan Thauri (rahmatullah alayh) said:

"He was indeed fortunate for not having been punished for this sadqah. Indeed it is only the Ihsaan (Favour) of Allah."

TAWAADHU'

SOMEONE ONCE ASKED Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) to explain the meaning of tawaadhu' (humility). He said:

"Tawaadhu' is to believe that you are inferior to a person who has less wealth than you and has a lower social standing than you. You should not feel that you have superiority over him on account of your greater possessions."

In fact, the Mashaaikh say that if a man feels superior to even a dog, he suffers from the disease of takabbur (pride) which is the opposite of tawaadhu',

COMPANION

"Stay away from a companion from whose companionship you derive no benefit of the Aakhirah." (Hadhrat Maulana Masihullah)

SHUKR

HADHRAT ISAA (ALAYHIS SALAAM) passed by a blind man whose body was rotting with leprosy. The leper was saying: "I express my gratitude (Shukr) to Allah Who has saved me from many diseases afflicting others". Hadhrat Isaa (alayhis salaam) asked him: "Tell me—which calamity do you not suffer from?" The leper replied: "O Roohullaah! I am better than the person whose heart is devoid of Ma'rifat which Allah Ta'ala has bestowed to me."

Hadhrat Isaa (alayhis salaam) said: "You have spoken the truth. Give me your hand." The moment Hadhrat Isaa (alayhis salaam) held the leper's hand, immediately he was cured of all his ailments. The cured leper spent the rest of his days thereafter in the company of Hadhrat Isaa (alayhis salaam).

MUJAAHADAH

ONCE SOMEONE ASKED Hadhrat Bayazid Bustaami (rahmatullah alayh) to describe the Mushaahadah of Allah which he experiences. Hadhrat Bayazid let out a scream and said: "It is not befitting for you to know this (because of your inability to comprehend)." He was then asked: "Describe the severest mujaahadah (struggle against the nafs) which you had engaged in against your nafs." He replied: "It is not permissible to apprize you of it." The enquirer then said: "At least tell us of the mujaahadah in the very initial stage when you entered this path (of Tasawwuf)." Bayazid said: "Yes, this I shall tell you. I invited my nafs towards Allah Ta'ala. It rebelled. I then imposed on it the punishment of abstaining from drinking water for one year and from refraining from sleep for one year."

This was his mujaahadah in the initial stage. From this, one can imagine the severity of the struggles of the Auliya against their nafs in their desire to gain the Proximity of Allah Ta'ala.

ISLAAH OF WOMEN

HADHRAT HAKIMUL UMMAT Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"For the islaah (moral and spiritual reformation) of women, Deeni kitaabs are sufficient. It is necessary that they study such kitaabs. Nowadays it is extremely difficult for women to find an exemplar to follow and reform themselves. This is almost an impossibility. To make it worse, they (women) generally have no confidence in their husbands. It will therefore suffice for husbands to simply read Deeni kitaabs to their wives.

Husbands should make an effort to reform their wives. Whether they succeed or not, does not matter. Read kitaabs to them. At least they (husbands) will have discharged their duty and be free from being apprehended (by Allah Ta'ala)."

PRIDE AND STUDENTS

COMMENTING ON PRIDE and ostentation in students of the Deen, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "I abhor the appearance of pride and ostentation for students."

Hadhrat Thanvi (rahmatullah alayh) had expelled his cousin who was a student in the Madrasah because of misconduct. However, the relatives desired that he be again admitted to the Madrasah. When they brought the expelled student, he was dressed in an achkan and such a topi which was inappropriate for a student of the Deen. (Achkan is a kind of long coat which people of pride or generally worldly people would wear. Some topis—headgear—too are considered to be styled for proud and wealthy people, hence detestable for students of Deeni knowledge.) Seeing the student, Hadhrat Thanvi (rahmatullah alayh) said: "I shall speak with you only when you have discarded this achkan and topi. This achkan and topi are highly improper for students."

GHEEBAT

HADHRAT MAULANA ASHRAF ALI THANVI (rahmatullah alayh) said: "Imaam Ghazaali (rahmatullah alayh) said that to find fault or to speak derogatively of the horse, cart or house of a person is also regarded as making gheebat of that person." (Gheebat means to speak ill of a person in his absence.)

WASTERS — BROTHERS OF SHAITAAN

"Do not waste. Verily, the wasters are the brothers of the shayaateen."

(Aayat 26/27, Surah Israa)

WASTE IN ANY field is a grave crime according to Islam. The Qur'aan Majeed describes the extravagant and wasteful ones as the "brothers of the shayaateen (devils)". This description should adequately convey the evil of waste.

Rasulullah (sallallahu alayhi wasallam), emphasising the importance of refraining from waste, forbade wasting of water when making wudhu even at the riverbank. He also commanded that the plate be throughly cleaned out with the fingers which should be licked. No grains of food should be wasted and discarded as waste matter.

Waste signifies ingratitude for the Ni'maat (bounties) of Allah Ta'ala, hence the wasters are described as the 'brothers of the devils'. Shaitaan is this worst ingrate. Ingratitude literally is kufr.

Many of the problems, difficulties and poverty are the consequences of waste. The shayaateen have indoctrinated the minds of men to believe in the stupid and kufr notion of poverty and hunger being the products of the so-called population explosion. There can be nothing further from the truth. The report appearing hereunder is indeed an eye-opener.

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Hadhrat Zunnun Misri (rahmatullah alayh) said:

"The Zaahid is the King of the Aakhirah. And, A Zaahid is such a Faqeer who is an Aarif Billah."

An Aarif is a man who enjoys such inspirational knowledge which unravels for him the mysteries of Allah's Zaat and Sifaat (Being and Attributes). Faqeer in this context is not a beggar who begs for food and money.

A WONDERFUL BEING

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"The Mu'min is indeed wonderful. When goodness comes to him, he praises Allah and offers Shukr (gratitude), and when misfortune strikes him, he also praises Allah and adopts Sabr (patience)."

In the Mu'min's life there is never complaint. Everything comes from Allah Ta'ala. The Mu'min who understand this secret is always contented with the decrees of Allah Ta'ala.

COMPENSATING SELFISHNESS

HADHRAT SIRRI SAQATI (rahmatullah alayh) at one time was a trader. A fire ravaged the marketplace. People came to inform him of the fire and said that his shop was unscathed. Allah Ta'ala had saved his shop from the fire. Hadhrat Sirri exclaimed: "Alhamdulillah!" He then commented: "I said Alhamdulillah only because my shop was saved. How could I have done this? The other poor Muslims were not so fortunate. As part of his taubah (repentance) for what he had assumed to be his selfishness, he abandoned trade for the rest of his life.

THE CURSE OF RIBA

THE GREATEST CURSE under which many Muslim traders live and operate is haraam bank overdraft. Greed and deficiency in Imaan lead Muslims to believe that their rizq is unattainable without indulgence in haraam riba. This grave discrepancy of Faith in which the Promise and Razzaqiat (Providence) of Allah Ta'ala are doubted has placed many Muslim businessmen under the spell of shaitaan. Financially and spiritually they bring ruin on themselves by operating on the basis of bank overdraft.

Rizq, Rasulullah (sallallahu alayhi wasallam) said, is sealed and those who have greed are deprived. They will never obtain more than the measure prescribed and decreed for them by Allah Ta'ala no matter what they do and no matter how much they expand their business and acquire 'bargains' with the aid of haraam riba bank-overdraft.

The Qur'aan Majeed declares:

"Allah increases Sadaqaat and eliminates riba."

Sadaqah increases wealth by introducing barkat while riba depletes and destroys wealth.

ALLAH THE MUTAWALLI

The following narration is reported from Hadhrat Shaikh Kabeer Aarif Billah Abu Saeed Khazzaar (rahmatullah alayh):

"When Allah Ta'ala decides to become the Mutawalli (Trustee) of any of His servants, he opens up the Portal of His Thikr for the servant. When the servant derives the pleasure and sweetness of the Thikr, Allah Ta'ala opens up the Portal of His Proximity. He then elevates the servant to the Station of Uns whence he is raised to the Throne of Tauheed. Then the Veils between Allah and His servant are lifted."

Uns is a spiritual state of Divine Love in which the devotee experiences complete solace in solitude.

THE MU'MIN'S PLEASURE

HADHRAT IMRAAN BIN HASEEN (rahmatullah alayh) suffered from the illness of Istisqaa for thirty years. (Istisqaa is a disease which produces excessive thirst and the stomach bloats extraordinarily.) For thirty years he was bed-stricken and could sleep only on his back. Once his brother who had come to visit him cried on seeing the pitiful state of Hadhrat Imraan. Hadhrat Imraan asked: "Why do you cry?" His brother said: "The great hardships which I see you suffering have reduced me to tears." Hadhrat Imraan Bin Haseen said:

"Do not cry. I prefer whatever Allah Ta'ala loves. I shall inform you of something. Perhaps Allah Ta'ala will benefit you thereby. However, never reveal it to anyone as long as I am alive. Angels come to visit me. I hear them saying Salaam to me. I therefore have realised that an illness in which there is this great blessing is not a punishment."

AFGHANISTAN — THE AMERICAN LINK

Usamah Bin Ladin is the well-known Arab Mujahid who has dedicated his life and wealth for the Cause of Jihad. He offered yeoman's service in the Afghan Jihad against the Russians. He contributed millions of his own dollars for the Jihad in Afghanistan. Although he too is a ghair muqallid, nevertheless, he faithfully served the cause of Jihad and still does. While engaging in the Jihad in Afghanistan he did not and does not propagate his anti-Math-hab ideas. The relationship between the Afghans and Usamah has always been excellent. No honest and sincere Muslims in Afghanistan can dispute the noble service which Usamah Bin Ladin rendered to the Afghan Jihad against the Russians.

Usamah enjoyed the hospitality of the Afghans until recent times. Now that the Taliban movement has taken over, the position has changed. The Taliban leadership reacts with treacherous ingratitude and have threatened Usmah Bin Ladin with expulsion from Afghanistan. What is Usamah's crime? His anti-American stand and his active support for the Arab Mujahideen who are waging their Jihad against America in several different arenas.

Just now, the Taliban leadership warned Usamah: 'Stop your activity against Saudi Arabia or face expulsion.' Why are the Taliban so concerned with Usamah's support for the Arab Mujahideen and for his role in the anti-American movement in Saudi Arabia? The most recent attitude of the Taliban movement and its threatened action against Usamah speak volumes for the American conspiracy. The Taliban leadership appears under pressure from America via the Pakistani intelligence to get rid of Usamah Bin Ladin. The American link the American conspiracy in which the Taliban now appear to be a distinct cog, is becoming increasingly conspicuous.

Athaan For Qadha

IT IS SUNNAT to recite both the Athaan and Iqaamah for Qadha Salaat. If several Salaat have been omitted, Athaan and Iqaamah should be recited when making Qadha of the first Salaat. When the second Salaat is performed immediately after the first one, then one has the choice of reciting again both Athaan and Iqaamah or only Iqaamah.

However, if one is performing the Qadha Salaat in a Musjid or a public venue, Athaan should not be recited. Iqaamah should be recited inaudibly if the Qadha is made in the Musjid.

If both the Athaan and Iqaamah are omitted when making Qadha, the Salaat remains valid.

If for some reason the entire group or community missed the Salaat, then both the Athaan and Iqaamah should be recited as usual and the Qadha will be made in Jamaat.

THE MUATH-THIN

The virtues of the Athaan are many. According to the Hadith of Rasulullah (sallallahu alayhi wasallam), the Muath-thin should be a person of honour and trust. The requirement of honour and trust is that the Muath-thin should not be a faasiq (flagrant violater of the Shariah). It is not permissible to appoint a faasiq to be the Muath-thin.

The Muath-thin's post is a position of honour. Rasulullah (sallallahu alayhi wasallam) said that when a faasiq is honoured the Arsh (Throne) of Allah shudders. Thus appointment of a faasiq to a post of honour is a kabeerah (major) sin.

Nowadays Muslims on account of their ignorance consider the Muath-thin's post as being of little significance, hence just any person, even a faasiq, is allowed to recite the Athaan in the Musjid. Beardless persons are given this honour. This is not permissible. Just as is it not permissible to allow a faasiq to be the Imaam in a Musjid, so too is it not permissible to allow a faasiq to recite the Athaan in the Musjid.

AFGHANISTAN
THE LESSON OF THE TALIBAAN DEBACLE

along, Saudi Arabia, Pakistan and the Gulf States were supporting and aiding the Taliban with the approval and sanction of the US. While there are those who argue: "What harm and what wrong are the Taliban doing by accepting Pakistani and Saudi aid when the opposition is accepting the aid of kuffaar countries such as Iran, Russia and India?"

It is not a question of the permissibility or impermissibility of accepting aid from kuffaar and fussaaq states. It is a question of who actually is steering and directing the Taliban movement to capture Afghanistan? It is a question of who is in command? Pakistan is not only supplying aid, but is actually directing the war at the behest of the US who sees Afghanistan linked to its economic welfare and its global strategic interests. The Pakistani government is impotent to act without a directive emerging from Washington.

TAQWA AND THE SUNNAH

The Taliban have failed to realise the imperative pre-condition for the success of Jihad, viz., Ittiba-a-Sunnah (following the Sunnah) which gives rise to taqwa. In the wake of such Taqwa arrives Nusrat-e-Ilaahi (the Aid of Allah Ta'ala), such divine aid which will make the Mujaahid force totally independent of America, Pakistan, Saudi Arabia and the myriad of other kufr, fisq and baatil forces operating as agents of shaitaan. Allah Ta'ala declares in the Qur'aan:

> "And, if they conspire to deceive you, then verily, Allah is sufficient for you (O Muhammad!). It is He Who has aided you with His Aid and with the Mu'mineen."
> (Aayat 63, Surah Anfaal)

> "If you (O Muhammad!) have Sabr and Taqwa, then never will their plot be able to harm you in any way whatever. Verily, Allah encompasses whatever they (the kuffaar) are perpetrating."
> (Aayat 120, Surah Aal-e-Imraan)

When Muslims have developed correct Yaqeen–Yaqeen which is the product of Taqwa–they need not fear the conspiracies and the deception of the kuffaar. Allah Ta'ala will nullify all their plots.

DIVINE SUCCOUR

The success of Jihad is dependent on succour from Allah Ta'ala. The principle underlying the obtainal of divine succour is clearly stated in the Qur'aan:

> "Seek the aid of Allah and adopt Sabr. Verily, the earth belongs to Allah. He bestows it to whomever he wishes among His servants. The successful goal is for the Muttaqeen (the men of Taqwa)."
> (Aayat 128, Surah A'raaf)

> "O my people! Seek forgiveness from your Rabb and turn towards Him (in repentance and obedience). He will send from the heavens rains on you in abundance and add power to your strength. Do not turn away as criminals." (Aayat 52, Surah Hood)

> "O People of Imaan! If you aid Allah (i.e. His Deen with your obedience), He will aid you and establish your feet firmly (against your enemies)." (Aayat 7, Surah Muhammad)

For success in Jihad, the Taliban or any other truly Islamic group, does not require the aid of Pakistan, America and Saudi Arabia. The aid of Allah Ta'ala is sufficient. But, the truth is that no one anymore believes in Divine Aid regardless of the rhetoric and the vociferous slogans raised for public consumption.

SET TO SWALLOW

The flurry of activity and shuttle diplomacy initiated by several countries overtly to bring the Taliban and the unholy, un-Islamic alliance to the negotiating table, ostensibly for peace, are simply part of the plot to swallow Afghanistan. When the kingpin in the American global conspiracy is to destabilise and destroy the Ummah, of what concern is 'stability' in Afghanistan to it? Since at this juncture, stability in Afghanistan serves the interests of the US, suddenly it has become the champion for the cause of peace and stability in Afghanistan. But, 'peace and stability' engineered by the enemies of Allah and the enemies of the Ummah presuppose the subjugation and eventual destruction of the Muslim state. The Qur'aan commands that this form of conspiratorial peace be rejected:

> "Thus, do not become weak (and cowardly) nor call towards peace. You will be victorious. And, Allah is with you (O Mu'mineen!). Never will He destroy your good deeds." (Aayat 35, Surah Muhammad)

Commenting on this aayat, Tafseer-e-Mazhari says:

> "i.e. Do not abandon Jihad on account of weakness (and cowardice) nor initially call on the kuffaar for peace. ... Allah Ta'ala (in this aayat) has forbidden seeking peace from the kuffaar in the beginning because it (suing for peace) is evidence for cowardice and weakness. You will be victorious by virtue of Allah's Aid which He has promised to the Saaliheen Mu'mineen (i.e. the pious, practising Mu'mineen of Taqwa)."

The weakness which has now set in the ranks of the Taliban has constrained them to sue for peace with the same evil forces at whose invitation they had entered Mazar Sharief and then betrayed by their hosts–kuffaar and fussaaq hosts with whom they (Taliban) had sought to consort at the behest of Pakistan acting under US directives. But Taliban weakness has only produced greater audacity and confidence in the ranks of the opposition. While the Taliban is clamouring for the release of its thousands of prisoners, the fussaaq are resolutely refusing to comply. Unable to go to the aid of these thousands of abandoned, stranded and captured prisoners, the Taliban is fighting to save itself.

BREAK WITH BAATIL

Only a total break with the enemies of Islam and reversion to the Sunnah of Rasulullah (sallallahu alayhi wasallam) can save the day for the Taliban. As long as they are going to behave like pawns to be pushed around on a chessboard by America and Pakistan, they cannever hope to achieve victory. The Jihad of Islam is an independent struggle having as its goal the subjugation of the world so that Islam can find freeplay–the scope for unhindered progress to save mankind from the everlasting perdition of the Hereafter.

CONCEPTION OF JIHAD

The Islamic conception of Jihad is not the narrow and regional idea which the Taliban endeavours to paint for America in order to gain UN recognition. The repeated assurance the Taliban offers to its neighbouring states displays weakness and/or total lack of understanding of the aims of Jihad. If Jihad was what the Taliban understands it to be, viz., a narrow operation curtailed by frontiers, then Islam would have remained in Makkah and Madinah. We all would not have been Muslims today. The numerous countries across the globe would not have been Muslim states. The Taliban will not gain anything by its endeavours to make Jihad and the Shariah palatable to the west and to the fussaaq Muslims. The mad desire to get itself recognized in Washington will not pay any dividends. If Muslims cannot succeed in getting themselves recognized by Allah Ta'ala, no amount of recognition by anyone will ever be of any avail. In courting the pleasure and support of the enemies of Islam, the Taliban are consorting with danger and courting disaster.

THE INCUMBENT STRUGGLE
HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhl and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far 253 Maktabs in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted–in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed–in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

This is an ongoing struggle, and it is the incumbent Fardh of all Muslims, not only of South Africa, to aid this Project of Allah Azza Wa Jal. The Qur'aan says about such Projects of the Aakhirah:

> "O People of Imaan! If you aid Allah, He will aid you and plant your feet firmly (against your enemies)."

Every Muslim has the incumbent obligation to assist in this task of the Deen. Every contribution, be it little, but given with Ikhlaas (sincerity), will serve to gain much thawaab for the contributor. Your duas are also required, for the well-being and success of this Project. There are inimical forces among Muslims, even among the Ulama, who are bent on sabotaging this Work of Allah Ta'ala. But, they will miserably fail, for the Qur'aan-e-Hakeem declares:

> "They conspire to extinguish the Noor of Allah. But Allah will complete His Noor even though the criminals detest it."

In addition to our project in Bangladesh, we are also engaged in similar Deeni activities in other countries.

The cost of establishing a simple straw and bamboo structure which will serve as a Maktab for 50, 100 or even more children is approximately between R4,000 and R5,000 (US$1,000 dollars).

The yearly maintenance cost for a Maktab is approximately R4,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more–double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work. Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

MUJLISUL ULAMA ZAKAAT
ORGANIZATION OF SOUTH AFRICA
***Bank:* Standard Bank, Berry's Corner,**
Port Elizabeth
***Branch Code:* 0517**
***Acc. No.:* 0806 45240**

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain if the amount has been correctly credited to us by the bank.

If the contribution is Zakaat do add a few extra rands to cover bank charges.

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WASTERS—BROTHERS OF SHAITAAN

America wastes 4th of its food, say feds

THE ASSOCIATED PRESS

WASHINGTON — More than one-fourth of the food produced in the United States spoils, is tossed out unused or goes uneaten on the plate, the government said yesterday.

"By recovering a fraction of this food, we could get food to those in need, instead of tossing it into the Dumpster," said Agriculture Secretary Dan Glickman.

The Agriculture Department study estimated that food lost in retail stores, restaurants and people's homes in 1995 amounted to more than 96 billion pounds — one quarter of the total U.S. food supply of 356 billion pounds.

If the average person consumes 3 pounds of food per day, Glickman said, recovery of even 5% of the wasted food would provide enough for 4 million people. And in terms of trash, the study estimated taxpayers would save $50 million in solid waste disposal costs.

The vast bulk of the food is lost in people's homes, where food spoils in the refrigerator or is tossed uneaten into the garbage can, and in restaurants and other food service industries.

The remaining food was lost in retail groceries through overstocking, discarding of perishable items and food removed for bypassing its "sell by" date.

Glickman plans a national food recovery summit in Washington in September to further highlight the problem and possible solutions.

Wednesday, July 2, 1997 DAILY NEWS

One quarter of the food in America is wasted–thrown away as garbage. This crime is not restricted to the United States. In every part of the world this shaitaani practice of *israaf* (waste) is a norm.

Muslims due to their crass emulation of westernism and their ignorance perhaps exceed the kuffaar in wasting food. Their lavish and shaitaani weddings are prime examples of wastage of food–one of the greatest favours of Allah Ta'ala. Worldwide, a colossal amount of food is wasted. When such ingratitude to the bounties of Allah Ta'ala is perpetrated, then added to the distress which waste produces, Allah Ta'ala eliminates the barkat from the remaining Ni'maat which He has bestowed to us. The suffering which

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TABLIGH JAMAAT

Hadhrat Mufti Mahmudul Hasan Gangohi (rahmatullah alayh) said:
"The Ahl-e-Madaaris and the Ahl-e-Khaanqah should aid the Tablighi Jamaat whenever the opportunity arises. If you observe any deficiency in them (the Tabligh Jamaat) give them naseehat sympathetically and earnestly. Rectify them.
It is imperative for the Jamaats (i.e.Tablighi Jamaat groups) to fully honour the Khaanqahs and the Madaaris. They should consult them regarding their moral reformation (Islaah-e-nafs) and wholeheartedly accept their guidance and advices.

Never, Never invite them to abandon their Deeni occupations (of Ta'leem/Dars and Islah/Thikr) nor advise them to close the Madaaris and Khaanqahs for the sake of coming out to participate in Tabligh. The perpetuation of Deeni Madaaris is of utmost importance. Should the Madaaris close, the process of producing reliable Ulama will terminate. The Deen will then become a toy in the hands of ignoramuses.

The perpetuation of Khaanqahs is also of imperative importance. Tazkiyah Baatin (moral and spiritual purification) generally cannot be achieved by studying books. With the islaah (reformation) of Akhlaaq-e-Razeelah (evil attributes) will come ikhlaas (sincerity). Without such islaah, ikhlaas is not developed. Ikhlaas is the Rooh (Soul) of all A'maal-e-Saalihah (righteous deeds). A'maal minus ikhlaas are like lifeless bodies. Ikhlaas is acquired from the suhbat (company) of the Akaabir Ahlullaah (Auliya) and from the barkat of the practical adoption of their teachings.

Hadhrat Ibn Umar (radhiyallahu anhu) said:"Everything has a mine (asource). The mine of Taqwa is the hearts of the Aarifeen (Auliya of Allah)."
(Jaamiul Fawaa-id)

It is among the Usool (Principles) of the Tabligh Jamaat never to invite such Ulama who are actively involved in Deeni occupations, to emerge outside (for participation in Tablighi Jamaat activities)."

ZAKĀT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakāt Organization is to guide Muslims in their Zakāt affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakāt themselves as far as possible. However, where Muslims find it difficult to distribute their Zakāt in accordance with the Shariah, they may divert their Zakāt to us. To enable us to distribute the Zakāt, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakāt in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakāt-payers.

When sending your Zakāt it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakāt to us.

Mujlisul Ulama Zakāt Organization
PO Box 3393, Port Elizabeth, 6056, South Africa

QUESTIONS and ANSWERS

Q. Sometimes non-Muslims are allowed inside the Musjid to attend the marriage ceremony of their Muslim friends. What is the Shariah's view regarding this matter?
A. It is not permissible for even a Muslim to enter the Musjid without wudhu. The prohibition has greater effect if the Muslim happens to be in the state of janaabat. The severity of the prohibition will be intense if the person in janaabat happens to be a non-Muslim. It is, therefore, not permissible to allow non-Muslims into the Musjid. If for some reason non-Muslims are allowed into the Musjid, they should be properly clad and told to take ghusl. The respect and sanctity of the Musjid should be explained to them. If they are not prepared to take ghusl, they should not be allowed into the Musjid.

Q. Is it permissible to allow a man who cuts his beard to give a bayaan (lecture) inside the Musjid?
A. Cutting or shaving the beard is a kabeerah sin. The perpetrator of this flagrant sin is termed a faasiq. It is haraam to honour a faasiq. Rasulullah (sallallahu alayhi wasallam) said that when a faasiq is honoured the Arsh (Throne) of Allah Ta'ala shudders. Thus, honouring a faasiq is sinful. To allow a faasiq to give a bayaan in the Musjid is to honour him. It is not permissible to permit such a person to lecture inside the Musjid.

Q. Once a man in our town saw the moon for Eid. However, his word was not accepted by the Ulama of the town. The next day was therefore still Ramadhaan and all the people fasted. But, this man being sure of his sighting and that it was Eid, did not fast. What is the Shariah's ruling in this matter?
A. He had to fast. Since his testimony was not accepted by the Ulama for a Shar'i reason, he had to assume that he had mistakenly believed that he had sighted the moon. It was incumbent on him to have fasted. He has to make qadha of one day.

Q. Some groups in South Africa celebrated Eidul Adha a day earlier than the rest of the Ummah in this country. They claim that since it is incumbent to celebrate Eid with Makkah, they have no alternative other than splitting from the community and fasting a day earlier. Please comment.
A. Rasulullah (sallallahu alayhi wasallam) said that those who baselessly split from the Ummah, they haul themselves into Jahannum. These ignoramuses follow their desires. They have absolutely no Shar'i basis for their satanic action. It is haraam to celebrate Eid on the 9th Zil Hajj. Eidul Adha is on 10th Zil Hajj. There is no such principle of the unification of Eid with Makkah. Rasulullah (sallallahu alayhi wasallam) commanded that if the moon is not sighted at the end of the 29th day, the next day will be the 30th of the same month. Since Friday (this year) was the 10th Zil Hajj in South Africa, it was haraam to have celebrated Eid on the 9th Zil Hajj simply because it happened to be the 10th Zil Hajj in Makkah. No authority of the Shariah condones this baatil misdeed of these miscreants and deviates. Our booklets: (1) AN ANSWER TO AL-AZHAR'S FATWA and (2) SIGHTING OF THE HILAAL discuss this issue in detail. Write for copies of these books to the Y.M.M.A. P.O. Box 18594, Actonville, 1506.

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From page 7

THE RAPE OF BOSNIA

what one of our brutalized sisters in a Bosnian rape camp said:

"My neighbour tortured me the most, the one my husband respected as his own brother."

Numerous cases have been reported of episodes in which Muslim women were ravaged by Chetnik males with whom they had closely associated. Muslim women freely socialized and intermingled with Chetnik barbarians whom they had taken to be their 'brothers'. Intermarriage with such barbarians was not uncommon. The Bosnian Muslims in fact prided themselves on account of their difference from the rest of the Ummah – although we must fearfully say that presently the rest of the Ummah is none the better. They thought that they were integral parts of European culture and European society. Allah Ta'ala then showed them the stark barbarity of their European barbarian 'brothers'.

IMPOTENCY

The impotency of the Ummah despite the abundance of material means and agencies at the disposal of Muslims is also part of the punishment of Allah Ta'ala. If the Ummah at large will refuse to heed whatever lesson has to be learnt from the rape of Bosnia, a similar fate will come down crashing on us. May Allah Ta'ala save us. When Muslims turn their backs to Allah Ta'ala, they should know that the Divine Chastisement is an inescapable reality which will soon overtake them with vicious swiftness and destruction.

ALLAH'S HELP

If Muslims truly are desirous of Allah's help, let them answer the Call of Allah:

"If you aid Allah (i.e. His Deen with your obedience), He will aid you, and plant your feet firmly (against your enemies)."

The need of the hour is to harshly discard the raiments of the West and don the Sunnah of Rasulullah (sallallahu alayhi wasallam).

"Seek aid in your needs by means of concealing (your charity)."- Hadith

Rabiul Awwal 1418

ZAKAAT NISAAB R 385
MEHR-E-FATIMI R 1110

From page 11

WASTERS—BROTHERS OF SHAITAAN

mankind undergoes is the product of the misconduct and ingratitude of men. But shaitaan has blinded their vision. He diverts man's attention from reality and involves him in the exploration of mirages and deception–in ludicrous avenues searching for the causes of his distress. Muslims too have fallen into this quagmire of rot and corruption on account of having appointed the West as its guide.

ENGLAND CONTRIBUTORS

CONTRIBUTORS IN ENGLAND who wish to aid our Jihad against kufr, baatil and jahaalat, may deposit their contributions in the following accounts:

- Payment could be made at any post office by TRANSCASH or through GIROBANK and/or ALLIANCE LEICESTER GIRO. If the contribution is Zakaat, deposit in:
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Please notify the Mujlisul Ulama of South Africa if any contribution is deposited into any of the abovementioned accounts.

Jazaknumullah.

ترجمان السنة

"VOICE of ISLAM"

P.O. Box 3393, Port Elizabeth, 6056, South Africa **VOL 12. NO 12**

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The Taliban— Our Dispassionate View

THE EMOTIONAL HOWLING by blind supporters of the Taliban cannot stiffle the truth. The Truth has to be proclaimed regardless of the rantings of those who do not attach much significance to the Haqq. In their emotional outbursts, the childish supporters of the Taliban, ignorant of the realities, are claiming that the Majlis is anti-Taliban simply on account of the valid criticism which is unpalatable to their emotional (nafsaani) tastes. But, they should understand this much that all their howling and ranting will not deter us from stating the truth. It is not only childish, but downright stupid to label every criticism as being the result of an 'anti-attitude'.

CRITICISM

Criticism is not reserved for only enemies. Friends too come within the purview of criticism. Friends and brothers are criticized by way of Naseehat. Muslims are apprized of the truth so that they do not dwell in deception. It is incorrect to mislead the Ummah by deceptive propaganda. The ills in our own ranks should also be pointed out so that steps are taken to remedy the wrongs. If some people wish to interpret our criticism of the Taliban wrongly, they are at liberty to do so. But, their irrational and emotional attitude will not prevent us from stating the Haqq.

HADHRAT MUFTI NIZAAMUDDIN

Recently Hadhrat Mufti Nizaamuddin of Karachi, Pakistan, together with a colleague, Maulana Jameel, also of Pakistan and two members of the Jamiatul Ulama Transvaal paid us a visit in Port Elizabeth to convince us of our 'error' regarding our stand on the Taliban issue. Hadhrat Mufti Nizaamuddin Saheb gave a lengthy exposition of the Taliban. While conceding the existence of faults and defects in the Taliban, he was of the view that there is greater goodness in them, hence they deserve our support.

Undoubtedly, it has to be accepted that there is much good in the Taliban. The Islamic reforms they have introduced are commendable. The peace which has been established in the region under their domination is also praiseworthy and welcome. Among the Islamic reforms instituted by the Taliban as explained by Hadhrat Mufti Nizaamuddin Saheb are the following:

1) Institution of Salaat.
2) Introduction of the Islamic penal code (Hudood and Qisaas).
3) Banning of television, music and pictures.
4) Institution of Purdah.
5) Establishment of safety and peace.

While conceding these reforms, while accepting that the Taliban are infinitely superior and better than any other government which had ruled Afghanistan in the recent past and while we do make dua that Allah Ta'ala bestows guidance to the Taliban so that they may become the true and proper ambassadors of Islam, we are constrained to point out the serious defects in the Taliban movement. These are such grave defects which if not remedied, will assign the Taliban to the dust-heap of history. If true Islam is not introduced and followed as it should, there cannot be success. The incumbent consequence will be failure and a disastrous end—an end of which a sample was already tasted by the Taliban in their Mazar Sharief debacle when they embraced a faasiq, communist warlord.

What Hadhrat Mufti Nizaamuddin Saheb had presented to us was nothing new. We had already heard it and more, from senior members in the Taliban hierarchy. Hadhrat Mufti Nizaamuddin Saheb and his colleague, Maulana Jameel had visited South Africa specially to present argument in justification of the Taliban and to solicit support for them. Our view and criticism are not to be construed as an endeavour to negate support for the Taliban. Since the Taliban are ostensibly and overtly proclaiming their stand on the basis of Islam, and in fact, they have practically instituted some reforms for the good, we do not dissociate ourselves from them. But, we are not of the kind to accept whatever is dished out in the name of Islam. If there are faults and dangers, it is our duty to forewarn our bretheren. If they refuse to heed the warnings and remedy the faults, they do so at their own peril.

Since Hadhrat Mufti Nizaamuddin Saheb and his colleague had presented their opinion and understanding of the Taliban from a variety of platforms in the country, answering some of the objections and criticism of the Majlis as well, it becomes necessary for us to elaborate in some detail on this issue.

THE PAKISTANI DIMENSION

Not even the most irrational and emotional supporter of the Taliban can honestly deny the Pakistani dimension of the Taliban movement. That Pakistan is fully behind the Taliban's conquering campaign—not behind their desire for a Shar'i state—cannot be denied. The Pakistani support for the Taliban is not to be attributed to propaganda by the western media. Mufti Nizaamuddin Saheb and all pro-Taliban Ulama concede Pakistani support although they present excuses and justification for this support.

Whether there is justification for Pakistani support or not is another issue. The first thing which the emotional howlers should understand is that they present a stupid image of themselves by denying facts which stand out as conspicuous as daylight. Hadhrat Mufti Nizaamuddin's argument is that Pakistan supports the Taliban for its own benefit. Pakistan has a long border with Afghanistan. Its army is engaged on the border with India and Kashmir. If a government hostile to Pakistan gains control of Afghanistan, the position will be vastly aggravated. Pakistan will have to contend with two hostile neighbours. This will be to the great advantage of India.

It is a simple truth to understand that Pakistan has its own agenda and reasons for supporting the Taliban inspite of the latter having a diametrically opposed ideology to that of the faasiq/kaafir Pakistani government and army. While the Taliban proclaim the Shariah and stand for the establishment of the Shariah, Pakistan proclaims kufr and is out to destroy Islam. Despite the widely diverging paths, circumstances have constrained and dictated that

The Taliban— Dubious Links Create Valid Suspicion

THE SUCCESS OF the Taliban should not be gauged by the extent of the territory coming under their control. The situation in this avenue is not the criterion for the determination of the Haqq of a movement. The only standard by which the haqqaniyat (truth) will be judged is the Shariah—the Sunnah of Rasulullah (sallallahu alayhi wasallam).

TERRITORIAL GAINS

Even if the Taliban gain control of the whole of Afghanistan, even if it routs all its opponents, it will be meaningless if the Deen of Islam is not implemented fully in accordance with the pattern chalked out by the Khulafa-e-Raashideen. If a man can be so bold as to appropriate the title, Ameerul Mu'mineen, then he can have no excuse for shying away from the basic demand of Islamic hukoomat (government). In centuries, no Muslim ruler has had the courage to get himself proclaimed 'Ameerul Mu'mineen'. This is a title of grave implications. It cannot be assumed lightly. Even the noble conqueror of Baitul Maqdis, the champion who routed the Crusades, Salahuddin Ayyubi (rahmatullah alayh) did not appropriate this title. He contented himself with 'Sultan'. If a man wants to be Ameerul Mu'mineen, he has to behave like a true Leader of the Mu'mineen. An Ameerul Mu'mineen is not expected to dance to the tune of America and other kuffaar agencies.

SHIRK

As long as the Taliban are unable to shed the blemish of the American and Pakistani link, the ambiguity and dubiosity will remain. There will remain suspicion regardless of how many televisions they smash or how strongly they impose Purdah. While these acts are laudable and essential, the Islamic status of the Taliban should not be judged by these Furooaat (detail laws). A government proclaiming itself as a Shar'i government has to firstly engage itself in the eradication of bid'ah and shirk. If it ignores this fundamental requirement of the mission of the Ambiya, it cannot be labelled a Shar'i government.

JIHAD

Control of territory, and the extent of territory captured from the enemy are not the criteria. Jihad cannot be waged with the aid of Pakistan and America. The Saudi government was the creation of the kuffaar. Inspite of its ostensible stand of Islam and its claims and promulgation of the Shariah, everyone is aware of the so-called 'Shar'i' government of Saudi Arabia. Everyone is aware of the actual rulers of Saudi Arabia and of the whole Arab World. In the beginning Saudi Arabia had smashed the structures of shirk and bid'ah. Initially it had banned pictures. The Saudis had smashed cameras. Even shops stocking cigarettes were smashed. Purdah was introduced and even today Purdah is traditional to Saudi society even though the males are clean shaven and spend their time in the immoral haunts of America, England and Europe. These external displays of Islam are meaningless if Islam is not at heart. Only if the Sunnah is fully implemented will there be credibility in the claims of those who purport to represent Islam.

If the Afghan (i.e. Taliban) rulers are going to emulate the Saudi example, the same scenario which today prevails in Saudi Arabia, will be inherited by the Afghans. The Saudis established their Islamic

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P O BOX 3393
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Q. After Salaat I realised that I had forgotten to make masah on my head while making wudhu. I repeated the wudhu and the Salaat. What has to be done if this happens?
A. It is not necessary to repeat wudhu. Only masah should be made. Of course, the Salaat has to be repeated.

Q. Is it permissible to hunt wild animals which are halaal if the intention is sport? Although the purpose for hunting is sport, the meat will be eaten.
A. It is not permissible to hunt for sport. Harming and killing animals for sport are among the ways of the kuffaar. Allah Ta'ala did not create man for such futility and cruelty. Life is sacred, even animal life. It is for this reason that the animal is rendered lawful in the Name of Allah Ta'ala. While it is permissible to kill animals for a valid reason and in the correct manner, it is not permissible to kill for the satisfaction of emotional desires and pleasure.

Q. If the masbooq recites Durood Shareef and Dua in the last raka't of the Imaam's Salaat, does he have to make Sajdah Sahw?
A. Sajdah Sahw is not obligatory. However, he should not recite Durood and Dua after Attahiyaat.

Q. In Beheshti Zewer it is said that water flowing from the eyes breaks wudhu. Please explain this mas'alah.
A. If water flows from a pimple or wound in the eye, it will break wudhu otherwise not. If for example, someone has pink eyes and water flows from the eyes, such water will not break wudhu.

Q. A man gave his wife one talaaq during her menses. Is this talaaq valid?
A. Although it is sinful to give talaaq during the haidh period, nevertheless, the talaaq is valid. Before expiry of the iddat, the husband is allowed to recall his wife without the need for performing nikah. The iddat for talaaq is three haidhs (i.e. three full haidh periods). Recalling the wife does not cancel the talaaq. This one talaaq will always remain valid. In future, even years later, if another two talaaqs are given, these will be added to the one already given and the divorce will be irrevocable and final. The nikah then terminates forever.

IDDAT

THE IDDAT IS a waiting period which is the consequence of Talaaq (Divorce) or death of the husband. When the husband dies, the Iddat of the widow is four Islamic months and ten days. During the Iddat she may not adorn herself nor is it valid for her to marry.

The Iddat of divorce is three haidh (menses) periods, i.e. three full haidhs, not two haidhs and part of a third haidh. If the husband divorces his wife during a haidh period, then this haidh will not be enumerated in the Iddat. After expiry of this haidh will follow a clean period called Tuhr. After this Tuhr will be the first haidh. The three haidhs will be counted from this full haidh. Once the Iddat expires, the woman is free to marry another man if her husband had not yet recalled her.

Q. A woman wants to know if she comes within the scope of the Hadith in which it is mentioned that the Angels curse the wife who denies her husband sexual relations. She denies her husband relations because he regularly cohabits with prostitutes and has contracted venereal disease. She fears he might have Aids. DS. He also comes home late under the influence of liquor. Is she allowed to deny him?
A. In the circumstances, she will not be sinning by denying him sexual relations. This husband cannot expect to contaminate his wife with his immoral disease. A man with such haraam disease is not fit to cohabit with a chaste woman. A wife who refuses to sleep with her husband when he is under the influence of liquor will not be regarded as being disobedient. She does not come within the scope of the curse mentioned in the Hadith.

Q. It is Sunnat to attend a Walimah if invited. What if the married couple has a haraam reception in the hall where men and women will be mixing, pictures taken and other haraam acts taking place? Will it still be Sunnat to attend the Walimah of this couple even if the Walimah feast is held on another day at another venue where there will be no mixed gathering of men and women?
A. It is not permissible to honour these fussaaq by answering their invitation to attend the Walimah even if it will be at another venue. When people violate Allah's Laws so flagrantly as these faasiq people, then it is not permissible to associate with them. It will not remain incumbent to answer their invitation.

Q. What is the Qasr distance?
A. The distance which qualifies one for a Musaafir is three manzils, i.e. the distance a person can walk in three days. Three days here mean from sunrise to sunset, not 24 hour days. The Fuqaha have computed this distance in various ways. The view of our senior Ulama is that three manzils are the equivalent of 48 miles or 77 kilometres.

Q. If someone breaks a Qadha fast deliberately does the 60 day Kaffaarah apply to this violation as well?
A. The Kaffaarah (fasting 60 consecutive days) applies to only the Ramadhaan fasts which are intentionally broken without a valid reason. This Kaffaarah does not apply to any other fasts, even if it is the Qadha of Ramadhaan.

Q. There appears to be a radical difference of opinion on the question of the Taliban among the Ulama. While the Majlis has one opinion, most other Ulama have an opposite view. Will you say that those who follow the opposite view are on baatil?
A. While we believe in the correctness of our view and stance, we cannot brand the other Ulama as being on baatil on this issue. Undoubtedly, those who react emotionally, childishly and comment stupidly are plodding baatil because in displaying such uncalled for spiteful reaction they are simply following their nafs. But, there are those Ulama who sincerely believe that they are correct in their summing up of the situation. Neither our view nor their view is corroborated by Wahi. Both views are the products of man's opinion. On the basis of observation, experience and difference in comprehension and foresight there are bound to be different conclusions. On such issues which have no direct Shar'i basis, it is wrong, un-Islamic and bigotry to brand the opposite view as totally baatil.

On such differences of opinion, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that one should not become dogmatic. He further added that at the time of Maut, realities are revealed. If one had entertained a dogmatic attitude on an issue, one will be rudely shocked at the time of Maut if it transpires that one's view was erroneous. Shaitaan will manipulate the occasion to cast one's Imaan in jeopardy at that critical juncture of Maut. He will then introduce doubts in Tauheed and Risaalat as well. One should, therefore, always be broad-minded and supplicate to Allah Ta'ala for hidaayat. One should not behave so childishly as some Molvis who curse those who do not accept their view of the Taliban. They should fear Allah Ta'ala. La'nat is extremely rubbery and elastic. It rebounds on those who curse. May Allah Ta'ala save us and protect our Imaan.

Q. After Attahiyaat in the second raka't of the four Sunnats of Zuhr, if one recites Durood Shareef as well, should Sajdah Sahw be made?
A. In Qa'dah Ulaa (the first sitting) of Waajib and Sunnatul Muakkadah Salaat, the musalli should not recite more than Tashahhud. The rule is the same as for Fardh Salaat. If Durood Shareef to the extent of 'Allahumma salli ala Muhammadin' has been recited, Sajdah Sahw is necessary.

Q. Should the Sunnatul Muakkadah Salaat be repeated if one indulges in worldly talk before the Fardh Salaat, i.e. in-between the Sunnat and Fardh Salaat?
A. After the Sunnatul Muakkadah, one should not unnecessarily engage in discussion, especially if the talk is of a worldly nature. While waiting for the Fardh Salaat, engage in Thikrullah. Although some Fuqaha say that the worldly talk in-between the Sunnatul Muakkadah and Fardh Salaat, cancels the Sunnat Salaat, the ruling of the overwhelming majority of Fuqaha is that while the Sunnatul Muakkadah is not cancelled by worldly talk, the thawaab of the Salaat is reduced.

Q. The Imaam in the third raka't recited a portion of Surah Faatihah audibly—one or two aayats. Was Sajdah Sahw necessary?
A. Yes, Sajdah Sahw was necessary.

Q. During haidh, besides sexual relations what else is not permissible?
A. It is not permissible to either touch or look at the satr-e-ghaleez (i.e. from the navel to the knees) of the wife during the state of haidh.

INMATES IN USA PRISONS

If your names have not been 'officially' changed, then do also write your non-Muslim names in addition to your Muslim names. The prisons in America do not accept letters addressed to the Muslim name if the change has not been officially done.

Q. In the Majlis, Vol. 12 No. 11, in answer to a question whether it is permissible for a woman to wear a nose-ring, it is stated: *"It is not permissible to wear a nose-ring. . ."* An Aalim has contested this ruling on the grounds that there is no Hadith that prohibits this practice. He avers that women are allowed by the Shariah to wear jewellery whether the jewellery is worn on the ears, nose, fingers, wrists, around the neck, etc. He contends that wearing a nose-ring or for that matter a sari cannot be categorized under Tashabbuh Bil Kuffaar as these items do not have any religious connotation or any special religious significance to the adherents of other religious groups. He added it cannot be likened to a Christian cross or a certain type of necklace worn by Hindus for religious purposes. Please comment.
A. Just as women are allowed by the Shariah to wear jewellery, so too are they allowed to wear clothes and shoes. But, while garments, shoes and jewellery are permitted, it is essential that these items are not in emulation of kuffaar style. Tashabbuh Bil Kuffaar (emulating the kuffaar) is not restricted to emulation of the religious practices of the kuffaar. Any style which is exclusive to the kuffaar is prohibited. It is baseless to aver that the principle of Tashabbuh is related to only religious practices, religious garb and things of a religious connotation. Rasulullah (sallallahu alayhi wasallam) forbade non-Muslim styles of haircut. This prohibition is unrelated to religious practice. The prohibition is occasioned simply by the factor of Tashabbuh Bil Kuffaar. In a written order to the Sahaabah who had conquered the land of Azarbaijan, Hadhrat Umar (radhiyallahu anhu) commanded: "Regard incumbent for you the dress of your ancestor, Ismaail (alayhis salaam). Beware of luxury and the styles of the Ajam. Wear coarse garments and do not refrain from patched garments." Hadhrat Umar (radhiyallahu anhu) emphasised the prohibition of Tashabbuh to such a degree that he forbade the kuffaar from emulating the styles of the Muslims. This he did in order to preserve the separate identity of Muslims. He therefore ordered: ". . . that they do not imitate the Muslims in anything whether in dress, headgear, shoes or hairstyle." Hadhrat Umar (radhiyallahu anhu) proclaimed the following order in all the lands under Islamic sway: "They (the kuffaar) should not wear the dress-style of the Muslimeen so that they (the kuffaar) may be recognized."

Hadhrat Umar Bin Abdul Aziz (Umar, The Second), ordered the following measures to be instituted regarding the dress and appearance of a Christian Arab tribe:

* Their hair had to be cut differently.
* Their ridaa (outer-sheet) over their bodies had to be shorter than the sheets of the Muslims.
* Their turbans were removed from their heads.

Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh) said: "A style in conflict with the style of the Arabs (i.e. Muslims) is prohibited and so is emulation of the style of the Ajam (non-Muslims). When Imaam Ahmad Ibn Hambal (rahmatullah alayh) was asked about shaving the hair on the back of the neck, he responded: "That is the act of the Majoos (Fire-worshippers), and whoever imitates a nation becomes of them."

It is abundantly clear from the Ahadith and the

QUESTIONS and ANSWERS

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interpretation and practice of the Sahaabah that emulation of the kuffaar (Tashabbuh) is haraam, and this prohibition is not based on only religious grounds. Whether the style is a religious style of the kuffaar or a style which is unrelated to religion, it is forbidden for Muslims to adopt it. Although jewellery is permissible for Muslim women, it is haraam for them to imitate a kuffaar fashion or craze. In our society, our women do not wear nose-rings. This is a recent style innovated by the kuffaar. Muslim women are now desiring to wear nose-rings purely in imitation of this style of the kuffaar. This, is therefore, purely Tashabbuh Bil Kuffaar. In a Muslim society where the nose-ring is a practice which has existed in that community from generation to generation and has not been emulated from the kuffaar, it will be permissible. But for Muslim women in this country, who have never worn nose-rings, it will be an act in emulation of the kuffaar. It is haraam for the Muslim to become a slave of kuffaar fashions and crazes. The same applies to the sari. A woman wearing a sari will be recognized as a Hindu in our society. The sari is not a Muslim dress style. Anyone seeing a woman in a sari here in South Africa will conclude that she is a Hindu. It is therefore, not permissible for Muslim women in this country to wear saris.

Q. Some people are now making masah on normal woollen/cotton/nylon socks. What is the Shar'i ruling regarding their wudhu and Salaat? If one performs Salaat behind an Imaam who makes masah on such socks, will the Salaat be valid?
A. Masah is not valid on normal socks. Masah is valid only on a special type of leather sock (khuff). The socks should be of such material which can withstand the rigour of walking several miles on rough terrain, not on carpet or only tarred roads. Since masah on normal socks is not valid, the wudhu and Salaat too are not valid. If one is aware of the Imaam's baatil practice, it will not be permissible to follow him in Salaat. Salaat behind such an Imaam is not valid.

Q. Dreaming of our past glories and philosophising will not secure Islamic domination. To gain the upperhand, Muslims are in need of technological advancement and power. If the Taaliban want to establish an ideal Islamic state in Afghanistan, they require modern equipment and arms to fight the war. What wrong are they doing in accepting Pakistani and American aid? You don't expect them to establish an Islamic state fighting the enemy with swords?
A. They are not expected to fight the enemy with swords. Lack of Taqwa and clear Islamic direction has constrained them to submit to Pakistani and American directive. It is not an issue of accepting aid from the enemies. It is a matter of the whole struggle being supervised and directed by America and its surrogate, Pakistan. For Muslims the only practical solution is the Deen of Islam. The cultivation of Taqwa by following the Sunnah will bring in its wake Allah's Aid. The success and victory of Muslims are not dependent on American technology. The Qur'aan Majeed says:

> "There were many small groups which vanquished large groups with the permission of Allah . . ."

The Taaliban don't lack arms. They lack the Rooh of Islam. Taqwa and the Sunnah are missing. Shadows of these concepts are inadequate.

Q. What is the ruling regarding cutting grass or plants which are growing on the grave?
A. It is Makrooh (detestable) to cut green grass and growing plants on the grave. The plants also engage in Tasbeeh according to the Hadith. Such Tasbeeh benefits the mayyit (deceased). However, the non-Muslim practice of placing flowers on the grave should not be confused with this. It is not permissible to imitate a practice of the kuffaar.

Q. The Shiahs, when mentioning the name of Hadhrat Ali (radhiyallahu anhu), say 'Alayhis Salaam'. Is this permissible?
A. The Shiahs believe that Hadhrat Ali (radhiyallahu anhu) and all their Imaams are ma'soom (sinless and infallible like the Ambiya). They have conferred all the attributes of Nubuwwat (Prophethood) to their Imaams. It is for this reason that they add the supplication, 'Alayhis Salaam'. The authentic view is that it is not permissible to use this designation (i.e. Alayhis Salaam) for a non-Nabi.

PRISON INMATES

The Subscription reminder which appears on The Majlis wrappers are not meant for the inmates of prisons. We do not expect any contributions for The Majlis from those incarcerated in prisons.

Q. Some or many Madrasah Ustaadhs severely beat pupils. They become violent, using canes, their hands and even fists. Some teachers even kick pupils and slap them in the face. Pupils are sometimes internally injured by their Ustaadhs. Is such treatment permissible?
A. Such cruel assaults are haraam. It is not permissible for Ustaadhs to use a cane on pupils. Such sadistic treatment is haraam. The Madrasah management should ban Ustaadhs from assaulting pupils. Ta'leem cannot be imparted by cruelty. Ustaadhs who behave so violently react simply to cool their inordinate anger. They are not venting themselves for the benefit of their pupils. Such conduct is unacceptable.

Q. On entering the Musjid should one make Salaam loudly?
A. If people are engaged in Salaat, Tilaawat and Thikr as they usually are in the Musjid, they should not be disturbed with Salaam said loudly. The Salaam should be said silently.

Q. Is franchising permissible? Is it permissible to buy a franchise?
A. Trading in franchise rights is baatil and haraam. It is a riba and a baseless contract. It is not permissible to transact such contracts.

Q. I want to make my property Waqf for a Madrasah and Musjid. If I declare it Waqf, may I use of the income while I am alive?
A. Such a Waqf is valid. While you are alive, you may take part or the whole income. After your death, the income will be used for whatever purposes you have in mind.

AN IGNORAMUS

An ignoramus according to Rasulullah (sallallahu alayhi wasallam) is one who has made no preparations for the life beyond the grave.

Q. Is it permissible to wish for death?
A. If the cause of the wish is worldly difficulties and hardships, it will not be permissible to wish for death. However, if the motive is Love for Allah and His meeting, then it will be permissible. Rasulullah (sallallahu alayhi wasallam) said: "Whoever loves to meet Allah, Allah loves to meet him."

Q. Is it permissible to make a profit in cashing cheques, e.g. someone presents a post-dated government cheque for R 10,000. The cheque is due for payment only six months hence. The person on whose name the cheque is drawn requires cash and is prepared to sell the cheque for R 9,000. Is this permissible?
A. Such a transaction is riba. It is not permissible to trade in debts in this way. If the cheque is cashed, the exact amount has to be given. It is haraam to make a 'profit' in this way. Such gain is riba.

Q. Is it permissible for me to attend the funeral service of my parents who are non-Muslims?
A. It is not permissible to participate in the funeral and burial service of non-Muslims even if they are one's parents. When a person dies in kufr, all hope of hidaayat is severed. It therefore is no longer permissible to make any kind of dua whatever for them nor to honour them with one's presence at their funeral. While they are alive it is permissible for you to make dua of Hidaayat (guidance) for them.

Q. The Muath-thin in our Musjid has formed the habit of calling the Athaan without wudhu. He lives on the Musjid premises, but emerges from his room precisely at the time of Athaan which he recites without wudhu. After Athaan he goes for wudhu. Is the Athaan valid?
A. Although the Athaan recited without wudhu is valid, this bad habit developed by the Muath-thin is Makrooh. The Muath-thin is required to be a responsible person. It is improper that he regularly recites the Athaan without wudhu. It is in conflict with the Sunnah. If it happens occasionally it will be understandable and tolerable.

Q. I am sending a pamphlet which describes how people with the disease of Aids are being transformed into pigs. Please comment.
A. We cannot vouch for the authenticity of the press-report. But, if the report is true, it is not surprising. Rasulullah (sallallahu alayhi wasallam) said that when Qiyaamah closes in, Allah's punishment will manifest itself in a variety of awful forms. One such form is the transformation of people into pigs and monkeys. People given to adultery, fornication, homosexuality, sodomy and other acts of western immorality will be the main victims of this disastrous punishment. May Allah Ta'ala protect us all. We reproduced the report which appeared in the Pakistani paper, JANG.

Q. It is said that when a man consumes liquor his Salaat is not accepted for forty days. Does this mean that he should not attend the Musjid for forty days and that he need not even perform Salaat for this period? If so, does he have to make qadha of any Salaat which he performs during this forty-day period?
A. These conclusions are baseless. The narrations which speak of the Salaat not being accepted mean that this person who has consumed liquor is denied the thawaab of Salaat which he performs. Yes, Salaat performed in the state of intoxication is not valid. But, if the person is sober, his Salaat is valid although he is deprived of the thawaab for a period. It still remains compulsory on him to perform his Salaat and attend the Musjid. His Salaat remains valid.

Q. The Qur'aan condemns nicknames. Is it totally unlawful to call a person by a nickname even if the name is not offensive to the person?
A. The prohibition applies to bad nicknames and to such nicknames which offend and hurt people. If, for example, a person is nicknamed as a result of some physical defect in him, it will not be permissible to call him by such a nickname. If a man had a bad habit during his days of ignorance, then to call him by that bad nickname after he has reformed is sinful and haraam. Evil nicknames fall in the category of gheebat.

Q. Sometimes I see such evil dreams which cause me extreme anxiety and despondency, e.g. having sexual relations with a mahram relative. Please advise.
A. A person is not liable for dreams. No matter how bad and evil a dream may appear, one is not apprehendable for it by Allah Ta'ala. One has no control over dreams. Furthermore, sometimes an extremely disgusting dream has a beautiful interpretation. One should therefore not become unduly perturbed when one sees such dreams. However, if one thinks of evil during one's time of awakefulness, then it is quite possible that the disgusting dream is the product of such evil thoughts which reflect themselves in evil dreams. If one is in the habit of evil thoughts, one should repent and refrain from such sinful thoughts.

Q. Is it Waajib on children to support their wealthy aged parents?
A. If the parents are by the means to support themselves, it will not be obligatory on the children to maintain them. However, they will still derive abundant thawaab for whatever service and kindness they render and show to their parents.

Q. What is the time period for making masah on leather socks and from what times does this period commence?
A. Masah on khuffain (special leather socks) is valid for 24 hours for a Muqeem (resident) and 72 hours for the Musaafir (Traveller). This time commences from the time the wudhu breaks. Khuffain should be put on while one has wudhu. It may be put on at any time during the state of wudhu. If the wudhu breaks for example at 3 pm while one has donned the khuffain, then masah may be made each time the wudhu breaks thereafter for 24 hours, i.e. until 3 pm the next day.

Q. After burying the mayyit, people adopt several ways of dua/faatihah. What is the proper way?

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A. After burial, whoever wishes, may stand at the graveside silently reciting any portion of the Qur'aan, Tasbeeh, etc. then he may ask Allah Ta'ala to bestow the thawaab of the recital to the mayyit and to forgive him / her (the mayyit). The hands should not be raised when making dua in the Qabrustaan. All other customs in vogue are bid'ah. The practice of Talqeen is valid according to the Shaafi Math-hab. But Hanafis should not practice it.

Q. A seller agreed to sell his products to me for cost price plus 5%. After I paid him, I discovered that he had inflated the price and had deceived me. What right do I have in terms of the Shariah?
A. It is haraam for a person to deceive. It is Waajib for the seller to adhere to this agreement. It is not permissible to inflate the cost price. However, you may not claim a refund of the extra amount you have paid. The only option available to you is to cancel the sale and take a full refund, if you wish.

Q. My ex-wife took me to court and demanded an exhorbitant sum for maintenance. I arranged an out-of-court settlement with her. Is she entitled to this money by virtue of the out-of-court agreement?
A. No, she is not entitled to it. The out-of-court settlement was imposed on you. You had no option. It was the lesser of the two evils. It is haraam for her to usurp your money in this way with the aid of the kuffaar court. She is in reality devouring fire into her stomach. Rasulullah (sallallahu alayhi wasallam) said that the Fire of Jahannum has a greater claim over a body which has been nourished by haraam.

Q. Over the past few years I have been very sick. Doctors and Aamils could do nothing for me. I was under the treatment of Aamils for a very long time and I have my doubts about their genuineness. Each Aamil has a different potion and each one has a different diagnosis. But my parents force me to submit to the treatment of Aamils. I only have yaqeen in the Duroods and Duas which I recite daily with 41 times Surah Faatihah. I am now well for the past two years, but my parents are still looking for another Aamil because I am thirty and not yet married. I now refuse to see an Aamil. My refusal is causing problems with my parents. I just can't face another Aamil and go through all their weird forms of treatment. I am contented with Surah Faatihah and Dua. Am I disobedient for refusing to see an Aamil?
A. No, you are not disobedient. Your parents are in grave error for trying to force you to see these Aamils. Your yaqeen in the Words of Allah Ta'ala is adequate. In fact, now that you are cured, it is a grave injustice for your parents to compel you to see Aamils simply because you are not yet married. You will get married only when Allah Ta'ala wills. Continue with your Thikr and Dua. Rasulullah (sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every sickness. One must have yaqeen. You need not accept this unjust instruction of your parents. Furthermore, you are fully within your rights to refuse seeing male Aamils.

Q. I am a new Muslim having embraced Islam recently. How does one decide which Math-hab to follow?
A. Adopt the dominant Math-hab in your locality if among them are Ulama-e-Haqq (True uprighteous Ulama) from whom you can gain guidance. If you are unable to acquire Deeni guidance and teaching reliably from members of the dominant Muslim community in your area, then make an endeavour to cultivate a relationship by correspondence with reliable Ulama elsewhere. In short, adopt one of the four Math-habs whose teachings you can easily acquire.

Q. During the state of Ihraam, a person broke off a piece of broken toe-nail. Does he have to pay any compensation?
A. There is no penalty for having broken off this nail.

Q. If the muhrim accidentally or forgetfully pulled out several hairs of his beard, what penalty has to be paid?
A. If more than three hairs were removed, the Sadqah Fitr amount has to be given.

Q. Is it permissible for women in ihraam to wear jewellery?
A. Although permissible, it is better to refrain.

Q. If a minor who has not reached the age of buloogh (puberty) accompanying his parents on Hajj, commits any violation of ihraam, should Sadqah or Dum penalty be paid?
A. There is no penalty for the violation a minor commits in the state of ihraam.

Q. Is it permissible to use scented soap while in ihraam?
A. It is not permissible. Using such soap makes one liable for the Sadqah penalty. The Sadqah Fitr amount should be given to the poor for this violation.

Q. According to the Hadith a woman may apply perfume which has colour, but not perfume which has fragrance. Is it permissible for her to use fragrant perfume at home for the sake of her husband?
A. Yes, she may use fragrant perfume at home for her husband. But, while she exudes fragrance, she may not leave the home precincts. Rasulullah (sallallahu alayhi wasallam) said that a woman who applies perfume and passes by a gathering of men is like an adulteress.

Q. When making masah of the ears, should the right ear first be done just as the right hand and right foot are first washed?
A. Masah of both ears should be done simultaneously.

Q. Why are woman not allowed to perform Salaat in the Musjid when this was allowed during the time of Rasulullah (sallallahu alayhi wasallam)?
A. We are the followers of the Sahaabah and we believe that the Sahaabah understood the teachings of Rasulullah (sallallahu alayhi wasallam) better than the whole world full of Muslims. We believe that the Sahaabah were the most devoted followers of Rasulullah (sallallahu alayhi wasallam) and we abide by the command of our Nabi (sallallahu alayhi wasallam), viz., "Incumbent on you is my Sunnah and the Sunnah of my righteous Khulafa." The Sahaabah prohibited women from coming to the Musjid, hence we follow them. We choose to remain in the Naaji (Saved) Group known as the Ahlus Sunnah who follow the Sunnah of Nabi (sallallahu alayhi wasallam) and the Sunnah of his Sahaabah. If you wish for a more detailed discussion on this question, write to the YMMA, PO Box 18594, Actonville, 1506 for our book, WOMAN IN MUSAAJID.

Q. Reading your Majlis, I was really astonished at your attitude towards the Taliban movement. I had the good fortune of meeting Osama Bin Ladin, and spent half a day with him. just him and myself. I mentioned to him what you said about him and the Taliban . . . he expressed grief that an Aalim is doing the work of the Americans and Enemies of Islam . . . I therefore beseech you to stop this slandering of the Taliban. My observation is that you are reporting from the Yehudi controlled Media and enemies of the Ulema in Pakistan and other countries that have the same views as yours . . .
A. Molvi Sahib! Either you are completely ignorant, dense in the brains or confounded liar peddling some worldly motive. Only man who is devoid of every vestige of truth will stoop to such naked lies and nafsaaniyat as you are guilty of in your letter of nafsaani diatribe. For a moment we shall presume that you are not a liar, but are merely stupid and ignorant inspite of your Molvi/Maulana title. Since you have taken the liberty of accusing us of 'slander', please define the Shar'i meaning of slander (buhtaan). After you have defined it, and in case you are too ignorant to define it, seek the aid of others of your ilk, then weigh each of the fourteen facts which we have presented to you. Perhaps the density of your brains and the intensity of your hasad and bugdh preclude you from a correct appraisal of the facts we have presented, therefore we better educate you, not only for your benefit, but also for the benefit of those who lack insight to the conspiracies, tricks, deceptions and corruption underlying the filth known as 'politics'. Our comments and conclusions regarding the Taliban are based on the facts which we have gathered by our own investigation.

Let it be known that **NOT A SINGLE** medium (paper, radio or television) reported these facts. We defy you to state which institution of the 'Yehudia Media' had reported any of these facts. When not a single institution of the 'Yehudi Media' had reported these facts, then your claim is not only gheebat, but worse — it is pure buhtaan (slander and fabrication).

If you have any respect for the Imaan you carry in your heart, then refute the validity of any or of all the facts we have presented for our stand on the Taliban. All those who have been reading the Majlis for the past number of years will dismiss with contempt and will be aghast at your stupid invective that we are 'doing the work of the American and the enemies of Islam'. I think that we can safely claim that there is no more intenser concept of orthodoxy and Sunnah than the propagation of the Majlis. The Taliban fall way short of the true Sunnah of Rasulullah (sallallahu alayhi wasallam). You accuse and slander us of 'doing the work of the American' while the Taliban are in Washington craving for American and UN recognition. You accuse us, while the Taliban are dancing to the tune of America and Pakistan in their so-called Jihaad. You accuse us, while the Taliban consort with and allow all the enemies of Islam — the myriad of kuffaar — under a variety of guises in the form of relief agencies to operate freely in Afghanistan. You accuse us, while the kuffaar world has a field day in Afghanistan with its treacherous shuttle diplomacy stratagems. How can people grovelling at the feet of America and other kuffaar wage a Jihaad for the sake of I'la Kalimatullaah?

Molvi Sahib! If you are not a liar, then at least you are too dull in the brains to understand what is actually happening in Afghanistan. If wool has been pulled over your eyes and the eyes of other Ulama, then don't expect us to allow the wool to be pulled over our eyes. May Allah Ta'ala guide you and open up your eyes to enable you to see falsehood as falsehood and truth as truth.

Wara'

OF GREATER IMPORTANCE than abundance of Nafl acts of Ibaadat is abstention from sin. Abstention from sin, e.g. restraining the nafs from gheebat, is very difficult. Such abstention is termed Wara' on which the Ahadith stress much. (Hakimul Ummat)

A. This is a baseless belief. Although the belief is baseless, one should not fling off one's shoes and leave them in just any way. Every ni'mat of Allah Ta'ala should be treated correctly and placed correctly. It is bad to leave one's shoes upside down. They should be placed in an orderly and neat way.

Q. Is it permissible to touch the Qur'aan with a piece of cloth if one is without wudhu?
A. If the cloth is not sewn onto the Qur'aan's cover, it is permissible.

Q. I have, after the death of a non-Muslim, said that he is in Jahannum. Later I realised the error of my statement and repented. I realised that only Allah Ta'ala knows the state of a person's heart. In terms of the Hadith will my claim rebound on me?
A. Although the sin is grave, sincere taubah (repentance) obliterates all sins. Repent and have yaqeen (firm conviction) that Allah Ta'ala has forgiven you. A Mu'min should always reflect before speaking. A wrong statement can lead to disastrous consequences.

Q. Is it permissible to allow non-Muslims to stand in the Salaat rows of Jamaat Salaat?
A. Non-Muslims, firstly are perpetually in the state of spiritual and physical impurity—kufr and janaabat. Rasulullah (sallallahu alayhi wasallam) commanded that there should be no gap between the musallis in the saff (Salaat-row). Any gap is occupied by shaitaan. When a man spiritually and physically polluted with kufr and janaabat respectively, stands next to the Musalli, it is akin to shaitaan standing alongside. Salaat is Fardh on Muslims, not kuffaar. The 'salaat' of the non-Muslim in the saff is a mockery. Salaat without Imaan is not valid. Even a Muslim without wudhu standing in the saff will spiritually distract and disturb a conscious Musalli. To a far greater degree will a non-Muslim standing

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alongside cause a disturbance and ruin of spiritual tranquillity. It is not permissible to allow non-Muslims to stand in the Salaat saff.

Q. I am hearing conflicting claims made about Ibn Taimiyyah. Some go to the extent of branding him a kaafir. Is it alright to read his books?
A. Although Ibn Taimiyyah was a man of considerable knowledge, the authorities of the Shariah describe him as a man whose zaahiri (academic) knowledge was more than his understanding. Ibn Taimiyyah deviated from the path of the Ahlus Sunnah Wal Jama'ah. He violated the Ijma' (Consensus) of the Ummah in many masaa-il. Since he had gone astray, laymen should not study his books. The danger of deviation is grave.

Q. In America we have the Qiblah controversy. Some say the Qiblah is north east while others claim it to be south east. Some persons, therefore, verify with a compass the Qiblah when they happen to visit a Musjid whose Qiblah direction they are not sure of. What does a person do when he is not sure of the Qiblah of a particular Musjid?
A. There is no need to verify a Musjid's Qiblah with a compass. In fact, there is no need to embark on this futile and un-Islamic practice. When you enter a Musjid, perform Salaat in the direction indicated by the Mihraab. You are not obliged by the Shariah to ascertain the direction in a Musjid. The Mihraab is adequate evidence for the Qiblah direction. Simply perform your Salaat and disappear without creating any controversy with a confounded compass. Ignorance is a destructive disease, hence people resort to ways and methods which are in conflict with the Ta'leem of Islam.

Q. What is the Shar'i status of a Muslim who mocks at Purdah and denounces it as retrogressive and refuses to accept that Purdah is part is Islam?
A. Such a person has renounced his Imaan. He is no longer a Muslim.

Q. If jewellery or any object contains 50% gold and 50% base metal, does Zakaat have to be paid?
A. This jewellery/object will be regarded as gold and Zakaat has to be paid.

Q. Is it permissible to give Sadqah to non-Muslims?
A. Nafl Sadqah (voluntary or optional—non-compulsory) charity may be given to even non-Muslims.

Q. I intend to go for Hajj. I had made gheebat of some people. Do I have to go up to them seeking forgiveness before I go for Hajj or will taubah suffice?
A. If they are aware of the gheebat, then it is compulsory to go to them for pardon. If you don't the Hajj will not efface the sin. If they are not aware of the gheebat, taubah and dua for the victims of your gheebat will suffice.

Q. A person is able to stand in Salaat, but is unable to make Ruku' and Sajdah normally. He makes the Ruku' and Sajdah by signs. Should he stand when reciting Qira't?
A. It is better that he sits and performs Salaat. Although he is able to stand, it is best (afdhal) for him to perform Salaat sitting.

Q. What is the position of a Nikah when the husband every now and again in anger utters talaaq to his wife? Over the years a man has uttered talaaq dozens of times to his wife.
A. She is no longer his wife. If a man has issued or uttered talaaq thrice to his wife, the nikah has terminated even if he uttered the talaaqs in anger or joke and even if the three talaaqs were spread over a number of years. The woman must separate from the man, she is no longer his wife. It is haraam for them to live together.

Q. If one eats during the time of Sehri without intending to fast the next day but later during the morning resolves to fast, will the fast be valid?
A. Whether one participates in Sehri or not and whether one had intention in the night to fast or not, the niyyat for fasting will be valid until about one hour before Zawwaal (midday). If until this time (i.e. one hour before Zawwaal) one had not eaten anything, one may commence fasting. This niyyat will be valid for Nafl and Sunnat fasts. If it is a Qadha fast of Ramadhaan, for example, then it is necessary to have made niyyat (intention) from the night time, i.e. before Subh Saadiq.

Q. If the Imaam is a musaafir (traveller), he will obviously perform two raka'ts Zuhr, Asr and Isha. What should the muqtadis who are not musaafirs recite when they stand to complete their Salaat?
A. They should not recite Qira't. They should simply stand for a while. The minimum duration for the validity of the qiyaam (standing position) is the time it will take to recite Subhaanallah thrice. While Qira't will not be recited, the Ruku' and Sajdah tasbeehs, Tahmeed, Takbeer, Tashahhud, Durood, Dua and Salaam will be recited.

Q. What is Qunoot Naazilah and when should it be recited?
A. Qunoot-e-Naazilah is recited on occasions of a national or communal calamity, danger or fear. It is a special dua which is recited during the second raka't of Fajr after the Ruku'. After Ruku' and before going into Sajdah, i.e. during the Qaumah position, the Imaam will recite the Dua known as Qunoot-e-Naazilah. The musallis will remain standing with their hands at their sides. The dua should be recited with humility and the tone should be softer than the Qira't tone. The Muqtadis should punctuate the Dua with 'Aameen' every now and again. Aameen should be said silently. The Muqtadis may also repeat the Dua silently if they have memorized it. There are several versions of the Dua which could be recited. Qunoot-e-Naazilah should not be continued for more than a month.

Q. On entering the Musjid if one sits down immediately and thereafter gets up for Tahyatul Musjid, will the Salaat still be valid.
A. The Salaat will be valid. However, the Sunnat way is to perform Tahyatul Musjid on entering the Musjid, i.e. before sitting down. One should therefore not unnecessary first sit down.

Q. Should Tahyatul Musjid be performed each time on entering the Musjid?
A. The Masnoon duty will be discharged if Tahyatul Musjid is performed once during a day. However, it is permissible and better to perform it each time one visits the Musjid.

Q. After performing two raka'ts Tahajjud, I discovered that it was Fajr time. In other words, I had performed the two raka'ts after Subh Saadiq by mistake. Thereafter I made two raka'ts Fajr Sunnat Salaat. What was I supposed to have done in this case?
A. If you were certain that the first two raka'ts were performed after Subh Saadiq, then these two raka'ts will be regarded as being the two raka'ts Sunnat of Fajr. There is no need to perform another two raka'ts when such an error happens.

Q. Some people believe that after childbirth the woman has to wait for forty days to pass before she is allowed to take ghusl and start with Salaat. Is this correct?
A. As soon as the Nifaas (after childbirth blood) ends, it is compulsory for the woman to bath and perform Salaat. She should not wait for forty days. Forty days is the maximum Nifaas period. If the blood continues even after forty days, then Nifaas will be forty days and the excess is known as Istihaadhah. At the end of forty days (i.e. of the bloods continues for this period) she should take ghusl and perform Salaat even if the bleeding has not ended.

Q. Some Ulama say that there is no Masnoon method of cutting the finger and toe nails. We have been taught a special way which many Ulama claim to be Sunnat. What is the Sunnat method of cutting the nails?
A. Imaam Muslim states in his Sharhul Muslim:
"Cutting the nails is Sunnat..... It is Mustahab to commence with the forefinger of the right hand, then the middle finger, then the ring finger, then the little finger and lastly the thumb. Thereafter begin with the little finger of the left hand, then the ring finger, then the middle finger, then the forefinger and finally the thumb. Thereafter begin with the little toe of the right foot and end on the little toe of the left foot."
This is the Mustahab method. Those who deny it are in error.

Q. Is it permissible for a Sunni female to marry a Shiah man?
A. It is not permissible for a Sunni woman to marry a Shiah man nor is it permissible for a Sunni man to marry a Shiah woman.

Q. My daughter has married a Qaadiani. Although I have severed my ties with her, her mother insists on visiting her. Is it permissible for the mother to visit her daughter?
A. The marriage of your daughter to the Qaadiani is not valid. Qaadianis are not Muslims, hence marriage with them is not valid. You acted correctly by severing ties with her. Your wife may visit her only with the intention of convincing her to abandon her life of zina in the company of the kaafir. She may not visit her simply for the sake of keeping up relationship with her. If the daughter refuses to abandon the man, then it will not be permissible for her mother to maintain a relationship with her. She should then not visit her.

Q. During Rasulullah's (sallallahu alayhi wasallam) Expedition of Tabuk, he and the Sahaabah came across the remains of the nation of Thamud. He instructed the people to cover their faces and move on quickly. Why did he issue this instruction?
A. The Nation of Thamud was destroyed by the Ghadab (Wrath) and punishment of Allah Ta'ala. The whole region is under the curse of Allah Ta'ala. When passing through an accursed place, one should not linger and 'enjoy' the scene. Such places are not to be visited as kuffaar tourists do. Allah's punishment may descend on those who visit such places for enjoyment. The fear which Rasulullah (sallallahu alayhi wasallam) had for the punishment of Allah Ta'ala constrained him to order everyone to move on quickly. It is also quite probable that it was revealed to him to leave the accursed place as quickly as possible. Some people who had baked some bread with water obtained from the region were ordered to refrain from eating the bread and to give it to the camels. They were also prohibited from drinking the water of the region of curse and calamity. They were even ordered to refrain from making wudhu with the water of the region. From this attitude and instruction of Rasulullah (sallallahu alayhi wasallam) it will be understood that it is not permissible for Muslims to tour and visit (like kuffaar tourists do) places which were destroyed by the Wrath, Curse and Punishment of Allah Ta'ala. Such places are the Dead Sea region which was the abode of the sodomites who were destroyed by the Malaaikah. Hadhrat Loot (alayhis salaam) was their Nabi. The ruins of the nation of Aad in Jordan, likewise, should not be visited. Allah's athaab in either spiritual or physical form may suddenly overtake the Muslim tourist.

Q. Is it permissible to curse a person who has committed gheebat of one?
A. Invoking the la'nat (curse) of Allah Ta'ala is an exceptionally grave act. If the person deserves the curse—and most certainly the one who indulges in gheebat is deserving of Allah's la'nat—the curse will fall and destroy such a person. One should, therefore, not take advantage of the permissibility to curse just everyone who causes distress to one. We are instructed in the Qur'aan to overlook the evil others do to us. One who commits gheebat washes away the sins of the person whom he has targeted with his gheebat. He therefore does his victim a favour while he severely harms himself. When you hear someone has made gheebat about you, restrain yourself and ask Allah Ta'ala to guide the person suffering from the disease of malice and envy.

Q. When going down for Sajdah does the knees touch the ground first or the hands?
A. The knees should touch the grounds first.

Q. If a person is unable to fast due to either extreme old age or such sickness which does not permit fasting and at the same time he cannot afford to pay fidya, what should he do?
A. Istighfaar will suffice. He should repent. Whenever he is by the means he should pay the fidya.

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Pakistan plays along with the Taliban. Should the Taliban cease to act in the interests of Pakistan, the latter will leave no stone unturned to destroy the Taliban.

The issue involved is not the reason and motive of Pakistan's support for the Taliban. The issue is that the irreligious, anti-Islam, satellite of America, viz., Pakistan is supporting the Taliban. That Pakistan is American's slave and agent, cannot be denied. Since the Taliban rely to a great degree on Pakistani aid, they are compelled to submit to Pakistani policies which are formulated in Washington.

For its own motives and America's interests, Pakistan is keeping alive the Kashmir conflagration, not for the sake of Islam or the Kashmiri Muslims, but for its own worldly motives. Pakistanis are allowed to openly participate in activity in Kashmir. (We cannot term the Kashmiri fight as a Shar'i Jihad. It is an American 'jihad'.) On the other hand, Pakistan has an entirely opposite policy towards Tajikistan which also shares a common border with Afghanistan. A Jihad is being waged there. The brutal communist regime is still in control. The Muslims of Tajikistan have been subjected to horrendous atrocities. But, since it is in conflict with American policy to support the Tajikistani Muslims, it has become a crime in Pakistan to support the Tajikistan Mujahideen. While support for the Kashmiri 'mujahideen' is not only encouraged, but actively provided by the Pakistani ISI (Intelligence Service), Muslims who participate in Tajikistan are jailed. Pakistani Muslims are not allowed to join the Jihad in Tajikistan. Yet Pakistan supports the Taliban.

Since it is Pakistani/American policy to refrain from supporting the Mujahideen of Tajikistan, the Taliban is prepared to establish ties with the kaafir communist murderers of Tajikistan for the purpose of 'trade'. The Taliban has no fight with the communist government of Tajikistan inspite of brutal atrocities perpetrated by the kaafir authorities of Tajikistan. Only a handful of sincere Pakistani Mujahideen supports the Tajikistan bretheren waging their Jihad. Even if the Taliban are inclined to assist their Tajik Muslim brothers in Tajikistan, they dare not declare any such desire publicly. The Pakistani-American-Taliban co-operation pact precludes support for the Mujahideen of Tajikistan, but strongly advocates co-operation and peace with the communist government of Tajikistan—a vile government responsible for the murder, torture and extermination of countless thousands of Muslim men, women and children. The first casualty of this unholy alliance with Pakistan and America is the Mujahideen of Tajikistan who are denied aid.

What the Taliban and its supporters fail to realise is that co-operation with the fussaaq government of Pakistan is tantamount to submission to Pakistani-American policies. It means intervention and dictation by Pakistan at the behest of America. Acceptance of aid from Pakistan is accompanied by the strings of the kufr policies of America dictated by the Pakistani ISI.

TELEVISION

When the Taliban gained control, they outlawed television. Television sets were smashed and hung up on trees as a lesson. They resorted to this measure because they believe television is evil, that it destroys the morals and Imaan of the nation and that it is haraam. The prohibition of television introduced by the Taliban is supposed to be a purely Shar'i measure. It is a law imposed on the populace for the sake of Allah Ta'ala. If the Taliban's motives are sincere and true, this law cannot be adulterated to accommodate Pakistan's kufr and immorality. During November 1996 we personally observed thousands of new television sets being transported across Afghanistan. In three days at Kandhar, the Taliban capital, we counted more than 20,000 (twenty thousand) television sets—brand new—in transit to Pakistan. The duty-free televisions are imported by Pakistani traders and find their way into Pakistan via Afghanistan. The number of televisions was not limited to 20,000. We simply stopped counting the trucks. It will be understood from this that tens of thousands of new televisions are allowed to be transported across the Islamic state of Afghanistan with the overt consent and approval of the Taliban hierarchy, by a government claiming to rule in accordance with the Law of Allah Ta'ala.

When we broached this anomaly with senior Taliban, including the governor of Kandhar, governor of Kabul and the Minister of Information, they had no rational argument for this grave crime of allowing the transport of televisions to Pakistan. The gist of the argument of the two governors was: Television is haraam for use, i.e. for viewing. Transport is not viewing, hence it is permissible to permit the televisions to be carried across Afghanistan. According to both governors, the Ulama have issued their fatwa of permissibility for the transit of televisions.

We responded as follows: The purpose of transporting televisions is for viewing and use. The televisions are being transported to Pakistan where Muslims will be viewing evil and thereby contaminating their Imaan and destroying their Akhlaaq (moral characters). If viewing television is haraam in Afghanistan, how can it be permissible in Pakistan? Are the Pakistani Muslims then not regarded as Muslims by the Taliban? Does Islam cease at the borders of Afghanistan? We prodded them with these questions without succeeding in eliciting from them any rational answer. They simply had no Shar'i and no logical argument to put up in defence of their haraam condonation of television-transport.

Furthermore, the Taliban government derives huge amounts of revenue by way of taxing every truck passing through Afghanistan. The money and Pakistani needs (even though immoral) and policy thus dictate the terms. To appease Pakistan, the Taliban have to allow their territory to be used for haraam.

The answer proffered by the Minister of Information in Kabul, provided clearer insight into this puzzle. He argued that Afghanistan was dependent on Pakistan for almost everything, even for the western sweets which the Afghans habitually put into their mouths before drinking bitter tea. If the Taliban had to ban the transit of televisions, Pakistan would reciprocate in other ways, e.g. close the border. We did, however, inform the Minister that it is rather naive to believe that Pakistan would close the border simply because the Taliban prohibit the transport of television. Even when grave acts of so-called international violations occur, borders are not summarily closed. Such a move is resorted to when the situation or relationship between the states has deteriorated to a dangerous level of hostility. Furthermore, if it is assumed that Pakistan will indeed close the border on account of the ban on television, this should not deter the Taliban from executing their holy Shar'i mandate of upholding the Law of Allah Ta'ala. After all, they do and should understand that Allah Ta'ala is the Sole Raaziq. If this is a true and live belief, the Mu'min will not be concerned about the evil plots of the kuffaar and fussaaq.

In Kabul, right opposite the Ministry of Information, we observed several shops having television sets on open display. In other parts of Kabul too were televisions on display in shops. According to Hadhrat Mufti Nizaamuddin Saheb, televisions are no longer sold in Kabul shops. Since he had visited Afghanistan very recently, we shall accept his assurance. But, as far as the transit of tens of thousands of televisions is concerned, Hadhrat Mufti Nizaamuddin Saheb had no knowledge. He claims that he did not see any televisions being transported possibly because he does not understand English, hence could not read what the boxes contained.

AN EMOTIONAL REACTION

While we were explaining the television anomaly, Maulana Jameel's facial expression darkened. We could discern the rise of his emotions. But, since he had no rational, no logical and no Islamic reason for defending this crime of the Taliban, he exercised control over his emotions. But, he was searching for an outlet. When we mentioned that the Pakistani Aalim who had accompanied us, asked the Taliban: "Is Pakistan your Raaziq? Do you not believe that Allah Ta'ala is your Raaziq?", Maulana Jameel Saheb displayed the usual emotionalism which criticism of the Taliban evokes. He blurted out to us: "You should ask the Maulana in Quetta what has he done for prohibiting television in Pakistan!". In his emotional outburst, Maulana Jameel contended that the Pakistani Maulana has no right to speak on this issue. He was equally guilty of television, hence he has no right of criticizing the Taliban. The Pakistani Maulana should stand on the border and stop the trucks bringing the televisions to Pakistan. In this way, the Maulana chanted irrationally and emotionally.

We too were constrained to adopt emotionalism to silence the Maulana Saheb. We asked him to present rational and cogent reasons for the crime of the Taliban on this issue. Criticizing the Pakistani Maulana for having stated the truth is not the answer to our objection. Such emotional answers unrelated to the criticism have no bearing on the reality. When there was no logical and Shar'i answer with which to defend the Taliban, the only reaction was a display of emotion.

Neither Mufti Nizaamuddin nor Maulana Jameel could refute our claim. When we had asked one of the Taliban security personnel in Kabul why were some shops openly displaying televisions for sale, he responded that if an order is received from above (i.e. from the authorities), it will take only five minutes to clear the shops. Within five minutes every television will be smashed. But, since there were no orders, they could not act.

Again it will be seen that co-operation with Pakistan constrains the Taliban to bow to fisq and kufr pressure even if the Displeasure of Allah Ta'ala has to be courted in the process.

SALAAT

On our first visit to Afghanistan under Taliban control, a beautiful and effective system for observance of Jamaat Salaat was introduced. Throughout Taliban region, all roads were closed at Salaat times. Everything came to a standstill and the Musaajid could not cater for the abundance of musallis. Second and third Jamaats had to be made on account of the abundance of Musallis. On our second visit, we observed that this beautiful system had been abandoned. No one could provide any cogent answer for this evil abandonment and gross dereliction of the first duty of the Islamic State, viz., to enforce Jamaat Salaat.

According to Hadhrat Mufti Nizaamuddin Saheb, he had a few months ago observed that this system was still in practice. Perhaps they have re-introduced it, Allah knows best. But, we had observed its abandonment after its success.

At the governor's house which is used by members of the state and state visitors, there is no system for Salaat. Right on the premises or in the Taliban's headquarters in Kandhar we observed the lax attitude towards Salaat. Even while the Zuhr and Asr Salaat were performed, many present at the governor's house did not attend the Jamaat. Some sat idling around. Others sat smoking hookah, others involved in non-essential activities. When this topic was broached, Maulana Jameel Saheb again became emotional. He attempted to detract from the issue by endeavouring to argue the permissibility of smoking hookah. Whether smoking hookah is permissible or not, was not the issue under discussion. We were discussing the neglect of Salaat and what we had personally observed, not lapped up from western media as the blind supporters of the Taliban baselessly allege.

TALIBAN WASTAGE

Mufti Nizaamuddin Saheb as well as many others explained the difficult straits of the Taliban—their poverty and hardships. We were told of the suffering of the widows, orphans and the maimed. We were told that on many a day, they did not have even dry roti to eat. In fact, from Baluchistan, truckloads of roti were sent for the struggling Taliban. Well, we simply cannot accept this argument because of what

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we had seen. On both our visits in 1995 and 1996 we observed that the Taliban were eating the best and most delicious foods. Especially, the hierarchy and all government appendages, receive the best food thrice a day. Fresh meat is served daily. Food wastage is a grave problem. In the Hadith, bread is termed Sayyidut Ta'aam (The Leader of Food). But, the dishonour which bread (roti) is subjected to in Afghanistan breaks one's heart. In their barracks, in their government houses and elsewhere we saw piles of roti being dumped. Bundles of uneaten and partially eaten bread were scattered and laying in small heaps all over the show. This is due to the traditional wasteful style in which the Afghans eat their roti. We shall not burden readers with an elaboration of this traditional style.

While we shall not dismiss Hadhrat Mufti Nizaamuddin's claim, we are compelled to present an interpretation. Perhaps the contribution of truckloads of roti was occasioned by special circumstances. But, there is no starvation in Afghanistan. Allah Ta'ala is the Raaziq and He provides for all. However, when people dishonour and insult the Ni'maat (Bounties) of Allah Ta'ala, He restricts the barkat and sometimes snatches away the favours.

Another aspect of wastage is the Taliban's obsession with wasteful constructions. At the governor's house in Kandhar where there is not even a proper system for enforcing Jamaat Salaat, the Taliban hierarchy deemed it appropriate to build a Musjid in the spacious grounds. The governor's house is a large mansion with numerous outbuildings. It was the house of some Afghan communist official in the former communist government. The house has very large rooms standing vacant. Few people visit the place. The Taliban hierarchy considered it necessary to build a Musjid in the yard of this house. On South African standards it is a simple structure, but on Afghanistan standards, especially in the present climate of poverty and ruin, it is a very costly project. Our main argument against the construction of this Musjid in the enclosure, is the waste of money. Waste because the Musjid is entirely unnecessary. When there are large vacant rooms which can be transformed into a Jamaat Khaanah or one of the outbuildings could even be proclaimed a Musjid, there is absolutely no need for a Musjid. Although some people do attend the Musjid, ten times the number attending can be accommodated in the large rooms standing vacant. The Taliban have built another 30 wayside Musjids for travellers. This was during the initial period when Salaat was enforced. Now, these Musjids lie idle. There was no need for these structures at this juncture of the Taliban's precarious existence, especially when they have countless thousands of widows, orphans and maimed to feed and clothe.

We are told of poverty and suffering in Afghanistan, yet the Taliban manage to find large sums of money to waste on unnecessary buildings. On this question too, Maulana Jameel reacted emotionally, he could not understand the Shar'i argument against building Musjid constructions if there is no need. His emotional reaction was: "What will the world say if they hear that there is no Musjid at the government house?" Even if the world has much drivel to say, of what concern is it to the Taliban? Even today, the enemies are saying much about the Taliban in a disparaging way. The world is criticising much all aspects and laws of Islam. Muslims are not expected to react to stupid criticism of the world. A Musjid should not be erected as a reaction to 'world criticism'. If there is a Shar'i need, it is entirely another matter. Anyhow, Maulana Jameel Saheb's argument is devoid of substance because the world at large does not even know of the existence of the Kandhar governor's house. As far as the world is concerned it is a non-existent entity. Conscious Muslims who happen to visit the governor's house and all offices and buildings of the government in Afghanistan cannot help but abhor the filth and untidiness which constitute salient features of the scene. The basic Islamic teaching of Nazaafat (cleanliness) is an alien concept in Afghanistan, not only Afghanistan, but in all Muslim countries which have appointed the west as leaders.

BID'AH CONSTRUCTIONS

In Kandhar there is a public square where lie buried several martyrs. The graves are in bid'ah style, solidly built and concreted. On our first visit we had seen this square with its graves. On our second visit we noted that hundreds of thousands of rupees had been spent to renovate and tile these graves. Instead of demolishing the haraam bid'ah grave structures, the Taliban give further impetus to acts of bid'ah. When the Taliban manage to find the funds for such waste, the argument of the orphans, widows and the maimed will not exercise much appeal.

HOSPITALS AND ORPHANAGES

On our recent visit we had made several attempts to be shown hospitals, orphanages, etc. Inspite of several Taliban promises to show us these institutions, they were never honoured. There appeared either a reluctancy or an indifference to show us any of these institutions. Although hospitals and the likes are always presented as argument when soliciting funds, the reluctancy to show us these places appeared strange. Later we discovered that a number of kuffaar relief agencies are all maintaining these institutions. In view of this, the little we may have been able to offer would not be significant. The reliance is on these kuffaar agencies to maintain the hospitals, orphanages, etc.

DEENI TA'LEEM

The system of Deeni Ta'leem has completely broken down in Afghanistan. The war argument is not a cogent reason for the neglect shown in this field. If the present indifference to Deeni Ta'leem is not abandoned, the next generation in Afghanistan will be men devoid of Deeni Ilm. The argument of lack of funds is also not valid. Funds are available for erecting unnecessary Musjids and structures of bid'ah. Why are funds not available for Deeni Ta'leem? Furthermore, Deeni Ta'leem does not require elaborate buildings. There is an abundance of unused buildings and vacant Musaajid in Afghanistan. A Madrasah comprises of Ustaadhs and pupils. Any place could be utilized for a Madrasah.

BID'AH AND SHIRK

Bid'ah and Shirk in the form of grave and relic worship are much in evidence in Afghanistan. While the Taliban adopted stern measures to impose the burqah on all westernized and communist women, they did absolutely nothing to eliminate the mazaars and the grave-worship practices. Grave-worship is perpetrated right under the noses of the Taliban. But, it is of no significance to them. Closing these darghas and eradicating this shirk and bid'ah pose no great problem. The Taliban could court the displeasure of thousands of people by the imposition of Purdah and the order to keep beards, yet they strangely overlooked bid'ah and shirk which should be accorded prior attention.

Rasulullah (sallallahu alayhi wasallam) came firstly to eliminate shirk. Shirk negates Tauheed. If shirk is allowed to flourish, the laws of Purdah, etc., are meaningless. It appears that the Taliban are more concerned with enforcing certain aspects of the Shariah which are part of their traditional way of life. Purdah and keeping beards are traditional in Afghan society. If the motivation is purely Deeni, the first attack should have been against shirk and bid'ah. After all, this was the first thrust of the mission of Risaalat.

On this issue again Maulana Jameel Saheb had nothing but emotionalism to display. His retort was that we desired the establishment of 100% of the Shariah overnight. But this is not a reasonable answer. The expectation is not the introduction of 100% of the Shariah overnight. Our advice is simply the observation of priorities in the correct order. Just as the Taliban had the ability and the will to impose Purdah, to smash televisions, to force males to keep beards and to introduce aspects of Hudood and Qisaas, so too it is only expected of them to utilize greater force and apply greater concern and urgency to the eradication of shirk and bid'ah. These are the worst sins for which there is no automatic forgiveness.

The first part of the mission of all Ambiya was the elimination of shirk. After Tauheed was ingrained in the hearts, followed the Furoo-aat (the detailed rules) of the Shariah. A government which tolerates shirk and bid'ah cannot be termed a true Shar'i government even if it smashes televisions, introduces Purdah and forces males to keep beards.

QISAAS

Qisaas is the Shar'i punishment for intentional and unjustified murder/killing. The murderer is handed over to the heirs of the murdered person for either execution or pardon. If they pardon him, they gain Allah's pleasure. If they execute him, they act within the ambit of their Shar'i right. But, the Qur'aan Majeed commands that the limits of Qisaas be observed. There should be no injustice and no excess committed when putting to death the murderer. One of the requirements of Qisaas is the incumbency of executing the murderer with only the sword. No other way of execution is permitted by the Shariah. Killing with the sword exercises a two-fold benefit: 1) The gory scene acts as an adequate deterrent for criminals. 2) It is the most humane method of slaying a person. It is the only painless (relatively speaking) way of execution. Death is swift in seconds. Yet, Afghanistan, inspite of being a rural, backward and traditional land, has been unable to apply this law of the Shariah. People are put to death by relatives who have to shoot the murderer. In one case, the murderer was slaughtered with a knife. The correct way is to smite the neck with one swift blow of the sword.

When a Shar'i law is introduced it is imperative to introduce it with all its requirements. If there are no swordsmen capable of effecting Qisaas with the sword in all Afghanistan, then the Taliban should send a couple of their chaps to Saudi Arabia or elsewhere to gain expertise in this art. Afghanistan has good ties with Saudi Arabia. The Saudis have recognized the Taliban as the official government of Afghanistan. It is therefore very simple for the Taliban to either go to Saudi Arabia to learn how to wield the sword or to invite Saudi executioners to train some Taliban in this art.

AMERICAN AND UN

The Taliban craving for American and UN recognition is very disturbing and disconcerting. Why should an Islamic government seek to woo the enemies of Islam? Why does senior members of the Taliban hierarchy have to visit Washington and crawl for American and UN recognition and support?

Why do the Taliban desire to perpetuate the plethora of kufr forces in the form of the many relief agencies in Afghanistan? If they truly have Yaqeen in Allah, they will know that the Qur'aan says that Allah Ta'ala will enrich whomever He wishes. If Muslims turn truly to Allah Ta'ala, they are in no need of America and United Nations? What is the need and the urgency for kuffaar recognition? As long as the Taliban endeavour to acquire American and UN recognition, they will have to crawl at the feet of the kuffaar—American kuffaar and United Nations kuffaar. Why should the Taliban permit the multitude of kuffaar to interfere in their affairs? Why are the Taliban allowing all this stupid and un-Islamic 'shuttle' diplomacy? Are the Taliban not men of Islam? Are they incapable of deciding their own fate? Do they require kuffaar to dictate to them and chalk out the paths of peace for them? What nonsense are the Taliban speaking by their assertion and acknowledgement of a 'national' or 'broad-based' government for Afghanistan? How can a broad-based government comprising of all the ethnic, even kaafir, groupings ever constitute a Shar'i government? How can the Taliban even think of having un-Islamic and anti-Islamic men such as Pahlwan, Mas'oud, Rabbaani, the Shiahs and the communists to constitute part of an Islamic government?

EXPEL THEM!

The truth is that inspite of the Taliban knowing that it is impossible to establish an Islamic government in

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collusion with anti-Islamic groups, they have to reluctantly tow the line which the kuffaar west is seeking to impose on Afghanistan. The only answer for the myriad of kuffaar agencies in Afghanistan is to expel them all—to boot them out ignominiously—and if necessary to take to the mountains and fight the shayaateen. America and all the other kuffaar are too scared to engage Mujahideen in the mountains. They at least possess sufficient intelligence to understand that they cannever succeed and gain victory in the mountains of Afghanistan if they are pitted against even small bands of sincere Mujahideen. They lack the stamina and will for any protracted Jihad which Muslims are capable of waging from mountains and jungles. The conspiracy is therefore to drain the Ummah and sap the energy and power of Muslims by dangling infront of them technology, wealth and worldly comforts. This love for the Dunya will prove the ruin of the Taliban and of any other Muslim community.

INDEPENDENCE

As long as the Taliban will be reliant on Pakistan, it will have to be submissive to the latter's policies which are formulated by America. The gravest threat to the Taliban is the kufr army of Pakistan. Without Allah's Aid, the Taliban is no match for the Pakistani army. It will take only a few hours for the Pakistani army to demolish the Taliban infrastructure in Kandhar. Kandhar is just around the corner for Pakistan. There is no barrier to block the Pakistani army from asserting control in Kandhar if American policy dictates this course. Kandhar is only a few hours by road from the Pakistani border. A swift operation by the Pakistani army will put paid to all Taliban hopes. The Taliban on account of the embrace by its patron, Pakistan, is under severe Pakistani pressure. Pakistan is aware of all the weaknesses of the Taliban. The Taliban are dependent on Pakistan for even telephone installations. The only way for true independence is for the Taliban to embark on massive Deeni—Ta'leemi and Tarbiyat—programmes and projects. It is essential to develop Taqwa and introduce every dimension of the Sunnah. Only then will the Help of Allah Ta'ala arrive in full measure. By reverting to their primitive and traditional ways, the Afghan society will be truly independent. They will then be able to stand on their legs and dictate the terms even if they have no telephones, radios and the advantage of sophisticated technology.

The Muslim world has enjoyed the benefits of western technology for over half a century. But instead of progressing, they have retrogressed and degenerated. They are all today grovelling at the feet of the kuffaar. There exists today not a single independent Muslim state. Every Muslim country is the slave of some kaafir power. The Taliban have the opportunity. They must learn to stand on their own legs on the platform of the Shariah. Partial allegiance to the Shariah is of no significance.

Our critics, especially the senior Pakistani Ulama who have ties with the Taliban hierarchy will be rendering the Taliban and the Ummah a great service, if they can understand the problem and bring these faults and defects to the notice of the Taliban.

EVIL MOTIVES

Pakistan and its western master, USA have their motives—evil motives—for supporting the Taliban. As long as they are able to manipulate the Taliban for their own purposes, they will tolerate the 'fundamentalist' movement. If any policy of the Taliban does not serve the global interests of America, either the Taliban will have to abandon it or court the wrath and displeasure of these enemies. The Taliban have to prepare for this eventually. Its greatest threat is Pakistan. If the Taliban are deficient in Taqwa and Roohaaniyat, they will not succeed in any confrontation with Pakistan. Their fate will be similar to the fate of the Islamic movement which was ruthlessly, brutally and most mercilessly crushed by the evil Pakistani army in Malaqand, one of the northern districts of Pakistan. Both the Ulama of Afghanistan and Pakistan were peculiarly silent on that occasion.

May Allah Ta'ala guide and aid this fallen and ruined Ummah.

MUSJIDUL AQSA

SIX MILLION RAND FOR WHAT?

FOR A DUBIOUS, LOST AND FUTILE CAUSE!

A CALL IS being made to the South African Muslim community to contribute more than 6 million rand for renovations to be effected to Musjidul Aqsa. In the past we did notify the Muslim public to refrain from supporting any call for funds for this purpose. The reasons for our stand are again submitted to the Muslims of South Africa so that they understand the futility of contributing to a lost and misguided 'cause' –a cause which has no merit.

While the Ummah is languishing in misery on a variety of fronts–poverty, disease, homelessness, jahaalah and the satanic onslaught of kufr by the kuffaar missionaries–misguided people are calling for huge sums to be squandered in projects of dubious worth and futility. Halaal wealth should be dispensed in such avenues which are morally and spiritually productive–in avenues which invite the pleasure of Allah Ta'ala–in ways which will serve the Ummah correctly and fruitfully.

Musjidul Aqsa, besides having its own sources of income is favoured by the attention of many affluent kings, sultans (or tin-top sultans) wallowing in wealth and by governments of Muslim lands. Musjidul Aqsa has universal appeal and propaganda value. Furthermore, Musjidul Aqsa is under the joint supervision of Jordan and Israel. The security officials and police of these two states have Musjidul Aqsa in their clutches of control and subjection. The Ummah should not be called on to contribute for the bricks mortar and tiles of the building. It is the duty of the Jordanian government to raise funds for the renovation of Musjidul Aqsa if indeed the Musjid is in need of funds. Large amounts have been already donated by Saudi Arabia. If more millions are required it can be easily acquired from the oil-rich Gulf States by a simple appeal from King Husain under whose jurisdiction Musjidul Aqsa is presently, ofcourse with Israeli and American consent and connivance.

Those who are urging the South African Muslim community to contribute 6 million rands should focus their attention on King Husain, King Fahad and the Gulf States, not forgetting the Sultan of Brunei who sports 365 Roll Royces.

Musjidul Aqsa is at the heart of every Muslim. Every Muslim is concerned with this ancient and holy relic of Islam. It is only next to Musjidun Nabawi of Madinah Tayyibah. To the great shame and misfortune of the Ummah, this sacred Musjid is today in the hands of the Israeli kuffaar. It is in reality a sad episode of conspiracy aided by the kuffaar who are in control of governments in Muslim lands.

All over the world, organizations and offices have been set up to raise funds for the renovation and development of Musjidul Aqsa. Fund-raisers tour the world playing on the Islamic sentiments of the Ummah in an endeavour to raise maximum funds which will supposedly be utilized for the welfare and development of the Musjid. But the reality is that Musjidul Aqsa is not in need of any funds for its upkeep. It is our Islamic duty to put the following facts in front of the Muslim community of the world:

1) Musjidul Aqsa has a monthly income of approximately 100,000 U. S. dollars which are collected from kuffaar tourists. Daily about 300 un-Islamically clad kuffaar in various degrees of impurity (hadth and janaabat) enter the Musjid. Each tourist is charged 10 dollars.
2) Every Friday a considerable sum is collected from the tens of thousands of musallis at the Musjid.
3) During the year 1995, Saudi Arabia contributed a sum of 32 million dollars (R120 million).
4) Over a period of years in the very recent past, millions of dollars have been collected throughout the world, especially from countries such as U. S. A., Britain, South Africa, the Gulf States, etc.

In spite of the vast resources it has received and which are at its disposal, the Musjid is in a state of neglect. Nothing is right at Musjidul Aqsa. The building, the carpets, the outside and the inside of Musjidul Aqsa are in gross neglect

Each entrance is guarded by a kaafir Israeli soldier and a Jordanian faasiq soldier. While kuffaar tourists are freely allowed into the Musjid on payment of 10 dollars, foreign Muslims are hassled or harassed for passports. Not even a Muslim name nor the recitation of the Kalimah is sufficient proof being a Muslim in the opinion of the fussaaq Jordanian police collaborating with the Israelis.

A few minutes after the Isha Salaat, musallis are herded out because the caretaker wants to leave. Funds for the Musjid are collected from the Ummah at large, but Muslims are not given the opportunity to worship in the Musjid in peace.

THE MUJLISUL ULAMA OF SOUTH AFRICA HEREBY EXHORT ALL MUSLIMS OF THE WORLD TO REFRAIN FROM CONTRIBUTING FUNDS TO ANYBODY COLLECTING FUNDS ON BEHALF OF THE MUSJID. THE MUSJID IS NOT IN NEED OF FUNDS. COLLECTIONS FOR MUSJIDUL AQSA SHOULD NOT BE AUTHORISED BY THE RESPONSIBLE MUSLIM JAMAATS. THE COMMUNITY SHOULD SEVER RELATIONSHIP WITH ORGANIZATIONS AND OFFICES ESTABLISHED TO RISE FUNDS FOR MUSJIDUL AQSA AND INDUCE THESE OFFICES TO SHUT DOWN. THERE IS NO ISLAMIC MERIT FOR WASTEFUL AND

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Rasulullah's Choice

DURING HIS LAST illness, when Rasulullah (sallallahu alayhi wasallam) was unable to lead the Sahaabah in Salaat, he instructed Hadhrat Ibn Zam'ah (radhiyallahu anhu) to tell Hadhrat Abu Bakr (radhiyallahu anhu) to lead the Salaat. As Ibn Zam'ah left he met Hadhrat Umar (radhiyallahu anhu) at the door with a group. Hadhrat Abu Bakr (radhiyallahu anhu) was not present. Ibn Zam'ah (radhiyallahu anhu) therefore told Hadhrat Umar (radhiyallahu anhu) to lead the Salaat. When Rasulullah (sallallahu alayhi wasallam) heard Hadhrat Umar (radhiyallahu anhu) reciting the Takbeer loudly, he (Nabi-sallallahu alayhi wasallam) exclaimed: "No! No! Allah and the Muslims do not want anyone other than Abu Bakr. Allah and the Muslims do not want anyone other than Abu Bakr. Allah and the Muslims do not want anyone other than Abu Bakr." Thus, Hadhrat Abu Bakr (radhiyallahu anhu) led the Salaat.

The emphasis of Rasulullah (sallallahu alayhi wasallam) on the Imaamate of Hadhrat Abu Bakr (radhiyallahu anhu) indicated that he was Rasulullah's (sallallahu alayhi wasallam) choice for the Khilaafate.

"Seek aid for your needs with concealed charity." (Hadith)

A PIOUS LADY

AMONG THE NOBLE ladies of the Taabieen was Hadhrat Muaathah Adwiyyah (rahmatullah alayha). Her fear for Allah and her disillusionment with this world denied her any rest and sleep. Whenever the day would rise, she would say: "Perhaps I shall die today." She would then spend the entire day until the evening in ibaadat fearing and anticipating the sudden arrival of Maut. She could not tolerate the thought of being oblivious of Allah's Thikr for a single moment. When it was night time, she would again say: "Perhaps I shall die tonight." She would then spend the entire night in ibaadat, fearing that she would become unmindful of Allah Ta'ala if she fell asleep. When sleep overwhelmed her, she would run around in the house to banish sleep. She consoled herself by saying: "The time for sleep is ahead (i.e. in the Hereafter)." Daily in the 24 hours, she would perform 600 raka'ts Nafl Salaat.

A JAAHIL

AN AALIM WHO does not practice in accordance with his knowledge is a jaahil (ignoramus). He is a lover of the world. Shaitaan too is a great aalim. Amal (i.e. practice according to Ilm) distinguishes an Aalim from shaitaan. (Hadhrat Maulana Ashraf Ali Thanvi)

SHI'I KUFR DOCTRINE OF WILAAYAT

WILAAYAT ACCORDING TO Shi'ism is not a political concept. It is a religious doctrine of fundamental importance. In fact, it has greater importance than even Nubuwwat and Risaalat in terms of Shi'i theology. It is the pivot of the Shiah's Imaan and Najaat (Salvation in the Hereafter). Minus this doctrine, there is no salvation in the Aakhirah according to the Shiah religion. Without acknowledging the doctrine of Wilaayat, a person will be everlastingly condemned to burn in the Fire of Jahannum. However, in the interests of their political goals, Shiahs conceal their true belief and conception of Wilaayat.

Unsuspecting, unwary and ignorant Muslims of the Ahlus Sunnah are duped into understanding that the Shiahs regard Muslims as brothers. But this is far from the truth. When Muslims of the Ahlus Sunnah are condemned to everlasting perdition in Jahannum according to Shiah belief, for not accepting the doctrine of Wilaayat, then how can they be our brothers? Their highest and most authentic books of theology outline in detail the meaning of their doctrine of Wilaayat. It is even a concept superior to Nubuwwat (Prophethood).

In this concept, the first and most important requirement is the Wilaayat of Hadhrat Ali (radhiyallahu anhu) whom the Shiahs believe to be their first infallible, sinless and divine Imaam. Many Muslims labour under the misconceived idea that the difference between Muslims and Shiahs is merely a difference pertaining to the political dimension of Khilaafat, viz., while Shiahs believe Hadhrat Ali was or had to be the first Khalifah, Sunnis believe Hadhrat Abu Bakr is the first Khalifah. The difference is not of a political nature. It relates to fundamental doctrinal belief. It is an issue of Imaan and kufr. Wilaayat is a Shi'i religious doctrine of the highest fundamental importance. It is a concept impregnated with kufr.

In Kitaabul Hujjah of Al-Kaafi (the highest Shi'i kitaab) it is recorded that Abdullah Ja'far whom the Shiahs believe was their sixth infallible Imaam, said:

> "Our Wilaayat is the Wilaayat of Allah. Never was a Nabi sent (to earth) but with it." (Vol. 1, page 437)

Muhammad Al-Baqir is reported by the Shiahs to have said:

> "I swear by Allah! In the heaven there are seventy ranks of angels. If entire mankind assembles to count the number of each rank among them, they will not be able to do so. Verily, they all believe in our Wilaayat."
> (Kitaabul Hujjah of Usool-e-Kaafi, Vol. 1, Page 437)

Abu Abdullah Ja'far (the sixth Shi'i Imaam) is reported to have said:

> "There is no Nabi, no man, no human being, no jinn and no angel in the heavens or earth, but we (the Shiah Imaams) are the Hujjats (Divine Proofs and Authorities) over them. Allah did not create any creation but He presented our Wilaayat to them (for acceptance). Allah established us over them." (Tafseerul Burhaan of Buhraani, page 26)

The highly placed Shi'i mufassir (commentator), Al-Buhraani, writes in the introduction of his tafseer that someone from among the companions of Ali narrated:

> "Amirul Mu'mineen (i.e. Hadhrat Ali)—alayhis salaam—said:
> 'Verily, Allah Azza Wa Jal presented my Wilaayat to the people of the heavens and the earth. Whoever acknowledged it, acknowledged it, and whoever denied it, denied it. Yunoos (i.e. Nabi Yunoos—alayhis salaam) denied it. In consequence (of his denial) he was imprisoned in the stomach of the fish (and held there) until he acknowledged it (the Wilaayat of Ali)."
> (Basaairut Darajaat, page 10, Vol. 2. Narrated from Tafseerul Burhaani)

Even the Ambiya have not been spared from the kufr calumnies of the Shiahs. A grave falsehood has been attributed here to Hadhrat Nabi Yunoos (alayhis salaam).

It is also narrated in Basaairul Darajaat that Muhammad Bin Muslim said:

> "I heard Abu Ja'far (the sixth Imaam) say:
> 'Verily, Allah took from the Ambiya a pledge on the Wilaayat of Ali."

Narrating from As-Sumaali, Al-Kulaini records that Abu Ja'far said:

> "Allah revealed to His nabi (sallallahu alayhi wasallam):
> 'Adhere to that which has been revealed to you. Verily, you are on the Straight Road."
>
> He (i.e. Abu Ja'far) said: "Verily you (i.e. Muhammad) are on the Wilaayat of Ali. The Siraatul Mustaqeem is Ali."
> (Al-Kaafi, Vol. 1, page 417)

Al-Buhraani, the Shi'i commentator says:

> "Verily, Allah never sent a Nabi except after he had acknowledged the Wilaayat of the Ahl-e-Bait. Verily, the raising of Ambiya has been for this (i.e. for establishing the Shi'i concept of Wilaayat/Imaamate)."
> (Al-Burhaan, page 339)

Presenting another fabrication attributed to Rasulullah (sallallahu alayhi wasallam), Al-Burhaani states in his tafseer that Nabi (sallallahu alayhi wasallam) said that he heard Allah say:

> "Ali Ibn Abi Talib is My Hujjat over My creation. He is My Noor in My City and My Trustee of My Knowledge. I shall not cast into the Fire the one who recognizes Ali even though he disobeys Me, and I shall not allow entry into Jannat for the one who denies him (Ali) even if he obeys Me."
> (Al-Burhaan, page 13)

The aforegoing explicit references from Shi'i sources will convey that the pivot of salvation and the bedrock of Imaan is not belief in Tauhid, but is the acknowledgement of the Wilaayat of Ali even if accompanied by disobedience to Allah Ta'ala.

In another categoric assertion of the pivotal importance of Wilaayat, Al-Burhaani states in Al-Burhaan, page 20:

> "The Imaamiyyah unanimously aver that whoever

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An Anecdote of Sabr

THE FOLLOWING ANECDOTE should be a good lesson in Sabr.

Once there was seen a woman of exceptional beauty making tawaaf of the Ka'bah. Her beauty constrained people to exclaim that she lit up the world with her beauty. Someone commented: "Until today never was such a beautiful woman seen. Perhaps her beauty is because she has no care and no worry." When the woman heard this, she said: "What have you said? I am overwhelmed with grief. My heart is smitten with sadness. There is no one to share my grief with me." She then narrated her heart-rending story as follows:

> "My husband slaughtered a goat for Qur'baani. My two young sons were playing nearby. The third child, an infant was in my lap. I went to prepare the food. The elder of the two sons said to his younger brother: "Come, I shall show you what father did with the goat. The younger son happily agreed. The elder son then slaughtered the younger one. When he realised what he had done, he fled into the mountain where a wolf caught and devoured him. His father who went out in his search was lost in the wilderness. Finally he died of thirst. Meanwhile, when there was a long delay and an ominous silence, I went out to investigate. The infant in my absence pulled the pot from the fire. The boiling contents spilling over, killed the baby. After sometime when all this heart-breaking news reached my eldest daughter who was married, she suffered a severe shock and died. Now I am left alone to bear all this grief."

When the woman was asked: "How do you manage to survive with all this grief?", she replied: "The result of Sabr is goodness. Those who panic and display impatience gain nothing."

MEETING KHIDHR

ON HIS TRAVELS in a wilderness, Hadhrat Ibraahim Khawwaas (rahmatullah alayh) was overwhelmed by thirst. There was no water in sight in that desolate desert. The extreme heat and thirst became unbearable and he collapsed unconscious. Soon he felt some water being sprinkled on his face. When he opened his eyes he saw a very handsome young man on horseback. Hadhrat Khawwaas continues: "He gave me water to drink. He instructed me to accompany him. After a very short while he suddenly said to me: "Look, what are you seeing ahead?" I looked and exclaimed: "It is Madinah Munawwarah!" He instructed me to descend from the horse, and said: "Convey my Salaam to Rasulullah (sallallahu alayhi wasallam) and say that your brother, Khidhr sends his Salaams."

HUSBAND AND WIFE GHEEBAT

DISCUSSION BETWEEN HUSBAND and wife involving others is never considered to be gheebat. Husband and wife happily discuss the affairs of outsiders and in the process disparage them. Never do they ever stop to think of the category the Shariah assigns to such conversation. Gheebat as defined by Rasulullah (sallallahu alayhi wasallam) is a true hurtful statement about a person who is absent. Even if the statement is true, but will grieve the person if it is reported to him, it will be gheebat which is worse than fornication according to the Hadith.

It is not permissible for husband and wife to discuss unnecessarily about others in a disparaging way. Such idle talk is morally destructive and it eliminates the barkat from the home. It is a major sin.

Effects of Deeds

AN INNER DEFECT (spiritual or moral) is given an external (physical) manifestation by Allah Ta'ala on the person's appearance so that it becomes possible to be cautious of such a person. However, such signs cannot be given the status of certitude and they do not constitute Shar'i evidence. They remain in the domain of signs and indications. People of intelligence are able, therefore, to discern the character of people from their outward appearance.

Some (Shar'i authorities) are of the opinion that every action, be it vice or virtue, asserts a form on the external appearance of a person.

(Hadhrat Maulana Ashraf Ali Thanvi)

HADYAH

A GIFT PRESENTED to gain some worldly motive is not hadyah (gift). It is a bribe. When a gift is presented for gaining an answer to a Istiftaa (question), it is a wage, not hadyah. If the motive for the gift is to gain thawaab, it is Sadqah, not hadyah. Hadyah is a gift presented purely out of muhabbat (love) for the Muslim.

(Maulana Ashraf Ali Thanvi)

Rasulullah's Ghusl

WHEN IT WAS time for giving ghusl to the mubaarak body of Rasulullah (sallallahu alayhi wasallam), the Sahaabah were in a quandary. They did not know if the garments of Rasulullah (sallallahu alayhi wasallam) should be removed or not. While they were discussing this issue all of them miraculously fell asleep. Whilst they were sleeping they heard a voice instructing that the garments of Rasulullah (sallallahu alayhi wasallam) should not be removed. Thus, Rasulullah (sallallahu alayhi wasallam)'s holy body was bathed with his clothes on.

THE HEART OF IBRAAHEEM

HADHRAT ZUNNUN MISRI (rahmatullah alayh) narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam):

> *"In my Ummah there will always be three men whose hearts will be like the heart of Hadhrat Ibraaheem (alayhis salaam). When one of them dies, Allah Ta'ala substitutes him with another."* (The number will therefore, always remain constant.)

The Cow Spoke

THE FOLLOWING EPISODE is narrated in the Hadith: "A man placed a load on a cow. The cow turning towards him spoke (in human tongue): "I have not been created to be loaded. I have been created to till the land." The people hearing this, exclaimed: 'Subhaanallaah! How wonderful! The cow speaks.'

When this incident was reported to Rasulullah (sallallahu alayhi wasallam), he said: "It is true. I, Abu Bakr and Umar confirm it."

This is a Saheeh Mash-hoor Hadith.

THE QIBLAH

(By Hadhrat Mufti Muhammad Shafi—rahmatullah alayh)
—Extracted from Tafseer Ma-aariful Qur'aan—

IN COMMANDING MUSLIMS to face Baitullah during Salaat, the Qur'aan-e-Hakeem uses the phrase 'Shatral Musjidul Haraam'.

This phrase clarifies several important rules pertaining to Istiqbaal-e-Qiblah, which will be explained now.

1) Although the actual Qiblah is Baitullah which is called Ka'bah, facing it is possible if physically viewed. It is very difficult for those to whom the Ka'bah is not visible to face the actual building. In the imposition of its laws, the Shariah of Muhammad (sallallahu alayhi wasallam) makes it simple and easy as far as possible. Hence, the terms Musjidul Haraam, instead of Baitullah or Ka'bah, are used in the aayat. In relation to the Ka'bah, Musjidul Haraam is a considerably wider area. Comparatively, it would be easier to face it from distant places.

2) The ease in facing the Qiblah direction is further augmented by the choice of the word شطر (direction). It would have been correct to have said: الى المسجد الحرام (towards Musjidul Haraam). Instead, شطر المسجد الحرام (the direction of Musjidul Haraam) appears. The term شطر (shatr) has two meanings, viz., the middle of something and the direction of something. In the unanimous opinion of the Mufassireen, the meaning in the context of this aayat is direction. Thus, greater latitude in facing the Qiblah has been permitted. It is not necessary for those in distant lands to be facing directly Musjidul Haraam. The direction in which Musjidul Haraam is situated suffices for the validity of Salaat. (Bahr Muheet) For example, in relation to the people of Pakistan, India and other eastern countries, Musjidul Haraam is to the West. Thus, facing the West suffices for the discharge of the obligation of *Istiqbaal-e-Qiblah.*

DETERMINING THE QIBLAH

Some people have exhibited stark ignorance by claiming that Salaat in many of the Musaajid of the world is not valid because the Musaajid diverge from the Qiblah by a couple of degree. This is gross ignorance which creates unnecessary controversy and disunity among Muslims.

The Shariat of Islam is here to endure until Qiyaamah It is the law to be followed by all nations of all regions, be they city-dwellers, village-folk, foresters, islands-dwellers or mountain-folk. Since Islam is the universal Shariat, its laws have been thoroughly simplified to enable the diverse populations of the world to readily practise in accordance therewith. The Shariah has, therefore, not made incumbent the use of scientific instruments to determine the direction of the Qiblah. Divergence of a couple of degree will not affect the validity of Salaat. In one Hadith, Rasulullah (sallallahu alayhi wasallam) states the position with even greater clarity.

"The Qiblah is between East and West."
(Tirmizi)

This statement of Rasulullah (sallallahu alayhi wasallam) was meant for the inhabitants of Madinah Tayyibah, whose Qiblah was located between East and West towards the South. This Hadith, in fact explains the word *shatr*— ' that the direction of Musjidul Haraam is sufficient. However, when constructing a Musjid, it is advisable and best to plot Qiblah towards Baitullah as accurate as possible.

The method of the Sahaabah, Taabieen and Salf Saliheen was straightforward and simple. The yardstick for determining the Qiblah was the nearest Musjid built by the Sahaabah. Even new Masaajid adopted the direction of an existing Musjid. These new Musjids acted as models for other Musjids erected later in their vicinity. In this way the Masaajid of the whole world were erected—every successive Musjid adopting the Qiblah—direction of the previous one in its vicinity.

THE CORRECT WAY IF ASCERTAINING THE QIBLAH

The correct way of ascertaining the direction of the Qiblah in the various geographic regions of the world is the way of the pious predecessors (Salf-e-Saliheen), which has been handed down to us, generation after generation, viz., the adoption of the Qiblah of existing Musjids. In most lands, the noble Sahaabah and Taabieen had laid the foundations of Musjids and had determined the Qiblah. Later, more Musjids, using such existing Musjids as models, were erected.

Therefore, the existing Musjids are a sufficient guideline to determine the Qiblah for any new Musjid. There is no merit according to the Shariah in finding fault with the Qiblah direction of old Musjids. In fact, it is reprehensible to find fault with the Qiblah directions of existing Musjids. Such fault-finding leads to needless controversy and disruption in the community. This attitude sometimes leads to criticism of even the Sahaabah and the Taabieen. At times it is brazenly claimed that the direction of Qiblah fixed in certain places by even the Sahaabah and Taabieen is incorrect. Such claims are utterly fallacious and highly reprehensible. On this basis, the renowned Aalim of the eighth century, Ibn Rahb Hambali (rahmatullah alayh) forbade the employment of scientific instruments for determination of the Qiblah.

Price of a Sigh

IN A HADITH-E-QUDSI, Allah Ta'ala says:

"I am by those whose hearts are broken."

A young man has missed his Hajj. His grief knew no bounds. Sadly he let out a sign. When Hadhrat Sufyaan Thauri (rahmatullah alayh) heard the expression of the sigh of the grief-stricken young man, he said: "I have preformed four Hajj. I give you the four Hajj in exchange for your sigh." The young man readily and gleefully accepted the offer. The bargain pertained to the thawaab, i.e. the thawaab of the four Hajj of Hadhrat Sufyaan was transferred to the young man in lieu of the latter's thawaab for his sigh.

During the night, Hadhrat Sufyaan in a dream heard a voice saying:

"You have indeed struck a wonderful bargain. You have purchased a wonderful treasure cheaply. If the value of that sigh has to be distributed among the people of Arafaat, everyone would become wealthy.

In the endeavour to safeguard the Shariah, Molvis should not care for their own reputation. Even if they are disgraced in this endeavour.
(Hakimul Ummat)

An Evil Aalim

THE MASHAAIKH SAY that an Aalim who cultivates the companionship of the wealthy is an evil person. Hadhrat Sufyaan Thauri (rahmatullah alayh) said:

'A king who sits in the company of an Aalim is a noble person and an Aalim who cultivates the company of a king and destroys his knowledge is an evil person.'

Among the most despicable traits of Ulama in this age is their love for name and wealth. Their hankering after the world constrains them to adopt the companionship of the wealthy. The utilization of Ilm (Qur'aanic Knowledge) for the attainment of the despicable gains of the world is a malady in many learned men. They misuse their knowledge and their position in society to extract money and other worldly benefits from the wealthy. Some learned men shamelessly demand such benefits from wealthy members of the Jamaat. Out of embarrassment, people submit to the whimsical and nafsaani demands of such Maulanas. Finally they lose patience when they are persistently pestered for worldly gifts.

Such Ulama fall badly in the eyes of people. They disgrace themselves and bring disgrace to the entire Ulama Jamaat. People generally react emotionally and unjustly. When they see a few Molvies fleecing people, they are quick to brand all Ulama. Such worldly Ulama betray the Deen and Allah Ta'ala. They will not smell the fragrance of Jannat according to the Hadith of Rasulullah (sallallahu alayhi wasallam).

"Most assuredly, you will be questioned about the bounties (of Allah) on that Day (of Qiyaamah)." (Qur'aan)

Food—Allah's Bounty

AMONG THE ESSENTIAL etiquettes of eating food taught by Rasulullah (sallallahu alayhi wasallam) are:

① The plate should be cleaned out thoroughly with the fingers. No grain of food should be left in the plate. The plate too will then make Dua-e-Maghfirah (prayer of forgiveness) for the person who cleaned it.

② The fingers should be licked.

Respect for the ni'mat (the bounty of food) is emphasised in these acts. Every grain of food is Allah's bounty. It is haraam to dishonour any ni'mat of Allah Ta'ala. It is not permissible to wash down the drain grains of rice and other food as people are in the habit of doing. Most people are oblivious in this matter.

While a grain of rice may seem insignificant, one should understand that the food which stills our hunger consists of all these small and 'insignificant' grains. All the natural forces created by Allah Ta'ala went into the production of all these grains of food which people disrespect and discard into filthy sewerage drains because of their ingratitude.

When the bounties of Allah Ta'ala are dishonoured, He restricts the barkat. At times He may snatch away the Ni'maat. Bounties are appreciated only after they have been snatched away. Shukr for every grain of food is incumbent. Colossal amount of food are wasted and dumped. Such haraam waste is a special feature of haraam wedding functions. While most people fail to realise and feel the evil effects of their waste immediately, the Aarifeen and Auliya are called to account by Allah Ta'ala immediately they err.

Once an Aarif while eating a piece of bread, removed a small piece of burnt crust and discarded it. Immediately he was divinely reprimanded by way of Ilhaam (inspiration). It was said to him (i.e. revealed in his inspiration): "Our heavens and the earth spent their energies in the preparation of this bread which has been presented to you. But you disrespectfully remove the crust! Is this entire arrangement (of the forces of nature) futile?" The Aarif, full of remorse immediately picked up the crust and ate it.

Although it is permissible to abstain from eating burnt crust, the attitude of the Aarif was not tolerated on account of his very close proximity to Allah Ta'ala. His rank demanded that every aspect of Allah's creation be honoured and appreciated.

Ta'weez and Dua

DUA AND RECITATION of Qur'aanic verses are more efficacious than Ta'weez. Ta'weez is more appropriate for children or those who lack the ability to recite. There is greater effect in reciting the Words of Allah Ta'ala than keeping the words written on a paper.

ARTIFICIAL LOVE

"ARTIFICIAL LOVE (i.e. love for a woman) is truly a punishment. Since the man involved in this love derives imaginary pleasure, he does not institute measures to prevent it (or to save him from this calamity)." (Hadhrat Maulana Ashraf Ali Thanvi)

"Adherence to customs (i.e. unsubstantiated customs) is a barrier for understanding realities (spiritual realities)." (Hakimul Ummat)

THE ULAMA

SOMEONE ASKED HADHRAT Abdullah Ibn Mubaarak (rahmatullah alayh):
"Who are the true men?" He replied: "The Ulama." Obviously the reference is to such Ulama who are uprighteous Standard Bearers of Islam—those Ulama who are truly the Heirs of the Ambiya.

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SHI'I CONCEPT OF WILAYAT

denies the Imaamate of an Imaam (i.e. any one of the twelve Shiah Imaams) and rejects what Allah has made incumbent regarding obedience to the Imaam, is a kaafir and deviate who deserves to remain everlastingly in the Fire.....

It is not permissible for anyone among the people of Imaan to give ghusl (to the dead body) of an opponent of the truth of Wilaayat nor is it permissible to perform Salaat (Janaazah) for him."

APES AND PIGS!

KUFFAAR GENERALLY DELIGHT in portraying Islam in bad light. From time to time the cranks among the kuffaar will depict Islam in blasphemous hues to cause hurt to the followers of Islam. The most recent such attempt is the grotesque Israeli caricature of Rasulullah (sallallahu alayhi wasallam) and the Qur'aan Majeed depicted by a Jew in Israel. Answering these villainous and blasphemous portrayals of Islam, the Qur'aan-e-Hakeem says:

> "Say (O Muhammad, to these Yahood and Nasaara): Should I not inform you of a worse consequence by Allah than that (evil portrayal of your falsehood)? (Worse than your portrayal) are those on whom Allah's curse has settled
>
> – those whom Allah has cursed and those on whom He has cast His Wrath and those whom He had made into apes and pigs while they worshipped the devils, they are the worst and they have strayed the furthest from the Straight Road."

(Aayat 60, Surah Maaidah)

The worshippers of baatil are in reality pigs and apes according to the Qur'aan. Even those who have not been physically transformed into these lowly specimens of beasts are in reality pigs and apes in their hearts. While they have human external forms, they have the hearts of apes and pigs. It is for this reason that they vent their malicious emotion in depictions of pigs.

HOG VIRUS STRIKES BRAZILIANS

AFTER AIDS ANOTHER dangerous virus has surfaced in parts of Brazil. Victims struck by this virus called the "hog" virus, either die or within a few days their faces are transformed to that of "pigs".

Scientists are busy working on a vaccine to prevent this disease from spreading and a cure for those already struck by this virus. Doctors have stated that this virus can spread by sneezing, coughing, transfer of blood and mixing of saliva. The unfortunate victim first develops a high temperature, then pain in all the joints, followed by internal bleeding, bleeding through mouth, nose and eyes. 95% of the 732 reported cases have died. Within days the faces of those surviving, turn to that of a 'hog' or 'pig'. The change is rapid and shocking scientists.

Doctors are reluctant to treat such patients who are even deserted by family members and friends who dearly loved them before this disease struck them. It is believed that the disease could spread like an epidemic, if not taken seriously.

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O YOU! BECOME APES!

(Qur'aan)

A NARRATION RECORDED in Fathul Baari and narrated by Hadhrat Anas (radhiyallahu anhu) informs of the calamity of human transfiguration into swines and apes:

> "Rasulullah (sallallahu alayhi wasallam) said: 'During Aakhiruz Zamaan (i.e. times near to Qiyaamah) people from my Ummah will be transfigured (disfigured) into apes and swines.'
>
> The Sahaabah asked: 'O Rasulullah! Even while they will be testifying that verily, you are the Rasool of Allah and that there is no being worthy of worship other than Allah?'
>
> Rasulullah (sallallahu alayhi wasallam) said: 'Yes. In fact they will even perform Salaat, fast and perform Hajj.'
>
> The Sahaabah asked: 'What will be the matter with them, O Rasulullah?!'
>
> Rasulullah (sallallahu alayhi wasallam) said: 'They will be indulging in music and (listening) to singing girls. They will be consuming wine. They will spend the night in such (haraam) entertainment. Suddenly in the morning they will rise as apes and swines.' "

From this Hadith it is clear that even Muslims will be overcome by this terrible punishment and Curse of Allah Ta'ala. This should be a warning for modernists and the libertine followers and emulators of the immoral West. They should heed this warning and not seek to legalize the haraam and immoral misdeeds of the kuffaar. Rasulullah (sallallahu alayhi wasallam) has spoken the Haqq and this Haqq will transpire.

Trade of Salvation

> "O People of Imaan! Shall I show you a trade which will save you from the painful punishment (of Jahannum)? (That trade is that) you believe in Allah and His Rasool, and that you wage Jihaad in Allah's Path with your wealth and your lives. This is best for you, if indeed you know."

(Aayat 11, Surah As-Saff)

THERE IS NO better trade and commerce than the transaction for procuring Najaat (Salvation) in the Aakhirah. Life on earth has been created to provide the means of exchange for the object of purchase which is the everlasting Success, Pleasure and Residence of Jannat. This price is Imaan and A'maal-e-Saalihah (Belief in Islam and virtuous deeds) as shown by Islam. It is a trade in which we are commanded to become engrossed. Engrossment in the perishable and ruinous trade and commerce of the world is not permissible. Such engrossment destroys the Aakhirah while not securing this world for the one who hankers after it.

VACCINE CAUSES POLIO

THE CENTRE FOR Disease Control and Prevention is changing its polio-vaccine recommendations to reduce the number of children who get polio from the oral form of the vaccine. Under current guidelines, most children get three doses of oral vaccine by age 2. But each year, eight to 10 children in the United States get polio from the oral vaccine, which contains live, but weakened, polio virus. The CDC now recommends, in most cases, that children get two doses of an injected polio vaccine containing dead virus, followed by two doses of the oral vaccine.

Tobacco and Cancer

U.S. RESEARCHERS SAID Wednesday they had found a cancer-causing chemical in the bodies of people exposed to second-hand smoke—the first hard evidence of how passive smoking can cause cancer. The compound, NNK, is found in the urine of people exposed to tobacco smoke but not in those who have not breathed someone else's smoke, Stephen Hecht and colleagues at the University of Minnesota Cancer Center in Minneapolis found. They told a meeting of the American Chemical Society in Las Vegas that NNK is found only in tobacco smoke. "This is the first time that a metabolite of a tobacco-specific lung carcinogen has been found in the urine of nonsmokers exposed to environmental tobacco smoke under field conditions," Hecht said in a statement released by organizers of the meeting. His team collected urine samples from nine hospital workers who were caring for smoking patients in a Canadian veterans hospital. They compared their samples to the urine of people who did not work around smokers. All the workers had signs of NNK in their urine, although at levels 70 times lower those found in smokers. NNK has been found to cause adenocarcinoma, one type of cancer, in animal studies. "Adenocarcinoma is the type of lung cancer that's most commonly found in nonsmokers who are exposed to environmental tobacco smoke," Hecht said. Doctors know that smoking causes cancer and heart disease and have strong evidence that second-hand smoke does, too. But tobacco companies argue that studies have not positively linked specific components of tobacco smoke with cancer-causing effects.

ZAKĀT

Our Condition of Acceptance

The aim of the **Mujlisul Ulama Zakāt Organization** is to guide Muslims in their Zakāt affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakāt themselves as far as possible. However, where Muslims find it difficult to distribute their Zakāt in accordance with the Shariah, they may divert their Zakāt to us. To enable us to distribute the Zakāt, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakāt in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakāt-payers.

BANGLADESH

THE INCUMBENT STRUGGLE

HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhl and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far 300 Maktabs in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted–in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed–in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

This is an ongoing struggle, and it is the incumbent Fardh of all Muslims, not only of South Africa, to aid this Project of Allah Azza Wa Jal. The Qur'aan says about such Projects of the Aakhirah:

> "O People of Imaan! If you aid Allah, He will aid you and plant your feet firmly (against your enemies)."

Every Muslim has the incumbent obligation to assist in this task of the Deen. Every contribution, be it little, but given with Ikhlaas (sincerity), will serve to gain much thawaab for the contributor. Your duas are also required, for the well-being and success of this Project. There are inimical forces among Muslims, even among the Ulama, who are bent on sabotaging this Work of Allah Ta'ala. But, they will miserably fail, for the Qur'aan-e-Hakeem declares:

> "They conspire to extinguish the Noor of Allah. But Allah will complete His Noor even though the criminals detest it."

In addition to our project in Bangladesh, we are also engaged in similar Deeni activities in other countries.

The cost of establishing a simple straw and bamboo structure which will serve as a Maktab for 50, 100 or even more children is approximately between R4,000 and R5,000 (US$1,000 dollars).

The yearly maintenance cost for a Maktab is approximately R4,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more–double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work. Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
***Bank:* Standard Bank, Berry's Corner, Port Elizabeth**
***Branch Code:* 0517**
***Acc. No.:* 0806 45240**

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain if the amount has been correctly credited to us by the bank.

If the contribution is Zakaat do add a few extra rands to cover bank charges.

MARDOOD?

A MAN SHOULD not labour under the misconception of having been divinely accepted simply because he happens to be an Aalim, a Muhaddith, a Mufassir, a Faqeeh, a Haafiz and a Qaari. He should not entertain the idea of his piety on account of these excellences because it is quite possible that he is mardood (rejected) by Allah Ta'ala. Zaahiri kamaalaat (external attributes of excellence) are not proof of Maqbooliyat (Divine Acceptance). It is probable that we suffer from such a baatini (spiritual) vice which is abhorrent to Allah Ta'ala. **(Hakimul Ummat)**

Jamadil Ula 1418

ZAKAAT NISAAB R 460
MEHR-E-FATIMI R 1355

The Taliban-

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Dubious Links Create Valid Suspicion

state with the collaboration of the kuffaar. This suspicion also has valid grounds in regard to the Taliban on account of their dubious links with the enemies of Islam. Only time will tell if the Taliban are on a truly Islamic course. At this stage we can only hope and supplicate to Allah Ta'ala to give the Taliban correct understanding and to keep them on an Islamic course if they are sincere in their claims, or to bring them onto a truly Islamic course if they are part of some conspiracy.

SUPPORT FOR THE HAQQ

The Ummah should not be blinded by territorial gains and successes against opponents achieved by the Taliban. Their attitude and activities in relation to the Shariah and Sunnah have to be closely monitored. If it is established that the Taliban are truly the ambassadors of Islam, we do not think that there will be stauncher supporters for them than ourselves. Not even the present crop of emotional supporters, including the Pakistani Ulama, can at heart be greater supporters of men of the Haqq than ourselves. This will be simple to understand if the following simple facts are considered:

- While the Taliban smash televisions, the Pakistani Ulama are all (with rare exceptions) involved in this evil. They condone television. They appear on television and they do not speak out against this evil. Even Maulana Jameel Saheb audaciously made this claim in an emotional outburst. On this issue we are greater fundamentalists' than even the Taliban.

- The Pakistani Ulama do not attach the same (i.e. orthodox) interpretation to many aspects of the Sunnah as we believe and understand the Sunnah to be. Thus, in matters of Purdah, eating, dressing habits, etc., they display much laxity. The Taliban do display considerable rigidity in regard to Purdah. This rigidity has not been the consequence of Taliban domination. It has always been the attitude of Pathan society. Just like the Saudis, Pathan males in the pre-Taliban period, would rigidly enforce Purdah on their womenfolk even though the males will shave their beards and conduct themselves un-Islamically.

- The Pakistani Ulama's active and vociferous support for the Taliban, in our opinion, is merely on account of the irrefutable fact of the Pakistani ISI (Intelligence Service) and army being fully in support of the Taliban. The same applies to their vociferous support for the Kashmiri issue. There prevailed muted silence about two or three years ago when the Pakistani army ruthlessly and brutally crushed the Islamic movement in Malaqand. Indeed there were only some rare voices of Ulama proclaiming the Haqq. Since the Islamic movement of Malaqand did not enjoy the condonation of the Pakistani government and army, it had to be crushed. On the other hand, the Taliban enjoy the full support of Pakistan and America, hence everyone feels safe to howl his support from public platforms.

In short, to sum up our whole discussion, it must be observed that any movement which is supported by the Pakistani authorities and America cannot be accepted with open arms. We have to be wary even though the leaders of the movement may be sincere. We have to bide our time until truth is thoroughly and clearly established. If it transpires in the course of time that the Taliban are truly speaking the ambassadors of Islam, no Muslim, least of all us, will entertain negative attitudes towards them.

not permissible. It is haraam to imitate the customs of the kuffaar.

MUSJIDUL AQSA

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DUBIOUS ACTIVITIES.

Millions of Muslims are suffering in conditions of grinding poverty and grovelling in squalor and filth all over the world. Millions of ignorant Muslims in starving conditions are exposed to the predatory activities of kuffaar missionaries. Funds are required to combat such heart-breaking conditions in which the Ummah is floundering. Funds should not be squandered in utter useless, wasteful and silly projects

QUESTIONS and ANSWERS

Q. If a person has no assets, is it still incumbent on him to make a wasiyyat for the payment of his fidyah/kaffaarah after his death?

A. Wasiyyat is incumbent only if one has wealth. When a person has assets then it is obligatory on him to direct that the fidyah (compensation) for his missed Salaats and Fasts and the Kaffaarah (penalty) for violated oaths and fasts be paid from his estate after his death. It then becomes incumbent on the heirs to honour the wasiyyat which will operate in one third of the value of the mayyit's estate.

Q. During the era of Nabi (sallallahu alayhi wasallam) were the Fardh, Waajib, Sunnat and Mustahab acts of the various forms of ibaadat prevalent?

A. If any act was not prevalent during the time of Rasulullah (sallallahu alayhi wasallam) then such act, i.e. pertaining to ibaadat, will not be ibaadat. Ibaadat has been ordained by Allah Ta'ala. The technical terms in which the Fuqaha have classified the various acts of ibaadat commanded by Allah Ta'ala, were formulated later for the benefit of the Ummah. But, all the acts of ibaadat existed because such acts were taught by Rasulullah (sallallahu alayhi wasallam).

Q. Who were Harut and Marut mentioned in the Qur'aan?

A. Harut and Marut were two Angels sent to earth as a trial for people. They were sent to teach sihr (magic). Before imparting sihr to anyone, they would warn the person that by learning this type of knowledge his Imaan would be destroyed. If the person insisted, they would impart sihr to him and the student would lose his Imaan.

Q. Is it permissible to take out Retirement Annuity and Asset Builder policies?

A. All such insurance policies are riba contracts, hence haraam.

Q. Is it permissible to work in a grocery store which stocks haraam products such as haraam meat and alcohol?

A. While it is permissible to work in such a store, it is not permissible to handle the haraam products. If the worker will have to handle the haraam products, then it will not be permissible to work in such a place.

Q. I paid my wife's Zakaat which was due on her jewellery for the past three years without her knowledge. Is the Zakaat discharged?

A. No, the Zakaat has not been discharged since you did not gain her consent. When paying another person's Zakaat, it is necessary to inform him/her and gain his/her approval. The Zakaat will again have to be paid. What you had paid will be a Nafl charity.

Q. What happens to the questioning of the grave when a person is cremated or devoured by a wild animal?

A. Barzakh is a place of existence from death to Qiyaamah. Questioning, punishment and reward occur in this stage of existence. For these to transpire, the grave, i.e. the hole in the ground, is not a requisite. Allah Ta'ala is All-Powerful. He is the Creator. He created entire creation from absolute nothing. To resurrect the body from ashes or from the inside of a wild beast poses no problem to him. Questioning, punishment or reward will take place in Barzakh in whatever way Allah Ta'ala chooses.

Q. Is it permissible to plant a green plant (evergreen bush) on top of the grave?

A. It is permissible. The green bush recites Tasbeeh which benefits the mayyit. But, the kuffaar custom of placing cut flowers which die and rot on the grave is

Q. Is it permissible to ask Allah Ta'ala to transfer the thawaab of Nafl Salaat to a deceased relative or friend?

A. Yes, it is permissible.

Q. My son is grossly disrespectful and insulting to me. He abuses me and causes me much anguish and distress. Does the Shariah allow me to take him out of my will?

A. It is not permissible to disinherit any heir. You may not delete him from your will. However, in view of his insolence and evil attitude towards you, you may distribute all your assets during your lifetime, leaving nothing for him.

Q. Why is it that scientists deny the existence of Allah Ta'ala inspite of the mind-boggling discoveries they make? Although they are aware of the great and wonderful things in creation, they do not accept the existence of the creator.

A. For some reason, according to the Divine scheme of Allah Ta'ala, He withholds taufeeq from them. They are therefore worse than the lowly beasts. Their probing the marvels of creation is motivated by worldly and nafsaani motives. They are therefore unable to see further than their noses. Castigating such people of superficial 'knowledge', the Qur'aan says:

> "They only know this worldly life superficially while they are oblivious of the Aakhirah."

Since they are wedded to crass materialism and the libertine demands of the nafs, they fail to see beyond the superficial causes of things. In the final analysis it all boils down to the fact that Allah Ta'ala in His infinite Wisdom has decided to withhold the taufeeq of Imaan from them.

Q. Is it permissible for married men to use condoms?

A. Condoms are the products of the evil culture of western Immorality. It has been designed primarily for facilitating zina (fornication). It is evil and unnatural to use this product of immorality. Besides it being un-Islamic and not permissible, it has grave side effects. There is a link between condoms and cancer in women. They contribute to blockage and sterility. A study links it to ovarian cancer. It can also lead to damage of the male urogenital tract. Medical experts say that "increasingly it is becoming associated with contact dermatitis in both men and women". It causes local swellings. It also can cause increase vaginal discharge. It is not permissible for Muslims to use such harmful products of Immorality of the kuffaar. .

Q. I have gold jewellery weighing 65 grams. Besides this I have no money and no assets of Zakaat such as stock, savings. How much Zakaat do I have to pay on my jewellery?

A. Since the Nisaab of Zakaat in terms of gold is 106 grams, you are not liable for Zakaat.

Q. Is there any reality or truth in the experience known as Kashf-e-Quboor?

A. Kashf-e-Quboor or revelation of the events transpiring in the grave is a real experience. However, it is an experience fraught with dangers and deception. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said in this regard: "Kashf-e-Quboor is harmful in every way. Imagination also contaminates this experience considerably. The possibility of satanic deception is also strong." It is not the result of piety. A faasiq can also have such an experience.

THE SUNNAH

"THERE ARE MANY spiritual (Baatini) states. However, the most perfect state is the condition which resembles most the Sunnah."

(Maulana Ashraf Ali Thanvi)

Q. If the Imaam led the Salaat without wudhu and remembered this only after the musallis had left, what should be done?

A. The Imaam should notify the musallis to repeat the Salaat. He should announce it in the Musjid and write a notice on the Musjid's noticeboard to this effect. Those who for some reason do not receive this information are absolved. Their Salaat is valid.

Q. Why is the Majlis anti-Taliban when both you and the Taliban propagate the strict version of the Sunnah? Could you explain this discrepancy?

A. We can explain only if you pin-point our anti-Taliban statements. Be precise and let us know what have you found in our criticism to be validly construed as 'anti-Taliban'? If criticism and proclamation of the Haqq are to be construed as being 'anti', then we have no answer for such emotionalism. All those who share your view have thus far failed to state exactly what wrong they have found in our criticism. Everyone reacts emotionally without factually and rationally indicating our supposed errors.